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धनपालविशिता
भविसयत्तकहा

BHĀVISAYATTAKAHĀ

BY

DHANAPĀLA

PARTLY EDITED BY

The late C. D. DALAL, M. A.,

AND COMPLETED

WITH INTRODUCTION, NOTES, GLOSSARY etc

BY

The late PANDURANG DAMODAR GUNE

M. A. (Bombay) Ph. D (Leipzig) Prof of Sanskrit, Fergusson College, Poona and
Willingdon College, Sangli

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CONTENTS.

Introduction...	Pages 1—69
सन्धिः						
१ भविष्यदत्तजन्मवर्णनम्	१—७
२ कमलश्रीदौर्भाग्य—भविष्यदत्तवाल्यावस्थावर्णनम्			७—१३
३ भविष्यदत्तद्वीपान्तरगमनम्	...	...	...	...	...	१३—२३
४ भविष्यदत्ततिलकपुरवर्णनम्	...	...	...	...	...	२४—२९
५ भविष्यदत्ततिलकपुरप्रवेशविवाहकल्याणवर्णनम्			...	...	...	२९—३८
६ बन्धुदत्ततिलकपुरप्रवेशभविष्यदत्तमेलापनम्...			...	...	...	३९—४८
७ भविष्यदत्तप्रवञ्चन—बन्धुदत्तयमुनानदसमागमः			...	...	...	४८—५३
८ कमलश्रीमुनिवचननिश्रीकरणम्	...		...	...	...	५३—६१
९ भविष्यदत्तहस्तिनापुरप्रवेशः	...	...	...	...	...	६१—७०
१० भविष्यदत्तराजसभाप्रवेशः	...	...	...	...	...	७०—७७
११ भविष्यदत्तभविष्यानुरूपप्रियामेलापवर्णनम्	...		...	...	...	७७—८२
१२ भविष्यानुरूपकमलादेवीगृहागमनवर्णनम्	...		...	...	...	८२—९०
१३ भविष्यदत्तराज्यपट्टबन्धः	...	...	...	...	...	९०—९६
१४ भविष्यदत्तसङ्ग्रामजयवर्णनम्	...	...	...	...	...	९७—१०६
१५ भविष्यदत्ततिलकपुरीदोहदनिमित्तगमनम्	...		...	...	...	१०६—११३
१६ भविष्यदत्ततिलकपुरीधर्माख्यानश्रवणम्	...		...	...	...	११३—११८
१७ भविष्यदत्तमनोवेगपूर्वभवसम्बन्धप्रेमवर्णनम्...			...	...	...	११८—१२२
१८ भविष्यदत्तवैराग्यवर्णनम्	...	...	...	...	...	१२२—१२७
१९ घनमित्रकीर्त्तिसेनसम्बन्धवर्णनम्	...		...	...	...	१२७—१३४
२० भविष्यदत्तभवान्तरवर्णनम्	...	...	...	...	...	१३४—१३९
२१ भविष्यदत्तदीक्षाकल्याणवर्णनम्...	...	...	...	...	...	१३९—१४४
२२ कमलश्रीभविष्यदत्तभविष्यानुरूपमोक्षगमनम्			...	...	...	१४४—१४८

INTRODUCTION

I

The importance of the *Bhavisattakahā*:—The present work, *Bhavisattakahā* or *Bhavisayattakahā*, or *Suyapañcamīkahā*, as it is variously called, is a very important literary find of the last decade. The first scholar to notice it in India was the late Mr. C. D. Dalal M.A., of the Baroda Central Library. He thus says about it in the essay that he read before the 5th Gujarātī Sāhitya Parisad: “घनपाठ पंडितनी पंचमीकहा (भविस्तत्कहा) २२ संधिओमां छे. आदिहुं एक कडुं उदाहरण तरिके नीचे आपेछुं छे.” p 13. After quoting the first stanza, he closes with the remark, ‘आ कथामां कार्तिक शुक्ल पंचमी (ज्ञानपंचमी)ना फल वर्णनरूप भविष्य-दत्त राजानी कथा छे’ Mr. Dalal then undertook to edit it in the Gaekwad’s Oriental Series from the one Manuscript of the work at Patan, made available to him by the *Jam* owner of it. The present edition is the fruit of his labour.

The first European scholar to take notice of it and to edit it, is Professor H. Jacob of Bonn (Germany), who, during his visit to Ahmedabad in March 1914, was shown several Mss. by Pannyās Gulāb Vijaya. Among these was one of *Bhavisattakahā*, which he copied in parts while in India. He subsequently published it in 1918. During his tour through Kathiawad, he was shown by the Munī Mahārāj Caturvijaya, a Ms. of *Nemināhacarṇu*, also in Apabhramśa, of Haribhadra, the pupil of Candrasūri, who wrote the work in Anahillavāda-Pattana in 1159 A. D.

The importance of the discovery of this work by these two scholars lies in the fact that this is the first big Apabhramśa work made available to the world of Oriental scholars. For, the *Prākṛta-Piṅgalā*, which has been already known and twice¹ published, is, in the first place not entirely in Apabhramśa and secondly it is so tampered with, that it is almost without value to the study of Apabhramśa. The Apabhramśa stanzas in the fourth act of the *Vikramorvaśī* of Kālidāsa are too few and scrappy to enable one to form a correct estimate of the Apabhramśa language. The *Ārādhanā* of Nayanandin, mentioned by Mr. Dalal at p. 14 of his paper, is apparently bigger than the *Bhavisattakahā*, as it is said to contain 114 Sandhis, as against the 22 only of our work. The *Tisatthimāhāpurisagunālankāra*² of Puppahadanta, now in the Bhandarkar Institute Mss. Library, with its 27 Sandhis, has also a larger extent, as some of its Sandhis contain as many as 29 Kadavakas. The *Nemināhacarṇu* of Haribhadra, too, with its 8032

¹ (1) *Kāvya-mālā*, (2) Candramohan Ghose, Calcutta 1902.

granthas of 32 syllables³ each, is larger. But all of these are yet in Manuscript form, shut out from the gaze of scholars who would utilize them. Our work remains therefore the first big Apabhraṃśa work yet published. Hence it is of immense importance both from the point of view of language and of literature.

Its importance increases when we consider that there are now texts, based on two different Mss., to compare with each other. Such comparison has proved of immense value and has been made throughout the larger part⁴ of the notes. The Ms. of Mr. Dalal seems to have been better preserved as it does not show any lacunae, whereas Jacobi's Ms. shows many such c. f. VIII 6, 7, IX 3, 4 to 6, X 16, 2 etc. The importance of Mr. Dalal's edition is therefore evident. It were to be wished, however, that Mr. Dalal had time to more carefully revise the proofs, for then no necessity would have been felt of the many corrections and emendations of the text which I have had to add at the end.

II

The author:—The name of the author is Dhanavāla, Sk. Dhana-pāla. It is expressly mentioned in this form in Sandhis 5, 10, 11, 17, 20, 22. The Colophon⁵ too, which in our edition is relegated to the footnotes by Mr. Dalal, mentions the same form of the name. But very often, and expressly in Sandhis 2, 4, 6, 8, 14, the shorter form Dhanavai occurs in the closing lines, evidently for exigencies of metre. In the other Sandhis the name of the poet is only suggested, through that of Dhanavai the father of the hero of the story. In one or two Sandhis, it is not referred to at all.

The poet gives some information about himself towards the close of the last Sandhi. In the 9th Kadavaka of that Sandhi it is said.—

चक्रवर्णिवंसे माएसरो सद्युभविण ।
धनसिंहोवि सृणु विरह सरसइसंभविण.

He was thus born in the Dhakkada Bania family, of Dhanasiri, from Māesara. He proudly calls himself 'son of the goddess of learning,' and says at I-4, 5 that he has obtained many boons from Sarasvatī. Beyond this we know nothing about him. Jacobi⁶ rightly infers from भल्लिवि जेण दिअंवरि लाइइ,⁷ that he must have been a Digambara Jain. His mention of Accyutasvarga as the 16th heaven, whereas with the Śvetāmbaras it is the 12th, also

³ Jacobi, *Bhavisattakahā*, Introduction p. 2.

⁴ Although published in 1918, the book became available to me through the kindness of Mr. K. P. Modi of Ahmedabad in early 1920, when part of the notes had already gone to the press. I frankly acknowledge the great advantage that I derived from Prof. Jacobi's edition.

⁵ इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए ।

बुह धनवालकयाए पञ्चमिण्लवणणाए etc.

⁶ Op. Cit. Introduction, p. 5 n. 2. 7. Sandhi V 20 3.

points to the same fact. About the Dhakkaḍa family we know little more than that it must be identical with the tribe Dharkata,⁸ whose name is found on an inscription of Tejpāla, 1230 A. D., at the Dilwara temple built by that king on mount Abu. .

These are the bare facts that we know about our poet, and they do not at all enable us to say when he must have lived. He should not, however, be confused with another poet of the same name, who lived at Dhārā during king Muñja's reign, and wrote the *Rṣabhapañcāśikā*, *Tilakamañjarī* and *Pāralacchī-nāmamālā* (the last one written for his sister Sunadri, at the time the king of Mālava attacked Mānyakheta in Samvat 1029⁹). As he praises Brahmadeva (पुरिष्ठतमनाभिसंभव देव), he must have yet been a Brahmin when he wrote his lexicon. The other works were written after he had become a Jain. This fact and his father's name Sarvadeva, must once for all distinguish him from our Bania-poet.

Jacobi¹⁰ has compared the language of our poet with that of Haribhadra of the *Nemināhacarṇu*, and thought that it might be more archaic; but he is not ready to base any chronological conclusion on this fact. As the *Nemināhacarṇu* is not available to us, we can not pass any judgment in this matter. Jacobi however thinks that the motive of the *nīdāna*,¹¹ which appears in Sandhi 20, has a distinct model in the same motive in *Samarāṅgacakahā* of the older Haribhadra. And as the older Haribhadra lived, according to Jacobi, in the second half of the 9th century, our author must come later, say in the 10th century at the earliest. The similarity of motive may perhaps be a good corroborative argument, but it can not be the main conclusive argument. Jacobi himself has very cautiously worded his theory: "Dhanapāla konnte also, die Richtigkeit obiger Annahme vorausgesetzt, frühestens in 10. Jahrhundert geschrieben haben—Dhanapāla could have, therefore, presuming the correctness of the above hypothesis, written in the 10th century at the earliest." Again, by the bye, the older Haribhadra, as Munī Jinavijayajī¹² has conclusively proved, lived and wrote between 705 and 775 A. D., i. e. a century earlier than the date accepted by Jacobi. So that until some positive evidence comes up, we can not settle the date of our author with any amount of certainty. But one or two considerations might be thrown out. (1) The Apabhramśa of Dhanpāla seems

⁸ Jacobi, Op. Cit. Introduction p. 6.

⁹ विक्रमकालस्य गण अउणत्तीछत्तरे सहस्रसम्मि ।
मालवनरिन्द्याडिए छडीए मन्नखेडम्मि etc.

¹⁰ Op. Cit. Introduction p. 3.

¹¹ Op. Cit. Introduction p. 6.

¹² In his paper on 'the Date of Haribhadrasūri' read at the First Oriental Conference, Poona, Nov. 1919, and printed in the *Jaina Sāhitya Saṃśodhaka* I.

to be somewhat more archaic¹³ than that of Hemacandra. There is a multiplicity of form and flexibility of grammar, not seen in Hemacandra, it can only mean that Dhanapāla wrote when the language had not quite ceased to be a spoken language, and by Hemacandra's time it had already become a dead language, surviving perhaps in the literature of the days. This might require a difference of a couple of centuries at least between the two authors. Hemacandra is known to have flourished at the Court of King Kumārapāla of Pāṭana in the 12th Century A. D.

3. Not much can be said at the present stage of research about *Deśī* words of Dhanapāla which are not found in Hemacandra's *Deśināmamālā* or found in quite a different sense; (c. f. *संक्षिप्त* XIV 20, 17). For, perhaps the fact that Hemacandra handles *Deśīs* of a region other than the one of our author, will be able to account well for the difference. The same has got to be said with regard to the *Pāralacchīnāmamālā*, which does not contain many *Deśī* words that are used by Dhanapāla.

III

The story:—Much need not be said about this, as almost every Kaṇḍavaka has been summarised in the Notes. It is to be noted, however, that although the author seems to have looked upon his work as consisting of two parts, c. f. *बिहि खंडहि बावीसहि संधिहि* XXII 9, 8, the *Kathā* falls clearly into three parts as Jacobi has rightly seen. (1) The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. (2) The war between the Kuru King and the King of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru Kingdom in reward. (3) The previous and later births of Bhavisatta and his people, until they get *Nirvāna*.

(1) The first part is a very good domestic legend, illustrating the tragic features of bigamy. A merchant marries a second time, neglecting his first wife and her son. The son from the second marriage, while in youth, sets out on a journey for business and is accompanied by his elder half-brother. The two, with five hundred other young tradesmen, land on an island. There the younger half-brother treacherously leaves his elder brother alone and sets sail. The latter discovers a deserted but rich city and a beautiful princess, whom he marries. After a long time they take much wealth with them and go ashore with the hope that some casual merchant-ship might take them up. They again meet with the half-brother, who has returned unsuccessful. The latter feigns repentance and offers to carry his brother and the princess with their wealth home. But when all is ready, he sets sail with the wealth and princess before the elder brother has time to come up to the ships. He returns home and declares the princess to be his

¹³ See *Apabhraṃśa Grammar* below.

bride. The elder brother has also returned and is awaiting his opportunity of revenge. When the marriage is about to be celebrated, he lodges a complaint against his half brother and convinces the king of his perfidy. The king punishes him and rewards the elder son of the tradesman and almost makes him his heir-apparent, promising him the hand of his own daughter.

(2) A rival king sends emissaries to the above king, demanding ransom, his daughter and the young merchant's wife on pain of war. This is naturally indignantly refused and a war ensues in which kings of different countries take sides. Owing to the vigilance and bravery of the merchant-prince, the enemy is defeated and the leaders taken prisoners. These are later on released and sent to their countries, after they have sworn allegiance. The king there-upon bestows upon him half of his kingdom.

(3) The young merchant-king's first wife has a longing to pay a visit to her island-home once. They all visit it—her husband, his parents, and her co-wife. There they meet a Jain monk who advises them on principles of conduct, with the illustrative story of persons, two only of whom, in one of their births, are connected with the young merchant's story. They then return. The king gets some sons and daughters. A sage once comes to his capital and advises him on various things. He also tells them about their previous births. The king with his wives leaves the kingdom to their sons and retires. After death, they all go through some further births and ultimately get Nirvāṇa.

Although the first part of the story appears to be complete in itself, there is nothing inherently incompatible in the story of the war and its cause and it might be looked upon as having lived in popular legend along with, and as a continuation of, the first story. In fact, therefore, Dhanapāla may be justified in dividing his story into two parts only; the first dealing with the vicissitudes of Bhavisayatta's life, until he became king and the second dealing with his previous and future births. Dhanapāla's first part ends with the fourteenth Sandhi, i. e. with the great war. He summarises the story in the last Kadavaka of that Sandhi as follows.—'Born in the family of a great Bania, he (Bhaviṣa) was brought up in his maternal uncle's house. He went out for trading and was deceived by his half-brother. Smarting under the calamity, he appealed to the King, who honoured him and raised him to a high position. He then became a king surrounded by vassals and exalted his family and relations.' He also draws a moral.¹⁴ 'Knowing this, do not be inflated under prosperity in this world.'

This combined part and the following part of the previous history of the hero and others, are not very naturally connected together. They appear to be brought together with some conscious effort. Then there is one

¹⁴ एहं जाणेविणु मच्चलोइ मं करहु गब्बु सपयविहोइ XIV 20, 16.

great and marked difference between the two, it is, that while the second is typical Jain in character, the first might pass for a Hindu or Buddhist legend, if we drop the reference to the Jain temple in Tilayadīva (Tilakadvīpa) and the Suyapañcamī vow. We shall therefore not be far wrong if we believe that the original story had no religious colouring, but was only a popular legend or romance of a middle-class tradesman's life, just as the Kādambārī is of court-life, and it was subsequently turned to religious account by the Jains. It is, however, not quite possible to say if the Jain colouring was already there when Dhanapāla put his hand to it, or whether it was he himself who did so. The former alternative seems to be more likely, if we believe the poet when he says at the end of Sandhi XIV 'पारंपर्यवहं ललितं भेदं महं झंझितं सरसद्वयसिण एव—Having obtained different old poems (presumably on the same subject), I have composed this with the help of Sarasvatī.' There is nothing strange in this, for we know how the Buddhists and Jains have from the beginning drawn upon Hindu fables and legends for illustrating their own doctrines. The *Paumacariya* of Vimalasūri is a great illustration in point.

Jacobi refers to the Kathāsaritsāgara where the Yakṣa Mañibhadra is mentioned as the tutelary deity of tradesmen and travellers and suggests¹⁵ that the temple in Tilayadīva might have been the Yakṣa's own temple and that originally it might have been the Yakṣa himself who appeared to Bhavisayatta in a dream, and not the lord of Accyutasvarga. This change, and the metamorphosis of the Yakṣa temple into one of Candraprabha Jina, must have been made when the story was caught hold of for their purpose by the Jains.

Jacobi gives expression to a hard truth when he says¹⁶ regarding the previous births, 'An derartigen Vorgeschichten ist die Erzählliteratur der Jainas überreich. Meistens sind sie klagliche Erzeugnisse einer dünnen Pfaffenphantasie—The story-literature of the Jainas is over-rich in such fore-histories. Mostly they are the miserable productions of a barren priestcraft-phantasy.'

Lastly there is this important fact to be borne in mind that nowhere does the Suyapañcamī-vrata appear inevitable. In fact, of the two places where it is mentioned, viz. Sandhi VI 2, 10 ff., and Sandhi XX 11, 9, on the first occasion it is advised to be done by Suvratā, when Kamalaśrī's son was already being helped by the lord of Accyutasvarga and his servant Mañibhadra. In fact it was Bhavisaytta's own good conduct that had turned into his friend and helper the Rākṣasa, who had come to devour him and Princess Bhavisānuruṇvā. On the second occasion it does not concern the main persons of the story at all. This clearly establishes the fact that the

¹⁵ Op. Cit. Introduction p. 13 and 14.

story existed first and was turned into an illustration of the merits of Suyapañcamī afterwards. The name Suyapañcamīkahā is therefore less appropriate than Bhavisayattakahā. The author himself in his introductory or rather benedictory stanza¹⁷ says 'वित्थारमि लोइ कित्तणु भविसणराहिवहो—I shall spread broadcast in the world the story of King Bhavisa.' Of course in the 4th Kadavaka he gives the story a religious stamp and historical background by saying¹⁸ पुच्छंतहु सुयपंचमिविहाणु तहि आयउ एउ कहानिहाणु—When the King Seniya asked the Gaṇadhara Gotama about the performance of the Suyapañcamī, there occurred this precious story.'

IV

The war and the politico-geographical conditions:—

(1) The war—The war is introduced in the thirteenth Sandhi, rather abruptly as one would like to think. For the particulars of the several campaigns that took place, and the fortunes of war, the summary of the Kadavaka's in the Notes should be referred to. Apparently the war is fought on account of the princesses Bhavisānurūvā and Sumittā, who are sought by the lord of Poyana i. e. the king of Takṣaśilā, probably for the sake of his son. This motive would appear neither extraordinary nor very fabulous, when we remember how disasters were wrought upon royal families and wars waged, on account of beautiful princesses. The most typical example of this type is Allauddin Khilji's perfidious action, due to his passion for Padminī, wife of Bhimsing the king of Chitod. In more recent times, Kṛṣṇākumārī, a Rājput princess, gladly drank poison in order to save her father from the disasters of war. That there was some old score to be paid between the lords of Poyanapura and Gayaura, does not appear likely from the preamble to the former's strange demand—इउं नवर तुय्हु एकहो न वंहु अच्छदि कुरुजंगलि निरवसंहु xiii 3,10.

(2) Kuru-side—How were the two inimical sides composed? This is rather an involved question, as the author himself does not appear to have a clear notion about it. On the Kuru side are Pañcāla, Maccha, Kaccha or Kacchava—as is once stated in पञ्चालमच्छकच्छाहिवेहि XIV 4, 8, i. e. the Pañcālas, to the North and East of the Kurus in the Upper Doab, the Matsyas to the South-west of the Kurus, and the Kacchas or Kacchavas. Who the latter are is again a vexed question. They could not be the people of what is today called Kaccha. The Kacchāhiva of our story occupies a central or at any rate a very important position between the two kingdoms of Poyana and Kuru. His position perhaps is strategically as important to both, as was that of Belgium to France and Germany during the recent European war. Thus only can we understand Bhavisayatta's anxiety to reduce to submission the king of the Kacchas before the Poyana army arrives. उद्दालमि कच्छाहिवहो

¹⁷ I 1, 12 of the Text

¹⁸ I 4, 8 of the Text.

रज्जु सो तउ अनिहु खलु अकयकज्जु नपइ पोयणपुरवहिं पक्खु पडिगाहिवि थिउ भंडलु असंखु XIV 1, 7-8. The same idea is conveyed by the speech of Anantapāla, when he offers to the King Bhuvāla his own views on the difficult situation, जइ कच्छाहिवइ पइहु इत्थु ता अने केणवि गगण कित्थु। अह कच्छाहिउ संवरिवि थक्कु तो हममइं परचकेण चक्कु ॥ XIII 7, 8-9 The suggestion of Jacobi,¹⁹ based upon the alternative form Kacchava that hereby Kashmir is meant, is really genial. For, Kashmir was in old days called Kāśyapadvīpa.²⁰ But is the position of the king of Kashmir so strategically important? From the third Kadavaka of the thirteenth Sandhi, we learn from Citrāṅga, Sindhupati's son, that while he is delivering Poyanapurapati's message to the Kuru King, the son of Poyanapati has already entered the Pañcāladeśa with a large army, पंचालदेसि वट्टइ सविन्दु XIII 4, 3. It is after this that Anantapāla tenders his advice that they should wait and see, until the intentions of Kacchāhivai are definitely known; अद्युणु अच्छहो मज्झन्थ होवि. XIII 7, 7. It is also after this that Bhavisatta proposes to go and attack Kacchāhiva. Possibly therefore, the Kacchas or Kacchavas lay on the 'borderland'—literal meaning of kaccha—between the plains of the Punjab and Northern U. P., and the lower Himalayan ranges. From the rapid march of events, the distance between Gayaura and Kaccha country can not be supposed to be very great, nor the communication between the two difficult.

There are the five Sāmantas mentioned twice thus—विणिगवि पव्वयवइ लोहजङ्घु हरिवाहणु पिहुमइ रणि अलङ्घु। पंचहिं सामंतहिं etc. XIV 3, 9; and तो पव्वयनरिंदहरिवाहणपंचालाशुरायहिं। पणविउ कुरुनरिंदु etc. XIV 13, 1. The two mountain kings are perhaps to be identified with Simhauramallu and Kantiuranāhu, mentioned in XIV 2, 6 and 7. The two towns may be those referred to by Jacobi as being in the Salt-range and Nepal respectively.²¹ There is a Khasapahāṇao—chief of the Khaśas mentioned in पव्वयवणु जपइ खसपहाणओ XIII 6, 2. Pavvayaghaṇu may be his name, or only an adjective, but the fact remains that as lord of the Khaśas he is also a Pavvayanarinda. He is spoken of as a 'Maṇḍalavai' and must have been reckoned among the five Sāmantas. He was one of those who were present at the court of Bhuvāla, when Citrāṅga delivered his message, the former also gave his advice.

From तिसहुं संचल्लिय भडमइं पंचालमिच्छकच्छवनरिंदु। पिहुमइहरिवाहणलोजहु अन्न वि नरवइ जे रणि अलंघ XIV 17, 9-10 one would like to think the Pañcālas, Macchas and Kacchas had their kings²² in Pihumai, Harivāhana and Lohajāṅgha respectively. But on close examination this view would be found untenable. Lohajāṅgha, for instance, can not be the lord of Kaccha, for he was present in the Council

¹⁹ Op. Cit. Introduction. p. 15.

²⁰ See *Mahābhārata* Jambūkhandaṇīrmanaparva.

²¹ But the latter is more likely Kotwal, 20 miles North of Gwalior, according to Cunningham.

²² Jacobi, Op. Cit. Introduction p. 15 actually identifies them thus.

of the king of Gayaura when Citrāṅga brought Poynavai's message, and spoke very strong words against the latter XIII 5, 12. Kacchāhiva's attitude was on the contrary so doubtful that Bhavisatta had to threaten to attack him. Moreover Anantapāla's reference to Kacchāhiva leaves the impression that the latter was not present in the assembly at Gayaura, while Lohajāṅgha was present. On hearing Bhavisatta's threat of attack, Kacchāhiva sends a messenger to Gayaura XIV i, ii explaining his position and promising help if Poyna's son actually begins the attack. Again the following references make it clear that Lohajāṅgha and Kacchāhiva were quite different persons.—(1) हरिवाहणलोहजङ्घकच्छाहिवपंचालर्हि XIV 4, 1; (2) विहुमइलोहजङ्घपञ्चालर्हि कच्छाहिवनरिदीह पणविय etc. XIV 12, 1; (3) ते मंतिहु वयणु सव्वहं अलंहु XIV 13, 7 where Lohajāṅgha is expressly called a 'mantrin.' A few lines above it is stated that his word was respected by all जह तणउं वयणु सव्वहं अलंहु. (4) Kaḍavakas 12 and 13 in the fourteenth Sandhi contain addresses of a similar type to Bhavisatta by Kacchāhiva and Lohajāṅgha. These were highly out of place if the two had been one and the same person.

Similar considerations make the other two identifications doubtful.

(3) Sākeya or Sakkeya side—The opposing army belonged to the King of Poyanapura, Avaninda (with variations) by name. He sent a large army under his son's command, strongly supported by the army of Sindhu (sāgara) pati, led by Citrāṅga. So that Sindhupati is an important ally of the king of Poṇana.

Other people on this side are Ekkavaya, Kannapaṅgurana, Saddūlavayaṇa, Nārasīha and the Abbhottas XIV 7. 6. These are described by their appearances as 'dadhadāḍha,' 'karālamuha,' 'lalantajīha' etc. XIV 15, 1 and 2. Lambakanna, a few lines below, is the same as Kannapaṅgurana above. These are the same as the Gardabhilas of the Purāṇas. Except the Abbhottas, all these are to be supposed to be semi-barbarous mountain tribes, such as are mentioned in the *Mahābhārata*²³ and the Purāṇas.²⁴

The Abbhottas have been once previously mentioned along with the Jaṭṭas and the Jālandharas—the Jats and those of the Jalandhar Doab. The Abbhottas must be regarded as their close neighbours.

An important desertion from the Kurus, and acquisition to the Poṇana side was king Anantapāla, called पव्वउ XIII 9, 7 and पव्वयनरिन्दु XIII 11, 5. He is चंपाहिउ and चंपहि सामिताउ XV 4, 8. This can not be the *Campā* of the Bengal plains, it is a *Campā* situated in the mountains. If Kacchava be Kashmir, then the *Campā* of the mountains would certainly be Chamba²⁵ in the Himalayas.

²³ In II 52 (Dyūtaparvan) Ekapadaḥ, among others, do honour to Yudhiṣṭhira.

²⁴ V. Smith, *Early History of India*, p. 274 on Abhīra, Gardabhila etc.

²⁵ Jacobi's suggestion, *Op. Cit* Introduction p. 16.

Lastly there is the important question of the identification of Poyanapura. That Poyaṇa was the name of a city like Gayaura, and not a country like Kuru, is clear from words like Poyanapurapaṇamesara XIII 11, 10 and Poyanapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Jacobi, on the strength of references in the *Paumacariya* of Vimalasūri, identifies it with Takṣaśilā, but becomes doubtful when he finds our author referring to the army of Poyanavaḥ as Sākeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sākeya or Sakkeya he identifies with Sāketa or Ayodhya. Now it is quite true that Sākeya is the correct Prākṛit for Sāketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sākeya. Both these can also be Prākṛit for Śākeya. Historically there is nothing against this identification. Śāka Kings have ruled over Taksaśilā. If this be correct, then there is nothing to come in the way of Poyanapura being identified with Takṣaśilā. The very close relations that appear to exist between the Sindhus and the Poyaṇas can be understood on the strength of a close geographical proximity, and not if they were as far apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Munī Shri Jinavijayaḥ of the Bharat Jām Vidyālaya, Poona —

‘पोतनपुर’ तक्षशिलाका दूसरा नाम प्रतीत होता है। विमलसूरिके ‘पउमचरिय’ में जहाँ जहाँ ‘तक्खसिल्ला’ नाम आता है वहाँ वहाँ उसीके भाषान्तरस्वरूप पडनपुराणमें ‘पोदनपुर’ नाम है—Potanpur appears to be another name of Taksaśilā. Wherever the name ‘Takkhasilā’ occurs in Vimalasūri’s *Paumacariya*, the name ‘Podanpur’ stands (for it) in *Padmapurāṇa*, which is almost a translation of it’ (i. e. *Paumacariya*).

(4) The political conditions—The political conditions, as revealed in the two Sandhis and in the whole work generally, are briefly these. The part of India that comes into consideration here is the western half of Northern India (north of the Vindhya). This is divided into many kingdoms, some of them sovereign and independent, like that of Kuṇḍaṅgala, Sākeya, and Sindhu (sāgara), some dependent and called Sāmanta, like Pañcāla, Matsya and Kaccha. These formed a ‘Maṇḍala’, over which a sovereign state presided. The conditions described preclude the existence of a strong central power, holding undiminished sway over the whole or the half of Upper India, as was the case in the days of Aśoka of Magadha, or in the time of the Gupta’s at Ujjayinī some five or six centuries later, or again for a short space of time during the sovereignty of Harṣavardhana of Kanouj. The state of affairs described might be one which existed in India for some centuries after the downfall of the great Magadha empire of Aśoka, or after the decline of the Avanti-empire of the Guptas, or after the Kanouj empire of Harṣa and before the advent of the Muhammadans.

Apabhramśa Grammar as construed from the *Bhavisayattakahā*.

I Phonology

(A) VOWELS

§ 1 *Vowels*.—The Apbh. like the literary Prākritis possesses all the Sanskrit vowels, with the exception of ऋ, ॠ, ॡ and औ. Unlike Sanskrit, and like the Prākritis it possesses a short ए and ओ. Hemacandra's²⁸ वृणु, सुकृदु and a few more Apbh. words in ऋ are unknown to our work.

§ 2 ऋ itself is variously represented by अ, इ, उ, ए, अर्, रि.

ऋ=अ अमय (अमृत), कसण (कृष्ण), घर (गृह), मईद (मृगेंद्र), मएण (मृगेण), वियड्डु (विकृष्ट), सरड्ड (स्मृ) संभल (संस्मृ)
इ अलंकिय (अलंकृत), अमिय (अमृत), गिण्ह (गृण्ह), विउ, (वृत) दिट्ट (दृष्ट), पहिट्ट (प्रहृष्ट), समिद्ध (समृद्ध), हियय (हृदय)
उ णिवुइ (निवृत्ति), पाउस (प्रावृष्), पुइइ (पृथ्वी), पुट्टी (पृष्ठम्)
ए गेहु (गृह)
अर् करिवि (कृ), सरेवि (स्मृ or मृ),
रि अम्हारि (अस्माद्वाह), रिसि (ऋषि)

§ 3 ऐ & औ are either weakened to ए & ओ or resolved into अइ, अउ, इ, उ.

ऐ=ए देवय (दैवत), नेमित्तिय (नैमित्तिक), वेहओ (वैभव), वेयड्डु (वैतादय) सेरउ, (स्वैरम्)
अइ अइरावय (ऐरावत) दइउ (दैव), वइरि (वैरिन्), वइसाह (वैशाख), वइराइ (वैराग्येण), वइसवण (वैश्रवण)
इ सिन्नं (सैन्यं)
औ=ओ ओसह (औषध), कलहोय (कलधौत), कोजहल (कौतूहल), कोसिय (कौशिक), गोड (गौड)
दोहय (दौर्भाग), सोहग (सौभाग्य), सोहम्म (सौधर्म)
अउ गउरव (गौरव), पउर (पौर), पउरिस (पौरुष), रउद (रौद्र)
आ (rarely) गारव (गारव)
उ (rarely) सुक्ख (सौख्य)

§ 4 With the exception of ऋ, ऐ, औ, all other vowels generally remain unchanged. But sometimes there is shortening or weakening, as for instance before conjuncts. The quantity of the syllable is however retained. This is so in the Prākritis too.

अक्खण (आख्यान), अग्गेय (आग्नेय), अग्वाइय (आघ्रात), अवरिय (आश्रय), अज्जा (आर्या), अत्थाण (आस्थान), अवक्खण (अवेक्षण), इक्खण (ईक्षण), पिक्खइ (प्रेक्षते), सिट्ठि (श्रेष्ठिन्). कवि for कापि and किवि for केवि are due to metre.

(a) The opposite tendency of lengthening the vowel, sometimes even at the cost of quantity, is also seen e. g.

नेउर (नृपर), अणोवम (अनुपम), पोत्थय (पुस्तक), पओहण (प्रवहण), पायडो (प्रकट), वोहित्थ (वहित्र), सोवासिणि (सुवासिनी)

§ 5. The आ of feminines is invariably shortened, though in some cases the shortening might be due to metre

²⁸ Prākṛit Grammar, ed. Fischel, IV 329 etc.

आरिय (आर्या), कमल (कमला), कील (कीडा), बाल (बाला), लील (लेखा), वील (वीडा), साल (शाला)
 § 6. In many words, the ending अ is changed to उ.

एत्थु, जेत्यु, तेत्थु; जाछ, ताछ

This change, however, does not take place when a word is added.

जेत्थइ (जेत्थुजि), तेत्थइ (तेत्थु जि), तासइ (ताछ जि)

§ 7. Initial अ is in some cases dropped, as also उ

रण (अरण्य), रत्रिन्द (अरविन्द), वलग्मी (अवलग्न्या), इउं (अहकम्), हेइ (अघस्तात्), वइसइ (उपविशति), वइइ (उपविष्ट).

§ 8. Contraction of two consecutive अ, and loss of a whole syllable, in some cases due to shortening for metre, is seen in the following

एमाइ (एवमादि through Pr. एवमाइ), एमैव (एवमेव), भविसत्त (for भविसयत्त=भविव्यदत्त)

उज्झा (उवज्झाय), पियार (पिययर), भडारा (भडारय), वडावा (वडावय)

§ 9. 'य' श्रुति — This is not a peculiarity of the Apbh. or any other Prākṛit. But the Jain scribes have always introduced a य to avoid a hiatus between a preceding vowel (generally अ and आ) and the following अ due to vocalization of Consonants (See § 12). Our text has य after almost all vowels. In पुत्तियहु=पुत्ति अहु it avoids sandhi-hiatus.

अणेय (अनेक), अन्वयार (अन्वकार), अवयास (अवकाश), कलयल (कलकल), मयगल (मदकल), लोय (लोक), पायइ (प्रकट)

अणुराय (अनुराग), आहोय (आभोग), नाय (नाग), भोय (भोग), आयउ (आगत.), but also आगउ and आ गय (for आगत)

अवियल (अविचल), आयरिय (आचरित), उपयार (उपचार), कवय (कवच), लोयण (लोचन), आयार (आचार) but also आचरइ

आभोयण (आभोजन), गयउर, (गजपुर), तेय (तेज), पय (प्रजा) वंसयाल (वंशजाल), सयण (स्वजन)

अकियत्थ (अकृतार्थ), अमय (अमृत), इयर (इतर), ताय (तात), धुय (धुत), इय (इत)

आमोय (आमोद), आयर (आदर), खेय (खेद), छेय (छेद), पसूयहि (प्रसूनकै: rare),

अविसाय (अविषाद), पसाय (प्रसाद)

It is difficult to say if in words like वंसयाल, खयाल, य is due to this 'śruti or a regular representative of ज. In याणइ, याणिउ it is clearly the latter.

§ 10 'व' श्रुति. This is not a peculiarity of any Prākṛit, but seems to be a feature of an Apbh. dialect in which our author has written. In some of the following examples it may be explained away as due either to assimilation as in उवजुव (उपयुत) for उवजुय or dissimilation as in उवय (उदक) for उयय. In उवहि (उदधि) the influence of उ is clearly traceable. In अंसुव, कुरुव it is euphonic in character.

अंसुव (अंशु), कंसुव (कञ्चुकम्), कुरुवह (कुरुणां), पसुवहं (पशुकानाम्)

उव्वेवउ (उद्वेगम्), दूहव (दुर्भग), जुवल (युगल) also जुयल

उल्लोव (उल्लोच), सुवमि (सुव्रामि)

उवजुव (उपयुत), दूव (दत्त), पडूव (प्रभूत)

सुव (सुता) also सुय, सुवपञ्चमि (श्रुत) also सुयमञ्चमि, हुवास (हुताश)

उवय (उदय) also उइय, उवहि (उदधि), also उअहि खेविय (खेदित), रोवइ (रोदिति) also रुअइ

आवइ (आयाति), चिन्तवइ (चिन्तयति), जोवइ as also जोयइ, जोअइ

This hesitation between व and य or अ shows that this is not a fixed phonetic rule of the language; but is due to momentary caprice of the writer,

of course helped by the law of assimilation. Cases like लोयणु rhyming with जोयणु show that even here the author must have spoken a *v*, as in भोए and रुए also.

N. B. for falling away of *v*, see § 17

(B) CONSONANTS

The Apbh. shows a very varying picture of the Sanskrit consonants and agrees in a general way in this respect with the Prākritis. It shows (1) vocalisation of consonants, (2) their softening, (3) assimilation (4) splitting up or svarabhakti and simplification of conjuncts, and similar phenomena.

§ 11 Initially all consonants remain unchanged, except *y* and very rarely others as in दिहि(वृत्ति) धूय (दुहिता). ५

§ 12 Vocalisation.—(without merging with the accompanying vowels), of unaspirated consonants, when not initial Any consonant, except the fourth consonant, the cerebrals, sibilants and *h* may become a vowel.

क् and ग् आउञ्जइ (आकुञ्जयति) but also आकुञ्चइ, मइइ (मगेन्द्र)

च् and ज् अइआरे (अतिचारेण), कयाइ (कदाचित्), गइन्द (गजेन्द्र), राआ (राजन्)

त् and द् अइ (अति), अवहण्ण (अवतीर्ण), आएम (आदेश), उइय (उदित), खेइय (खेदित)

पइसरइ (प्रतिसरति), परिओसिय (परितोषित)

प् and ब् अउवु (अपूर्वं), कयउनी (कृतपुण्या), काउरिस (कायुरि), कुइअ कुविय (कुपित),

गयडर (गजपुर), नेउर (नूर)

य् and व् आउस (आयुष्), आउह (आयुष), आओहणु (आयोवनम्), आइइ (आविह),

जालोलि (ज्वालावलि), तिहुअण (त्रिभुवन), पइट्ट (प्रविष्ट)

पओहण (प्रवहण) is perhaps case of *samprasāraṇa*.

§ 13. Softening of consonants.—The hard unaspirates were in the Śaurasenī regularly softened when not initial. The Apbh. like the Māhārāṣṭri has vocalised them. (See above). The only examples of softening in Apbh. are the cerebrals and *p*. They indicate that Dhanavāla's Apbh shows traces of Śaurasena Apbh. although mainly it is Māhārāṣṭra Apbh.

क् to ग् मयगल (मदकल)

द to इ कडक्ख (कटाक्ष), कडाह (कटाह), कवडु (कपटम्), भडु (भटः)

दे to द् कमडु (कमठम्), पीडु (पीठम्)

इ to ए आमेल (आपीड), कील (क्रीडा), वील (व्रीडा)

प् to व् अहिवइ (अधिपति), आवज्जइ (आपयते), आवीलिय (आपीडित), पाव (पाप),

व्वह (पथ), सावराइ (सापराध)

प् to म् (rarely as in) आमेल (आपीड)

§ 14. The aspirates of all classes, except the palatals and cerebrals, when single and noninitial retain only the *h*.

ख दुह (दुःख) but also दुक्ख, नह (नख), खुह (खुख), सहि (सखि), खुह (सुख)

घ अविहाय (अविधात), ओह (ओघ), जिणहर (जिणघर), दीहर (दीर्घ)

थ अह (अथ), अहवा (अथवा), कह (कथा), पुहइ (पृथ्वी), सणाह (सनाथ)

ध अहर (अधर), अहिट्टिय (अधिट्टित), कलहोय (कलधौत), परिहाविय (परिधापित), विहेय (विधेय), इम्म (in चम्माहम्मि=धर्माधर्मेण)

फ दाडिमहल (दा. फल), सुताहल (सुताफल). Exception पुण्णफल (पुण्यफलम्)

भ अहिसिचिय (अभिषेचित), निहुअ (निभृत), निहालिउ, (निभालित), विहुइ (विभृति)

विहोय (विभोग), सहाव (स्वभाव), हुअ (भूता), but rarely आभोयण (आभोजन) also

§ 15 न् initially and when double internally, is retained as in Aṃg. In all other positions it becomes ण्. This is sheer Ardhamāgadhism and not a peculiarity of the Apbh. (as the following hesitation will show)

नयर (नगर), नराहं (नराणां), निहृय (निभृत), नेउर (नूपुर), अन्न (अन्य), मन्नइ, (मन्यते), णिहणु, णउ, अणित्तहि, अवगणिवि, णिज्जावय, णिडिभण्णइ, समण्णुण्ण,

§ 16 य् becomes ज् initially medially and in conjuncts, when not assimilated as in जोग (योग्य).

Initially जइ (यति), जउण (यष्टना), जक्ख (यक्ष), जाण (यान), जुयल (युगल), जोग (योग्य)

Medially अजोए (अयोगेन), नवजुव (उपयुत), संजम (संयम), संजुय (संयुत), संजोय (संयोग)

In conjuncts अज्ज (अय), अज्जु अ (आर्यक), पज्जत्त (पर्याप्त)

§ 17 व् remains in all positions, except in many cases at the end, where it has fallen away before the उ of the Masc and Neut. Nom. and Acc. terminations

Falling away of original व् at the end —

उच्छउ (उत्सव), जुवाणभाउ (युवभाव.), परिहउ (परिभव.), पहाउ (प्रभाव), महाहउ (महाहव), वासउ (वासव.), संभउ, (संभव)

Falling away of secondary व्

अहिउ (अधिप.), कलकलाउ (कलाकलाप), दीउ (द्वीपं), पाउ (पापं), पयाउ (प्रताप.), मंडउ (मंडप.), साउ (शाप)

This change is peculiar to Apbh.

§ 18 A peculiarity of the Apbh. Phonology is the change of Sk. म् into व् (nasalised व्) in the first instance, and into व subsequently. This Apbh. trait has been taken up by some of the modern vernaculars, e. g. Marāṭhī Gujarātī etc. thus showing their close affinity with Apbh.

नवकारिय (नमस्कृता), नवेप्पिणु (नत्वा), निविस्सि (निमेषण), भवणु (भ्रमणम्), रवणयम् (रमणीयकम्), सावणु (सामान्यः), वम्मह (मन्मथ)

भवणु (भ्रमणं) (Jacobi's text clearly reads भव्णु which is the original form²⁷). In other cases too व् is to be expected in place of म्, which latter is found for the former in the vernaculars. Even in these, the original *anunāsika* character of व् is preserved in the *anuswāra* which in many cases is seen on the preceding syllable. e. g. M भवरा Apbh. भवैर (भ्रमर), M भुवई Pr. भुह्वा, M. नांव Apbh. नावै, नाम, M. गांव Apbh. गावै (ग्राम)

In some words, in our work, the *anunāsika* character seems to be so far forgotten, that like original व, this derived व is changed to उ e. g.

उज्जउ (उद्यम), खेउ (क्षेम), जउणा (यष्टना), नाउ (नाम), पणाउ, (प्रणाम)

§ 18 (a) On the contrary Sk. व् sometimes becomes म् in Apbh.

एम (एव), पिहिमि (पृथिवी), सिमिर (शिविर)

The intermediate stage to this change is perhaps to be seen in words like, जाम्व (यावत्), ताम्व (तावत्)

§ 19 Of the sibilants श् becomes स, स् remains, ष् becomes छ initially and and स् medially.

सय (शत), सिक्खा (शिक्षा), सुक्क (शुष्क), विमिड्ड (विशिष्ट), सिट्ठि (श्रेष्ठिन्), सोह (शोभा)
सयल (सकल), सिन्न (सैन्य),

²⁷ And according to Hemacandra's rule too IV 397.

छट् (षष्ठ), छट्टि (षष्ठि), छड (षष्) but also सोल्य (षोडष्), विसैस (विशेष), विसाय (विषाद), रिसि (रूषि).

(C) CONJUNCT CONSONANTS

§ 20 Conjuncts are treated variously, as is the Prākṛits. (a) If initial one consonant, invariably the second, is dropped. In any other position they are either (b) assimilated or (c) separated by *Svarabhakti* or *Varnopajana* as Yāska calls it.

(a) Conjuncts initially drop the latter consonant. The only conjuncts that come into consideration here are those (1) having a य्, र्, ल्, व्, in the second place and such others as (2) have a स् before them.

- (1) य्—चाय (त्याग), चुइ (च्युति), जोइगण (ज्योतिर्गण), तज् (त्यज्), वावरइ (व्याप्रियते) र्²⁸ कय (क्रय), कीळ (कीडा), दुम (दुम), पयास (प्रकाश), पावइ (प्राप्नोति), पिम्म (प्रेम), वय (वत), खव (श्रु)

When र् comes after स् and a few other consonants *svarabhakti* also takes place in some cases.

किरिया (क्रिया), सिरि (श्री), छमरइ (स्मरति), सास (श्वास) which is a Prākṛitism व—जालोळि (ज्वालावलि), दीव (द्वीप), बीय (द्वितिय), सग (स्वक), सर (स्वर), साभिणि (स्वाभिनी) सेर (स्वेर)

In some cases, however, when a स् precedes व् *svarabhakti* takes place छविण (स्वप्न), छवइ (स्वपिति)

ळ usually shows *svarabhakti*, whether a sibilant precedes it or any other consonant. किलिन्न (क्लिन्न), किलेत (क्लेश), सिलिसइ (श्लिष्यति),

- (2) स् with a क् changes to ख्, with a त् goes into थ्, खंभ (स्कम्भ), थण (स्तन), थवअ (स्तवक), हत्थ (हस्त)

with a न् becomes न्ह् or ण्ह् न्हाण (स्नान), न्हवण (स्नपन)

with a प् changes to फ्; फाखय (स्पर्शक), फंस (स्पर्श), फसइ (स्पृशति)

with a फ्, is merged into the latter. e. g. फडिय (स्फटिक), फंदइ (स्पन्दते), फार (स्फार), फुड (सुकुट)

with a म्, merges the latter into itself. (जाई-) सर (जातिस्मरः), also सरिड (स्मृतम्)

स्म also changes to भ् as in the following —भरइ (स्मरति), विभय विंभिय (विस्मित)

§ 21. Conjuncts, noninitially, are assimilated. The assimilation is either progressive or regressive. If there is a long vowel before the conjuncts it is invariably shortened.

1. Progressive assimilation.—

क् जुत्त (युक्त), मुत्ताहळ (मुक्ताफल), रत्त (रक्त)

व् अज्ज (अय), उत्पण्णु (उत्पन्नः), उब्भइ (उद्भट), तप्पर (तत्पर)

प् कम्म (कर्म), जम्म (जन्म), पत्त (प्राप्त), सद्दात्थ (शब्दार्थ)

अन्तस्था दप्प (दर्प), मज्जाय (मर्यादा), पवत्तिय (प्रवर्तित), सव्व (सर्व)

म् अचरिय (आश्चर्य), अट्ठ (अष्ट), सुक्क (शुष्क)

²⁸ Hemacandra's rule about the optional retention of *adhorepha*, IV 398 does not obtain in our work.

2. Regressive assimilation.

त् अग्रे (आग्नेय), दवग्नि (दवाग्नि)

प् सुक्त सुक् (सुक्त)

अन्तस्था-अक्खाण (आख्यान), अन्न (अन्य); कलत्तु (कलत्र), सुच्चइ (सुच्यते), मित्तु (मित्र), ससुज्जल (ससुज्जल),

§ 22 Separated by (1) स्वरभक्ति and (2) वर्णोपजन

(1) अचवरिय (आश्चर्य), अरहन्त (अर्हत्), also अरिहन्त अरुह (अर्हत्), आरिय (आर्य), किरिया (क्रिया), किलिट्ट (क्लिष्ट), किलिन्न (किलन्न), किलेस (क्लेश), गरह (गर्ह), सुक्किल (शुक्ल)

The vowel is generally determined by the surroundings, e. g. किलिन्न where the इ in the original Sk. has determined the स्वरभक्ति vowel. But this is often arbitrary, e. g. अरहन्त, अरिहन्त and अरुह all from अर्हन्.

(2) वर्णोपजन or addition of a letter, is perhaps a wide name (and should include स्वरभक्ति 1. e. separation by or addition of a स्वर.)

अम्बिल (आम्बल), तम्बिर (ताम्र)

एमेक्क म् comes in as epiphonic Sandhi-consonant.

§ 23. Special conjuncts are specially treated.

ञ् becomes ण आण (आज्ञा)

न नाण (ज्ञान)

न्न पङ्ग (प्रतिज्ञा), सन्न (संज्ञा)

ञ् becomes कळ् अचक्खु (अचक्षु), अक्खय (अक्षय), अन्तरिक्ख (अन्तरिक्ष), इक्खण (ईक्षण),

ळ् सच्छ (साक्षात्)

ञ् झीण (क्षीण)

" (rarely) ह् निहित (प्रिक्षित)

ध् झ् झान (ध्यान), संझा (संध्या)

ध्व् झुणि (ध्वनि), साध्वस (सज्जस)

प्स् अच्छर (अप्सरा)

त्स् छ मच्छर (मत्सर), वच्छल्ल (वात्सल्य)

त्स्य् छ मच्छ (मत्स्य)

स्प् भ् संभल (संस्पृ), भरइ (स्मरति)

" " म् सरइ (स्मरति)

" " म्हु अम्हार (अस्माकम्)

ह् च्छ् गिज्झ (गृह्ण)

ह् भ् विभल (विह्वल)

§ 24 Sporadic double consonants—Aph. shows double consonants where there were none in the original. In many cases they can be explained away as due to the exigencies of metre, in others as due to analogy.

अपरज्जिय (अपराजित), the shortening of आ in परा requires doubling of त्रि in compensation

अम्भोए (आम्भोगेन) where the shortening has caused the doubling

अवगण्णइ (अवगणित) on the analogy of मन्निउ, where the न्न is from न्य

उत्परि (उपरि) on the analogy of परप्पर, when प्प is legitimate

एकमिक्कु (एकैक) again appears to have compensatory double consonant. The shortening or weakening of ए in °मिक्कु necessitates doubling of क्. The first ए too is to be regarded short, thus accounting for क्. e. g. दलणेकमल्ल also.

क्विड (कृतम्) V 16, 7 नियमि क्विड कथं तदंतर्, where वि. must be long for metre, so कि is doubled.

पञ्चग्विह (पञ्चविह) on the analogy of चउग्विह, छग्विह where व्व is legitimate.

पविस्समाणण (प्रविशता) the doubling is metri causa.

पुज्ज (पूजा) where the doubling may be regarded as due to the shortening of ऊ

• पुज्जफल्ल (पुण्यफलम्) the change of फ to फ्फ is also metri causa.

पुव्वकिय (पूर्वकृत) where the doubling is due to metre only.

बहुगुण (बहुगुण) This doubling is entirely due to metre.

विनि (द्वौ), on the analogy of तिनि (त्रीणि) where the doubling is legitimate.

रुचइ (रोचते) where perhaps the double consonant is due to the change of conjugation, रुच् being regarded as of the 4th class.

व्वहइ (वहति) in मणि व्वहइ where the णि has got to be long metrically.

संचल्लिउ (संचलित) appears metri causa only, if not regarded as change of conjugation as in रुचइ.

सक्केय as an alternative to साकेय. The quantity is preserved.

उक्किळ (शुक्ल) One would think that the Svarabhakti was sufficient. But metre requires the doubling उक्किळपंचमि जा वइसाहो VIII 17,3

युव्वहं (स्तुतानाम्) which ought to be युवहं, owes its conjunct to metre.

ल्लिक्किवि is the only initial conjunct not due to metre. Others are क्विड and व्वहइ.

§ 25. In a few cases, when the conjunct is simplified, the preceding syllable gets an *anuswāra* as a compensation.

अंचण (अर्चन), अंछ (अश्नु), चउरंस (चतुरस्र), जंपइ (जल्पति),

दंसण (दर्शन), वंक (वक्र), विंभळ (विह्वल), विंभय (विस्मय),

II. MORPHOLOGY

A INFLECTION

§ 26. अ bases Masc. and Neut. This also includes the Consonantal bases in Sanskrit, which have lost that character in the Prākṛits either (1) by the addition of अ to their final consonant, or (2) by the dropping of that consonant. In the latter case they belong to that class, to which their final vowel also belongs. Sometimes, however, consonantal bases become vowel bases in both the ways. e. g. मन्ति and मन्तिण, कम्म, and कम्मण.

Nom.	Singular	Plural
M	आणंदु, कंयु, चित्तु, भविसत्तु, मड, बाळु, संहिययु, अंतराउ, ¹ जाणउ, दुण्णउ, सुहावणउ	M अमरिंद, ² कळस, छहय, जणविंद, दोहलभ नरिंद, पहिय, सुर

¹ These have got their *anunāsika* on the analogy of corresponding neuter forms. Not observed in Hc. who prescribes it only of nouns in अ derived from क IV 354.

² Tendency to drop inflection. Not mentioned in Hc. Gr.

Singular	Plural
गओ, ³ घोसो, चाइओ, भासिओ, वणिओ, सओ भाय, सावण्ण	चिन्तन्ता ⁴ पिक्खन्ता, भमन्ता, रुयन्ता, लोया
N अवलोयणु, चारित्तु, जम्मंतरु, फल्ल, वयणु कहाणउं, पहाणउं कम्मं, ⁵ कलत्तं, धम्मं	N अंगइँ, कन्नइँ, खंडइँ, तोरणइँ, पएसइँ, रसइँ, वयणइँ, सुहइँ कुसुम, चरण तोरण, ⁶
Acc.	
M उज्जउ, ⁷ उज्जोउ, णाहु, णेहु, पुत्तु, वियासु, हातु, सेणहु, सोउ सवत्तिवेहओ ⁸ (XII 5, 2)	M काल ⁶ , निब्भिमण, पोय, भोय, वियप्प, विलास
N कज्जु, ⁷ कारणु, घरु, वयणु, सउणु	N कुंभइँ, कुरुलइँ, थटवट्टइँ, दोसइँ, ⁸ भासइँ, नंदणइँ, सन्नइँ, ⁸ हारइँ ⁸ लाइय ⁵ (for लाइयइँ), वोहित्थ अंछवहि ¹³ किन्दुअहि ¹³ , पुण्णहि ¹³ , वयणहि ¹³ कुलेहि ¹³ गुणिहि ¹³ , दिणेहि ¹³ , संचएहि ¹³ दुराचारिणहि ¹³ , वहनोहि ¹³ चउपासिहि ¹⁶ (VIII 5, 3)
Inst.	
अवियारिँ, धणवालिँ, भविसिँ, परित्तोसिँ झुणिणाहिँ, विसिँ, सविसिँ, तरंगइँ ⁹ , अवराहिँ ¹⁰ सद्दहाणि, कज्जेँ, कालेँ, गव्वेँ, पयत्तेँ, वप्पेँ, बालेँ, विणोएँ, (सिउ) पुत्तेँ (X 3, 2) करिण, गणहरिण, पुण्णोदइण, सिरिण, हरिबलिण अहम्मणेण, ¹¹ धम्मणेण, कज्जेण, छलेण, वणिवेरण केवलेण, ¹² दोहएणं, हएणं	
Abl. दोसहु ¹⁴ (VI 21, 12), वंचणमइहु (III 21, 8) अदत्तादाणहो ¹⁵ (V 15, 5) जंपाणहो (VIII 5, 2) नयरहो होन्तउं (IX 16, 2), परदेसहो (आवउ VIII 1, 5), सणेइहो (उत्तरइ VII 5, 2)	

³ These occur where metre has changed generally at the end, and in passages that are in Māhārāṣṭrī e.g. V 17. See however Hc. Gr. IV 332.

⁴ In passages of mixed language and changed metre c. f. VI 18.

⁵ Prakritisms.

⁶ The Masculine has totally discarded inflection and the Neuter partly.

⁷ One would expect the *anunāsika*, at least more frequently in the Neuter.

⁸ Change of gender is very common in Apbh. cf. Hc. Gr. IV 445

⁹ तरंगे would have equally suited metrically. The lengthening therefore is sporadic.

¹⁰ The *anunāsika* would not have spoiled metre. Hence dropping sporadic. Or is it due to carelessness of the scribe?

¹¹ These occur in a passage almost in Māhārāṣṭrī and changed metre, III 26 although allowed by Hc. Gr. III 342.

¹² Prakritisms, occurring in a Kadavaka of changed metre and mostly Māhārāṣṭrī III 26. ¹³ Hc. Gr. IV 335.

¹⁴ Hc's हे of the Abl. is not corroborated by our text, Hc. Gr. IV 336.

¹⁵ This हो is common to the Gen. Not in Hc.

¹⁶ Hc mentions इ instead in IV 337

Singular

Gen. कुलहरहो, जणहो, णरहो,
धणहो, भविसत्तहो, हरियत्तहो
बालहु,¹⁷ सप्पुरिसहु
परमेसरासु¹⁸, लोयस्स¹⁸
हरियत्तहोकेरी

Loc. अगगइ,²² अट्टमइ, कालि, गयउरि, दिणि
पंगुरणि, रइहरि, लोइ, सालि⁵
कीळन्ताइ²³ (for तइ), तउत्तणइ, पकइ,
वयणि, वयणइ, वेलाउलइ
काले,²⁴ पाउसे, सम्मत्ते, सोहग्गे
अच्छन्तए²⁴, उन्हालए तित्थेसए, नच्चंतए,
पसरतए, ससिकंतए, पाणिए
कालम्मि, गोत्तम्मि, धारम्मि, माणम्मि,
वयणम्मि, विहिमि

Voc. परमेसर²⁶, पुत्त

Plural

गयइ,¹⁹ णरइ, पुण्णइ, सुयणइ¹⁹
वच्चंताइ, विक्कमपराइ
जियत्तह²⁰, महल्लह, विलसंतह
अप्पमत्ताण²¹, भत्ताण, मिहुणाण, त्रणिदाण
वंदिण, लोयणाण, लोयणाण
वहणहि²⁵ (आरु III 22, 11)

लोयहो²⁶, वणिउत्तहो

§ 27 इ bases Masculine are not very numerous in our Apbh.

Nom. गंठि²⁷, दिणमणि, धणवइ, महारिसि दहीयं

Acc. पइ (अणुअंचिवि)

Instr. धणवइण²⁸, दहिऐ, मंतिसिउं X 3, 2

Abl.

Gen. कईहि²⁹, धणवइहि

Loc.

Voc. हयडुदि

भाइइ³⁰
तुडिहि³¹

§ 28 उ bases, Masculine and Neuter are also not numerous.

Nom. पहु, पहुं, 33 (confusion of case)

Acc. अउ, गुरु, पहु, बन्धु (पणविट्पणु), सेउ

Instr.

Abl

Gen. गुरुहु³²

Loc.

Voc. पहु

गुरु (adj. of माहुलिग)
चक्खिहि

धणहुं, धणूणं³³

¹⁷ Not in Hc.; but it appears to be a weakening of हो. ¹⁸ Very rare in our text although corroborated by Hc. Gr. IV 338. The latter at any rate is a Prākṛitism.

¹⁹ Hc. Gr. IV 339. The lengthening before termination in rare cases is due to metre.

²⁰ Dropping of the *anunāśika* is probably a vagary of the scribe.

²¹ These occur in passages with changed metre and in Mahārāṣṭrī e. g. IV 1², IV 7.

²² These are prescribed by Hc. Gr. IV 334. ²³ On the analogy of Inst sing.

²⁴ Splitting for Metre. ²⁵ In accord with Hc. Gr. IV 347. ²⁶ Hc. Gr. III 346.

²⁷ Dropping of termination as Hc. also prescribes in IV 344.

²⁸ Hc. Gr. III 343 prescribes ण, इ, and ऐ सिउ is the progenitor of M. शौ.

²⁹ Hc. Gr. III 338 उ, हो, खु appear to be for all Masc. bases. हि is not included.

³⁰ Hc. Gr. III 340 prescribes both हुं and हुं for masc. इ, उ bases.

³¹ In accord with Hc. Gr. IV 347. ³² Seems to be alternative form for हो, which only is taught by Hemacandra. ³³ Prākṛitisms.

§ 29 There are no ऋ bases in Apbh. See Phonology of the vowels above § 9. They have all become mostly अ bases, rarely इ, उ bases.

Nom. जणेर् (जनयित्), पिउ, पियर्, पियर, (पित्), भायर, भाइ (भात्), माय³⁴, मायरि (माता)

Inst. पियरि, भत्तारि (भर्तृ), वरइत्ति (वरयित्), भायरेहि

भायरेण (भ्रात्रा), मायए (मात्रा)

Gen. मायरिहि (मातुः), मायहि, भाइहु

Voc. माइ, माए

माया is from माता and so a Sanskritism. एस is directly from स्वसा and so Sktism.

§ 30 Consonantal bases have also disappeared and vowel bases are formed from them, either (1) by adding अ to the consonant or (2) by dropping it. The former gives rise to new अ bases, the latter to इ and उ (rarely) bases. Sometimes both the processes operate, giving rise to double bases from one and the same word, e. g. राय and राण

	Singular	Plural
Nom.	जुवाणु (युवन्), पन्थु (पथिन्), राय, राया, राणई (राजन्) परमप्पउ (परमात्मन्), सामिउं (स्वामिन्)	राय मणइं, मन्तिणइं, मंति
Acc.	सामि, सिट्ठि from इन् bases	
Inst.	मणु (मनस्), महिम (महिमन्),	
Gen.	अयसहो (अयसस्), कम्महो (कर्मन्), पिम्मह (प्रेमन्), मन्तिणहो	बन्दिणह (बन्दिन्), मन्तिणह, सिहिणह (शिखिन्)
Loc.	जम्मणि (जन्मन्), मणि (मनसि)	

§ 31 आ bases feminine.

Nom.	कन्न ³⁵ , किय, चय, बाळ, माल, लील, संपय	तियउ, परिपुन्नउ ³⁶ पस्यउ, सउन्नउं
Acc.	कीळ, घोसण, निंद, साल, सोह	
Inst.	कन्नइ ³⁷ , करुणइ, जीइइ, छुइइ, लीलइ, प्पसुव्वयाइ, विहवप्पहाए ³⁷	
Abl.	उज्झासाळहि ³⁸	
Gen.	कमळहि ³⁸ , दीणहि, वहुअहि, सरुअहि बाहुल्लयहो ³⁹ , समययहो	महिळइ ⁴⁰ (त्तणउं), वरविलयहि
Loc.	छायहि ⁴¹ , रयणिहि	
Voc.	पहाए ⁴² , सहाए अयाणिए, भडारिए	

³⁴ Thus पितृ becomes पिय and पियर, मातृ become माय and मायर, भ्रातृ becomes भाइ and भायर.

³⁵ Hc. Gr. IV 344 teaches a general 'उक्' of Nom. and Acc. terminations, but does not mention the shortening of आ bases.

³⁶ The anunāsika seems to be a vagary of the scribe.

³⁷ Hc. Gr. IV 349 lays down ए only and not इ or ई.

³⁸ Hc. Gr. IV 350 has हे only for Abl. and Gen. sing. हि may be regarded as an alternative weakened form हे. The anunāsika seem to be sporadic.

³⁹ Not in Hc. Gr. On the analogy of Mase अ bases.

⁴⁰ Hc. Gr. IV 351 has इ only. ⁴¹ Hc. Gr. IV 352 has simple हि.

⁴² On the analogy of the Inst.

§ 32 इ and ई bases, Feminine. These have merged into each other so completely, that except for a few long ई forms in Nominative, there is nothing distinctive left of the ई bases.

Singular	Plural
Nom. कामिणि, दासि, बसंधरि, वावि, सवत्ति क्रियत्थी, जणेरी, पसाहियपथी भंती, मही, सही, ससिवयणी	इत्तिउ, कुमारिउ, जुवइउ, तरुणिउ, नारिहु (IX 22 4) पत्तिउ, मंगलवलीउ
Acc. कंति, कमलसिरि, गइ (पत्त.), जणेणि, णिंसि (गमन्ति), देवि, निव्वुइ, संती (obj. of देसिउं IV 13, 9)	केलि, रंगावल्लिउ
Inst. जुत्तिए, परिवाडिए, लच्छिए, समदिट्टिए,	(बहुजस-) कित्तिहि, ऊरंतियाहि, भणंतियाहि
Abl.	पाणियद्वारिहु
Gen. कंतिहि ⁴³ (महुं for Inst.), कमलसिरिहि, कित्तिहि (for Inst. I 11, 7), कुमारिहु (sing. or suu IV 8, 8) घरिणिहि, छट्ठिहि, जणणिहि, जिणसासणेद्विहु (XIV 9, 11), णइहि, पुइइहि, मरालिहि, रयणिहि	
Loc. छट्ठिहि, रयणिहि	अंगुलीहि (पक्खिसइ)
Voc. भडारिए, महव्वयचारिए	

B PRONOMINAL INFLECTION

§ 33. First Person

Nom. मइ (कावि न मइ जेही दुहभायण VI 1, 11, हउं)	अम्हइ, अम्हि (I 12, 6)
Acc. मइ (V 13, 1) मइ also (XXI 5, 12)	अम्हइ (for अम्हइ, सो अ० नेसइ (VI 15, 7)
Inst. मइ, मए ⁴⁴	अम्ह, अम्हइ
Gen. मज्झु, महु	अल्ल, अम्हइ-हि (II 19, 7), अम्हाण (IV 11)

तण (तउतणिय IV 6, 6) often and केर (तउकेरउ V 6, 7) sometimes are possessive suffixes added to Gen. of nouns and pronouns. Is अम्हत्तउ (I 14, 3) Dat. or Abl.

The Konkani हव is traceable to हउं. Mar. आम्ही is from अम्हइ. The Mar. मा of the Instr. is clearly from मइ, as आम्हीं of the same case from अम्हइ. Vul. Mar. माहें is derivable from महु. The Guj. हुं and अम्हे of the Nom. should be noted. Hindi मैं is apparently from the मइ of the Acc.

§ 34. Second Person.

Sing.	Pl.
Nom. तुहु, also तुहु (V 13, 7)	तुहँ (बिन्निवितुहँ X 9, 6) तुम्ह तुम्हई (IV 19, 5 (XXI 5, 12) तुम्हि
Acc. पइ	तुम्ह

⁴³ आ base changed to इ

⁴⁴ Of these मए of the Instr. sing and अम्हाण of the Gen. Pl. are Prākritis.

Singular

- Inst. पहुँ⁴⁵
 Gen. पहुँ (जंतहो) (III 10, 8) तउ, तइ
 (Misprint for तउ III 14, 5)
 तुब्बु, तुडु (IX 20, 9)
 Loc. तई पहुँ
 तुम्हार is a possessive adjective,
 also तुहार

§ 35. Demonstrative तत्.

Sing.

- Nom. सो, सु (X 10, 2) or तं
 Acc. ते (तं संकेत), सो (III 13, 4)
 सा (सो सा पिक्खइ V 8, 8)
 (सा जम्मभूमि छमरंतउ VI 12, 1)
 Inst. तिं, तेण, F ताई ताए
 तेण Pr. (IV 13, 10) ताहिं (for ताई
 I 13, 1)
 Gen. तहो F तिहिं (II 5, 3)
 तहु F. तहि, ताहि
 ताछ, तासई (VI 10, 3) F ताछ, तहो (II 4, 4)
 तह (V 12, 2), F. तह (III 16, 7) F तहु
 Loc. तहिं, Pr. तम्मि

§ 36. The base एय Sk. एतत्.

- Nom. M. इहु, एउ, एहु,
 F. एय, एह,
 N. इउ, एउ, एयं Pr.
 Acc. M. इउ, एउ
 F. इह, एह
 Inst. M. एण (विहोए), एणं Pr.
 Gem. M. एयहो
 F. एयहि, एयहिं (तणउं)

§ 37. आय Sk. इदम्

- Noun. M. आइउ (XVIII 4, 6), आयउ⁴⁶
 Instr. M. आएँ, एण (विहोएँ), एणं
 F. आयएँ, आपहि
 Gen. M. आयहो
 F. आयहो { IX 21, 10 } आयहिं
 { VII 12, 3 } (VIII, 166)

Plural

- तुम्हई (VI 9, 7)
 तुम्हई, तुम्ह (III 16, 7, VI 21, 12)
 तुम्हाणं (IV 13, 10)

Plu.

- ते, ताई, ताए (for ताई VI 15, 8)
 तेहिं
 ताई
 तेछ Pr.

- M. इय, एय
 F. इयउ (XVI 1, 10)

- M. एयहिं
 M. एय

- M. एयई

- M. आयहिं

- M. आयई
 M. आयहिं

⁴⁵ तुमइ in Jacobi is due to a misreading of the line हा विहि अजुत्तु मई सिक्खविउ (VIII 14, 9)

⁴⁶ This is suspicious. It is also equal to आगतं which suits better in all the passages where Jacobi considers आयउ Masc. and ' Nom. Acc. NNeut. आउ in XVI 8, 10 also means आगतं.

§ 38. The base अण्, Skt. अन्यत्.

Sing.

Nom. M.	अण्
F.	अण्
Acc. N.	अण्
Inst. F.	अण्
Gen.	अण्
Loc.	अण् (VI 7, 2)

Pl.

M.	अण्, अण्
N.	अण्, अण् (XXI 6, 5 and 10, 4)
N.	अण्, अण्

§ 39. The base एह, Skt. ईहश्

Sing.

Nom. M.	एहओ (XII 5, 2), एहउ
F.	एही
N.	एहउ
Ins.	एहई
Loc.	एहई

§ 40. The base जो, Sk. यत्

Sing.

Nom.	जो, F. जा
Acc.	जं
Inst. N.	जि, जे, F. जाँ
Gen.	जसु, जासु
Loc.	जहि, जम्मि Pr

Pl

M.	जे, जाँ
F.	जाउ
	जेहि
जस्त Pr	, F. जाहि

§ 41. The base जेह, Sk. याहश्

Nom. M.	जेहउ, F. जेही, जेहिय
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§ 42. The base क Sk. किम्

Nom. M.	कोवि, कवण, कोइ
F.	कवि, कवण
Acc. M.	कोई (IV 1, 6), को (VIII 12, 10)
F.	कवण (VI 7, 15), N. किं
Inst.	केण
Gen.	कासु, कहो, कहु
Loc.	कहिं, कहिचि

M.	किवि, केवि
N.	काँ
N.	काँ

§ 43. Numerals.

(1) Cardinal

एक, एकक, एकल, इक्क
 बे, बिणिण, बेणिण, दु०, दो
 तिणिण, ति०
 चड०, चयारि, चतारि
 पंच, छ, सत्त, अट्ठ, नव
 दस, दह,
 बारह, तेरस, पन्नास, सोलह,
 सडवीस, तीस, अट्ठयाल, पचासय, छट्ठि,
 सय, सहास, लकख

बिहिँ Inst. Gen. & Loc. Pl.
 तिहिँ ,, बिहु Gen. Pl.

(2) Ordinal

पहिलउ, बीय, तइय, चउथय, चउत्थ
पंचम, छठ्ठ, सत्तम, अठ्ठम, नवम, दहम, दसमय, एयारहम

(3) Adjectival

दुविह, तिविह, चउविह, पंचविह
अट्ठाविह, दसविह

(4) Adverbial

एकवार, तिवार

§ 44. Nominal Suffixes.

अर	पलोयर
अल्ल	दुक्खल्लिय, नवल्ल, पयल्लय (पद), पियल्ल, महल्ल
आर	अम्हार, तुहार (VI 11, 7)
इक्क	पाइक्क, पारक्क
इर	कंखिर, कंदिर, जंपिर, तंबिर, दुव्वासिर, पयासिर, रंखोलिर,
इल्ल	कुडिल्ल, गदिल्ल, पहिल्ल, सोहिल्ल
उल्ल	रमाउल्ल, वेलाउल्ल
उल्ल	अब्भरहुल्ल, पियउल्ली, भंडुल्ल, विहुल्ली
इ	इत्तइउ, हियइइ
त्तण	दोहत्तण, वडुत्तण
र (स्वार्थे)	विउणारउ, विवरेरउ
ल	पहिलय, समग्गल्ल
वण	दयावण, दरिसावण
वत्त (वन्)	मणिमुज्जावत्तउ (अंगुलिउ=मणिमुद्रावत्यः अङ्गुलयः), सिरिवत्त (असिरिव सिरिवत्त)

C CONJUGATION

The Prākṛit and Apabhramśa Conjugation does not show a full and varied picture. The old class distinction is lost. The two Past tenses, except for a few stray forms, and the perfect are given up.

§ 45 Present Tense

Sing.

- 1st अक्खमि, अच्छमि, अब्भुद्धरमि, करउ⁴⁷
(XIV 12, 12), करमि, लहमि, संभालमि
2nd अच्छहि, अवगन्नहि, करहि, किलेसहि,
जाणहि, मन्नहि, वईसहि, विलसहि, सक्कहि
3rd अच्छइ, अत्थि, अणुहुअइ, आयन्नइ, उठ्ठइ,
करइ, चिन्तवइ, पइसरइ, पियइ, भणइ,
मन्नइ, वट्ठइ, संलेहइ, सुहाइ, हवेइ (Pr) होइ,
अप्पए, खुप्पए, चित्तए, ताणए, गिय-
च्छए, पराणए, पिक्खए, पूसए (all in
IV 7 which is in a different me-
tre and in Māhārāṣṭrī Pr.)
भक्खए, छप्पए, वासए वियप्पए, सेवए in
XII 3 in Māh.

Pl.

- अक्खहँ, जाणहँ, जीवहँ, देख्खहँ, सुणहँ, संवहँ
अच्छहु, अवगन्नहु, करहु
अच्छंति, अवलोयंति, आवंति करंति, करहि
सुणंति, जंति, ठंति, सुणंति, वहंति, विहुणंति,
वुच्चहि (XVI 7, 5), होति

⁴⁷ The progenitor of Hindi करउँ, Marāṭhī करू.

The Apbh. has no real Atmanepada. Hence-दुम्भइ, वट्टइ, वट्टंत, लहंत, सलइइ. We rarely get forms like अप्पए, पविस्समाण, पिच्छमाण

§ 46 Past Tense. This is generally expressed by the Past Part. The few examples of the Past are:—

Sing.
1st आसि (तहु आहत्तु आसि चिरु इंदे IX 14,
6), (इउं मि अरिनयारि आसि XXI 5,11)
गमं (अगमं IV 13,10)

2nd आसि. (आसि खलु देवरु subj तुहुं VII
10,5), (वरि दिज्जन्ति आसि II 11,5)

3rd आसि आसि (तिन्निवि आसि V 12,5)

A very peculiar past appears to be expressed by the Pres. Part in राणउं इत्थु जसो-
इत्थु हंतउं, सो इउ तिलयदीउ भुंजतउ. V 1,21. Compare Pingala पिंगल हांते सेस णा अतण्हि रोला उत्ते

§ 47. Imperative.

1st
2nd अकखहि, अचउहि, अणुहुं जहि, करहि,
करेहि, निवारहि, लगाहि, वंचहु, संचहु,
अणुहुजि, उडि, करि, कहि, घरि, फुसि,
छुहि अचउहु (II 12,9), निछणहु, ऊसरु
3rd अचउउ, अणुहवउ, एउ, निव्वणउ, सरउ

उत्थल्लहं, वल्लहं, पउंजहं, पुजहं (VI 15,5),
अचउहु, अज्जहु, अणुमन्नहु, अप्पहु, करहु, घरहु

अकखहो, उचल्लहो, तउवहो, देकखहो

अचउंतु, अणुहवंतु, करंतु, जंतु

§ 48. Optative.

1st
2nd अच्छिज्जहि, करिज्जहि, गणिज्जहि, दिज्जहि,
भणिज्जहि, सुमरिज्जहि, होज्जहि
अच्छिज्जहु, रुसिज्ज (XIX 5, 3)
3rd किज्जइ (कि किज्जइ राय VI 8, 9)

अच्छिज्जहु, करिज्जहु, चित्तिज्जहु, वंचिज्जहो

§ 49. Future.

1st
2nd होसहि
3rd आवसइ, एसइ, करेसइ, जाएसइ, धरेसइ
नेसइ, भरीसइ, लेसइ, वरेसइ, विसरेसइ,
ताही Pr.

तरेसहं देसहं

§ 50. Conditional.

As Conditional only could करंतु be regarded in II 12,5 सो ण करंतु ताम इय एहउ and
करंतु and मरंतु in XXI I, जइ हउंवि तेण सइ तउ करंतु तो किं असमाहिए सहु मरंतु; also हंतु with
करंतु in II 5, 8 जइ पढमउं जि हंतु तुहु एहउ तो किर को करतु मणि रेहउ and in वरि दिज्जन्ति आसि.

§ 51. Causal.

Sing.
1st.
2nd
3rd अवमाणइ, करावइ, खीरइ,
दावइ, पत्ता गइ (प्रत्यायय ति XVII 7,2)
पायए (Pr) वहावइ, वइसारइ, संतावइ,
Imp. करावहु
d

Pl.

अवहारहु

§ 52. Passive Voice.

Sing.

Pl.

1st

2nd

3rd अच्छिज्जइ, उपज्जइ, कीयइ

(=किज्जइ III 13,4) जीविज्जइ,

बुधंति

णज्जइ, दुम्मइ, दोसइ, मरिज्जइ,

लइज्जइ, वण्णिज्जइ, विज्जिज्जइ,

समपइ, संबज्जइ, सुच्चए, दिज्जए in IV 7 which is

a Māh. Pr. passage

§ 53. Participles.

(1) Present Part. अच्छंत, अवगन्त, असहंती, करंत, खंत, गुलगुलंतु, जत, पसरंत, पविस्समाण, (Māh Pr in IV 7) पिच्छमाण, भुजंत, लहंत, वहंत, होंत

Present Passive Part. चुम्बिज्जंतु

Causal Present Part. अवमाणियंत

(2) Past Part This is freely used to denote the Past Tense. अक्खिय, अणुमन्निय, अणुहविय, अणुइय अप्पाहिय (आपादित), अप्फालिय, अम्मजिय, अम्मत्थिय, अवइण्ण, अवगन्निय अवयरिय, अवलोइय अहिलसिय, अहिलंसिय, करिय, खंचिय, घत्थिय, पहिवन्निय, सरिय

आलत्त, खद (III 26,3), चिन्न, दिण्ण, दिन्न, निरुत्त, पत्त, वुत्त. All these are Prākritisms.

(3) Causal Past. Part अवमाणिय, अवहारिय, गिन्हाविय, पःसारिउ, सिक्खविय

(4) Potent. Part. अपिच्छणिज्ज, अक्खेव्वउ, अच्छिज्जवउ, अप्पिज्जवउ, करिज्जवउ, जाणिज्जवउ, पुच्छिज्जवउ, मेलेव्वइ, लाइव्वइ, वंछिज्जवउ

§ 54. Infinitive.

करणहं, देखणहं, वण्णणहं, परिणेवइ (वंछइ X 16,8)

The Absolutive is often made to serve for the Inf. e g करिवि (को सकइ तउ कलंकउ), धरेवि (न सकइ), निरेवि (न सकिउ), (समुहं न सकिउ) जोइवि, आणिवि (तहो आणिवि सक्कोवि असकउ)

काउं (IV 13 Māh. Passage), णाउं, णिएउं, तोडिउं (IV 7 Māh. Passage), देसिउं (IV 13)

§ 55. Absolutive.

अत्रिवि, अणुमन्निवि, अप्पाहिवि, अप्फालिवि अवलोइवि एवि, अहिउत्तिवि, उत्पमिवि, करिवि, करेवि णियच्छिवि, देमिखिवि, जुज्झिवि, परियच्छिवि, परियाणिवि, बुज्झिवि, मंभीसिवि, संचिवि

करेप्पिण, as also करेविणु नेप्पिणु, पणविप्पिणु,

गंतूण, गिण्हऊण, पिच्छिउण, पुज्झिऊण are Prākritisms,

Causal Absolutive अवमाणिवि, अवहारिवि, वइसारिवि

§ 56. Denominative.

सुहाइ

VI

Metre:—Apabhramśa poetry was originally and essentially popular¹ poetry, like ballad poetry of the commonest people. It is therefore natural that it should have broken loose from the stereotyped classical form and adopted for its outward expression such metres as were supple and lively; such

¹ See section VIII below.

for instance, as an ordinary artisan would hum with pleasure while working. That is also why most of the quotations from Apabhramśa in Hemacandra and other Prākṛit authors, look more like popular proverbs² and snatches from popular love-poetry. There was, however, one way of breaking from the rigid, rule-bound classical Sanskrit and Prākṛit form, which is essentially bound up with what are called *gaṇavṛttas*, and that was by reverting to the old (1) *akṣaravṛtta*, and (2) the *mātrāvṛtta* and by avoiding (3) *gaṇavṛtta* as far as possible.

An (1) *akṣaravṛtta* is metre defined by the number of letters in a line; such for instance, are the Vedic Gāyatrī, Anuṣṭubh, Triṣṭubh, Jagatī etc. The more essential factor here is the number of syllables and not the quantity, although even in Vedic metre the tendency is observable of determining in a particular manner the quantity of the last four syllables or so of every foot. But here the division of a foot into a number of *ganās* or syllabic instants consisting of three syllables of stated quantity, is entirely absent. It was a later invention, perhaps of the Sanskrit epic period, logically developed and completely carried out during the Sanskrit classical period. With this also synchronised the Prākṛit classical period commencing with the *Gāthāsaptāṣaṭi* of Hāla, perhaps even earlier, and still continuing after its last bloom under Siddharāja and Kumārapala of Aṇahillavādapattaṇa.

The (2) *mātrāvṛtta* depends entirely on the number of the *mātrās* in a foot. *Mātrā* is measured by the time or effort required in pronouncing a syllable, the short syllable forming the unit. Thus all long syllables, those having an anuswāra or visarga, those preceding conjuncts, and those at the end of a foot optionally, have two *mātrās*.³ An Āryā, for instance, has twelve *mātrās* in the first foot etc. The number of syllables may vary. Thus *यस्या. पादे प्रथमे* and *यदि रामा यदि च रमा* are correct instances of a first foot of Āryā, although the first contains seven syllables only, and the second nine. Nor is the quantity of the last three or four syllables determined, although the examples given, accidentally seem to agree in that respect also. The metre of our work is mainly characterised by the number of *mātrās* in each foot.

A (3) *gaṇavṛtta* is a rigid succession, following with mathematical precision, of a stated number of syllabic instants. The basis of the *gaṇavṛtta* is of course again the *mātrā*; for, a *Sanskrit* *gana* consists of three syllables of varying quantities long and short, and the resulting number of *ganās* by permutation and combination, of two different quantities taken three at a time, is naturally very large. The Apabhramśa also, when it became a

² See section VII below.

³ Pingala Ed. Ghosh p. 4.

दीहो संजुत्तपरो बिंदुजुओ पाडिओ अ चणंते ।

स गुरू बंक दुमत्तो अण्णो लहु होइ सुद्ध एकलओ ॥ २

vehicle of literature, began to make use of some classical gaṇavṛttas, as the sequel will show.

Metre of the Bhavīsattakahā. The metrical unit in our work is the Kadavaka. It consists most usually of from ten to sixteen lines of two feet each. There are however Kadavakas running over *twentysix* lines like V 9 and even as many as *thirty* like XII 3. Sometimes there is an odd number of lines in a Kadavaka. The body of the Kadavaka is in a metre which consists of sixteen mātrās to a foot and is either Pajjhatikā or Alillaha and the last two lines are in what is called Ghattā metre. Of the three hundred and fiftyfour Kadavakas in our work, almost all with the exception of about seventeen are thus uniformly either in Pajjhatikā or Alillaha. The remaining seventeen or so are in different metres, some of them classical. Each Sandhi is headed by two lines in of different metre, and each Kadavaka of Sandhis XIII and XIV and the first three of Sandhi XV, i. e. *thirtysix* Kadavakas in all, are headed by a Duvaī.

(A) APABHRAMŚA OR POPULAR MĀTRĀ METRE.

(1) *Prajjhatikā* is thus described in Piṅgala⁴ —

“Have four ganas consisting of four mātrās each in the four feet, with a ‘payodhara’ (i. e. ~~, according to commentator) at the end of each. That is Pajjhatikā consisting of sixty four mātrās in four exactly similar feet.”

Thus sixtyfour mātrās equally distributed over four feet (two feet are written in one continuous line in our work) with ~~~ at the end of each, is the feature of Pajjhatikā and it is borne out amply by our text. The principal Pajjhatikās are found in I Kad. 1 to 11; IV 4, 5, 6, XII 6 to 11, 13 and 14, the whole of XIII, XIV 1 to 7 and 12 to 20 (i.e. end); XV 2 to 9; XIX 12 to 16 (i. e. end); XX 6 to 10, XXI 1 to 10, XXII 1 to 3.

(2) *Alillaha* or *Adiltā* This is strictly speaking a variety of Pajjhatikā, having as it does sixteen syllables to a foot and every two feet rhyming with each other. The difference however lies in the treatment of the last three syllables. In Pajjhatikā the last but one must be *guru* or of two mātrās, in Alillaha the last two must be *laghu* alike. Piṅgala expressly says that there must not be a ‘payodhara’ at the end of Alillaha⁵ but a ‘supriya’ i. e. two short syllables according to the commentators. A comparison of the two from the text will make this clear.

⁴ Ibid p. 217.

चउत्तम करहँ गण ठाईं ठाईं ठइ अंत पओहर पाईं पाईं ।

चउसष्ठिमत्त पज्झलइ इदु सम वारि पाअ पज्झटिअ छदु ॥ १२५

⁵ Ibid 220. सोलह मत्ता पाउ अलिल्लह बेवि जमक्का मेउ अलिल्लह ।

हो ण पओहर किंपि अलिल्लह अंत सुपिअ भण छंद अलिल्लह ॥ १२७

- (1) एत्थंतरि भणइ अणंतवाळ हउँ आएँ देक्खमि पळयकाळ ।
अवणीसरु परि वड्डियपयाड सामंतसयई, मिल्लेवि आड ॥
- (2) अह सव्वंगई भरि वि जिणिदहो कहइ नाइ भवियायणविदहो ।
अहो महो अज्जु नाँ सुहु पत्तउ जं एवइ महत्तणु पत्तउ ॥

The four feet in (1) are composed of sixteen mātrās each and show the scheme — in the last three syllables. In (2) also they have sixteen syllables each, but the scheme at the end is —. हो at the end of the first two pādas of (2) is short, according to the rule⁶ of Prākṛit prosody that इ, हि with an anuswāra, ए and ओ alone or in combination with a consonant and conjuncts with इ or ह are short. Another difference, mentioned in Pīṅgala, but not particularly pressed, is that the sixteen mātrās of a Pajjhatikā may be split up into ganas of four mātrās each. That however does not mean much, as the number of syllables for Pīṅgala's gana may vary.

But the tone of the two metres seems so different that they must be examined closer. A striking point of difference seems to be that a slight 'Yati' or cæsure is felt at the eighth mātrā of a Pajjhatikā, while such is not necessarily the case in Alillaha. Thus (1) above may be written with a (,) to indicate the 'Yati', thus —

- (1) एत्थंतरि भण, ई अणंतवाळ हउँ आएँ देक्, खमि पळयकाळ ।
अवणीसरु परि, वड्डियपयाड सामंतसयई, मिल्लेवि आड ॥ १३,६,९-१०

though at the risk of 'Yatibhaṅga' in the first two places. And there appear to be two laghus ~ ~ always preceding the 'Yati'. The same may be noted for instance in

मग्गेवि लइय, सा तेन कन्न निवसिद्धि भणिवि, हरिबलिण दिन्न ।

परमोच्छवि आ, रंभिउ विवाहु परिओसिउ पुरु, पुरवइसणाहु १,८, ७-८

Thus then a Pajjhatikā, besides having sixteen mātrās to a foot and the scheme ~ ~ at the end of a foot, appears to have a slight cæsure at the eighth mātrā and the scheme ~ at the cæsure.

In (2) too there appears to be a cæsure in each foot, viz, a slight one almost unfelt at the eighth mātrā in feet one and three and a cæsure of a pronounced character at the sixth mātrā in feet two and four. Thus (2) may be read

- (2) अह सव्वंगई, भरि वि जिणिदहो कहइ नाइ, भवियायणविदहो ।
अहो महो अज्जु, नाँ सुहु पत्तउ जं एवइ, महत्तणु पत्तउ ॥ १६,३ १२-१३

Moreover the 'Yati' in pādas two and four appear to be preceded by ~ ~. The same may be observed in

हक्खहो णामिँ, फलु संबज्झइ किं अंबई, आमलउ णिबज्झइ ।

जो तउत्तणई, अंगि उप्पण्णउं तासु सरीरि, होइ किं दुन्नउं ॥ २,३,७-८

⁶ Ibid p. 7

इहिआरा बिदुजुआ एओ सुद्धा अवणमलिआ वि लहू ।

रह भजणसंजोए परे असेस वि होइ सविदास ॥५

The Alillahas are more numerous in our work. The principal places of their occurrence are I Kad. 12 to 16; the whole of II, III 1 to 21, IV 9 to 12, V 1 to 16 and 18 to 23 (i. e. end), the whole of VI, VII 1 to 7 and 9 to 14 (i. e. end); VIII 1 to 6, VIII 14 to 20 (end), the whole of IX, X, XI, and XVIII, XIX 1 to 5, XXII 4 to 9 etc.

(a) But in a few places, instead of the usual scheme at the end of the Alillaha, viz ~, there occurs either —, or — ~, or ~—. These are aberrations and are used possibly for the sake of variety. A few examples may be given

(1) एकमास गड एण विणोएं । पुणु जिणमहिमाणदविहोएं १, १६, ४, — —, —

(2) बंधुयत्तु कुलकित्तिविणासु । गड बोहित्थं लेवि हयासु ४, १, ४, ~, ~

(3) तं निच्छणेवि भणइं सत्तिवयणी । सुक्काहरणपरम्भुइवयणी ॥ ६, ३, १ ~, ~—

(3) *Duvaī*:—A *Duvaī* or *Doaī*, as it has been named in Pingala, is thus described⁷ —

“Where there is an Indra (six mātrās according to commentator) at the beginning, then two Dhanurdharas (four mātrās each), and a Madhukara (six mātrās) at the end, that is called Doai by the wise.”

That only means that a *Dovaī* should have twenty eight mātrās to each foot, or fiftysix in all. Pingala does not say how the mātrās are arranged or where the Indra should end and Dhanurdharas begin. A commentator says that an Indra indicates six kalās (mātrās), the middle two of which are short.⁸ That would give for the opening of the pāda the scheme—~ ~—, or ~ ~ ~—etc. where the middle two mātrās are always short. This is rather vague as it is possible to have more combinations of six mātrās having two shorts in the middle, and sometimes the shorts may not be quite in the middle. It is, however, possible from the *Duvaī* of the definition and the *Duvaī*-example itself, to infer that there is a big division in each pāda owing to the Yati, into 16+12, and that the first half of the pāda corresponds exactly to a pāda of the Alillaha in having two shorts ~ ~ near the end of the pāda of 16 mātrās. Examples from our text will make it clear:—

(1) तो मंगलसएहिं घरु आयहो, ससयण कयपयत्तहो ।

चउक्खं सिहरि वासहरु, पसाहिउ भविसत्तहो ॥ १२, १२, १-२

(2) पाणिग्गहणि जाए जामायहो, अहियमणाशुराइणा ।

जं चित्तिउ मणेण नीसेसु वि, तं तहो दिनु राइणा ॥ १६, २, १-२

⁷ Ibid p. 257.

आइग इंदु जत्य हो पढमहि, दिज्जहि बेवि धणुहर ।

तह पाइक्खअल्ल परिट्ठवहु, बिबिहचित्तसुंदरं ॥ १५२

सरसइ लइ पसाउ तहि पुहविहि, करहि कइत्त कइअणा ।

महुअर चरण अंत लइ दिज्जहु, दोअइ मणहु बुहअणा ॥ १६३

⁸ Ibid p. 258. मध्यद्विलघुषट्कलावाची इन्द्रशब्दः

There is a Yati at the end of sixteen mātrās, indicated by the comma, and the scheme at the Yati is, in both the verses,— and — in (1), and — and — in (2). So that there is agreement in the last two syllables only and the scheme reduces itself to — as in the Alillaha. The similarity, however, ends here. The foot after the yati has twelve mātrās and the scheme at the end is — (for the हो at the end of the foot has to be pronounced long), — in (1), and —, — in (2). The ending thus shows a classical Ra-gaṇa.

We can therefore define a Duvaī as a metre of two pādas—the name means that, having 28 mātrās to each, with a big pause or Yati at the end of 16 matras, and the schemes — and — at the Yati and at the end of the pāda respectively. Duvaī occurs at the beginning of every Kadavaka of Sandhis XII, XIII, XIV, and the first three of XV. The whole Kadavaka XII 5 is in Duvaī. XII 3 has two in the beginning.

(4) *Marahatthā* is a mātrāvṛtta, having twenty-nine mātrās to a foot and one hundred and sixteen in the whole stanza.

“The learned Pingalanāga¹⁶ says that in this well-characterised metre there is a pause at ten, eight and eleven mātrās, the first gana has six mātrās, the next five have four mātrās each, with a guru (—) and laghu (—) at the end. The total number of mātrās is one hundred and sixteen. This is called Marahatthā.”

There is one Kadavaka, III 24, in this metre

- (1) ताहि वणतरुसमीवि मयणायदीवि हिंडति ते वणिंद । १
- (2) परिवजियपमाय परिमुक्काय चक्कलियगीदविंद । २
- (3) जंपइ बंधुयत्तु कंदकियगत्तु कि सयल इत्थु भाय । ३

All these lines have 10+8+11 syllables and the scheme — at the end and are thus in agreement with Pingala. But on closer examination they appear to have the scheme — also at the two ‘Yatis’ what is not mentioned by Pingala. His definition appears to have — at the ‘yatis’ while his example has — at these places. (a) In XIII 8, lines 3 to 10 almost read like Marahatthā, with the difference that they have 10+8+12 mātrās, i. e. one more than it. No other metre in Pingala corresponds exactly to it. Jacobi calls it *Gītī-samanā* after Hemacandra.

(5) *Simhaaloana* or *sinhāvalokana* is a metre of sixteen mātrās, divided

¹⁶ Ibid p. 336

एहु छंद सुलक्खण भणइ विअक्खण जंपइ पिगलणाउ ।
 बिसमइ दह अक्खर पुणु अट्ठक्खर पुणु एगारह ठाउ ॥
 गण आइदि छक्कल पंच चउक्कल अत गुरुलहू देहु ।
 सउसोलह अगल मत्त समगल भण मरेहइ एहु ॥ २०८

into four groups of four Mātrās each, with a proviso¹⁷ that the groups don't show a 'Bha-gaṇa' and a 'Jagaṇa', or Kārṇa (— —). What remains therefore is all laghu (—) i. e. a 'Vipragāṇa', or antaguru (— —) i. e. a 'Sa-gaṇa'.

One Kaḍavaka, VIII 13, is in this metre.

(1) हा पुव्वजम्मि किउ काई मई निहिदसणे जं नयणई हयई । १

(2) हा पुत्त होउ दिहि दुज्जणहो किम वयथु निहालमि दुज्जणहो । ८

The opening of the two lines appear to be against Piṅgala's rule. The apparent contradiction disappears when the first syllable is resolved into —. The rest is proper. The last syllable of all the padas has to be regarded long, otherwise there would be only fifteen¹⁸ syllables to a foot. Several Ghaṭṭās in our work are in this metre.

(6) *Kavva* or *Kāvya* is a metre of twentyfour Mātrās. It is thus described.¹⁹

"There are two gaṇas of six Kalā at the beginning and end (of a pāda), there are three 'turaṅgama' (i. e. gaṇa of four mātrās) in the middle; the third gaṇa i. e. 2nd of the two turangamas being either a Jagaṇa (—) or Vipra (—). Know this to be the definition of Kavva."

This only means that there are in all twenty-four mātrās in this metre. There is one instance only of this in VII 8.

(7) *Paṅgama* or *Plavangama* is a metre of twenty-one syllables. There are three different definitions given, one of which suits exactly to one Kaḍavaka XII 12, 8 and the others in the number of Mātrās only. It is thus.²⁰ "In every foot the first should be guru, so Piṅgala says without doubt. This is the metre Plavangama, with twenty-one Mātrās.

(1) पडिवन्नई विथालि वरविलयई सिञ्जावत्ति किय । ३

(2) पण्णु ऊळु हरियंदणु वुसिणु समाहरिवि । ७

In (1) only we have a laghu leading, but the rest are regular like (2).

¹⁷ Ibid p. 293

गण बिप्प सगण घरि पअह पअं

भण सिहअलोअण छदवरं ।

गुणिगण मण बुज्झहु णाअ मणा

ण हि जगणु ण भगणु ण कण्ण गणा ॥ १८३

¹⁸ Jacobi probably regards the last syllable short and therefore thinks our Kaḍavaka to be in Hemacandra's Parāṇaka metre.

¹⁹ Ibid p. 187

आइ अन्त दुहु छळलउ तिणिण तुरगम मज्झ ।

तीए जगणु कि बिप्पगणु कव्वह लक्खण बुज्झ ॥ १०९

Jacobi regards it as Kubjakusumam after Hemacandra.

²⁰ Ibid p. 298. पअ पअ आइहि गुरुआ पिगल पभणेइ सअल णिअमंती ।

छद पवगम दिट्ठो मत्ताणं एकबीसंति ॥ १८७

Jacobi is doubtful if this is Rāsaka of Hemacandra.

(8) *Kalahansa* is a metre of twenty-four Mātrās, with a Caesura at 10. Unfortunately Piṅgala has not got it. Prof. Jacobi has found it in Hemadra's *Chandonuśāsana*.²¹ It occurs at IV 1, the first line being

पिक्खई मंदिराई उवाडियजालगवक्खई ।

(9) *Gāthā* occurs at X 12, 9, 12. It is quite of the ordinary type.

(B) MĀTRĀVṚTTAS IN GHATTĀ.

Ghattā in our work is a general name for the strophe ending a Kadavaka. It corresponds to Dhruvā or Dhruvaka. Any metre can therefore be used in that position, besides the legitimate Ghattā of Piṅgala, which consists of 62 Mātrās.

(10) *Ghattā*, legitimate, occurs at the end of several Kadavakas. It has thirty-one mātrās in each half, arranged like 10+8+13. Piṅgala says.²² "A Ghattā has sixty-two mātrās. There are seven Ganas of four mātrās each in both the feet, with three laghu (— — —) at the end of each." Thus this Ghattā is Dvipadī. The places of its occurrence are all the Kadavakas in Sandhis XII, XIII and XIV and the first one of XV. It also occurs in the Maṅgala verses of the same Sandhis.

(11) *Ullāla* has 15+13 twice. Piṅgala thus describes it.²³ "Have three Turangama (four mātrās) and three mātrās; in the same way six, four and three at the end. Thus can Ullāla be composed. The mātrās of the feet together are fiftysix." It occurs at the end of I 16, II 1 to 4, and 6 to 11, 13 and 14, the whole of III, IV 1 to 6 and 8 to 10, etc.; as Maṅgala in II, III and IV.

(12) *Abhīśārīkā*²⁴ is also a Dvipadī having twenty-two syllables in each pāda divided as 9+13.²⁵ This is the most common Ghattā in our work and comes oftener as a Maṅgala-śloka. The principal places of its occurrence are I 1 to 9 and 11 to 15, V 1 to 8, and 12 to 23 (i. e. end), VI 1 to 9, the whole of IX, X and XI, XV 2 to 17 (i. e. end), the whole of XIX, X, XXI and XXII; as Maṅgala in I, V, VI, IX, X, XI, XVII, XVIII, XIX, XX, XXI and XXII.

²¹ Op. Cit. Introduction p. 49.

²² Ibid p. 170 पिङ्गलकइ दिट्ठउ छन्द उकिट्ठउ चत्त मत्त बासट्ठि करि ।
चउमत्त सत्त गण नावि पाअ भण तिणि लहु अंत वरि ॥ ११

²³ Ibid p. 205 तिणि तुरगम तिअल तइ छइ चउ तिअ तइ अंत ।
एम उट्ठाल उट्ठवहु बिहुदल छप्पण मत्त ॥ ११८

²⁴ This and the following names are from Hemacandra, for which I am indebted to Jacobi's edition.

²⁵ XVII 1 has 8+13 and 9+13, but need not for that matter be regarded as a different metre. The second foot is regular, and the flaw in the first may be regarded as a variation, or carelessness of the author.

(a) *Manmathatilaka** is a variety of the above, having 8+14 mātrās in a pāda i. e. the total number of mātrās is kept up. This occurs in XVII 3 and 5 to 10.

(b) *Kusumanirantara* shows 9+14 and occurs only in XVII 4

(13) *Vibhramavilasitavadana* has 11+13 mātṛās and occurs in XVI 1 to 8, and 10.

(a) *Navapuspandhaya* which has 11+14, can be regarded as a variety of the above. Occurs XVf 11 and 12.

(14) *Kinnaramithunavilāsa* has 11+15 in XVI 9.

(15) *Markaṭi* having 11 Mātrās for all four feet occurs at IV 11.

Simhaaloana,²⁶ see (5) above. The Ghattās in the whole of VII, VIII 1 to 10 and 12 to 20 (i. e. end) and a few more are in this metre, as also the Mangalas of VII and VIII. See, however, footnote 18 on (5) above.

Alillaha,²⁶ see (2) above, occurs as Ghattā in IV 7.

(C) CLASSICAL METRES OR GANAVR̥TTAS -

(16) *Cāmara*. Of about the *ten* Kadavakas in different metres, IV 6 is in a sort of Cāmara. There are five verses of four pādas each and one of two only. It is thus described by Pingala.³⁷

“Cāmara consists of (four) pādas that have fifteen syllables and twenty-three mātrās in each. There are eight ‘hāras’ or long syllables and seven ‘sāras’ or short syllables, and a ‘hāra’ or long syllable at the beginning and end.” Thus the Cāmara, besides having fifteen syllables and twentythree mātrās to a Pāda, must have a succession of long and short syllables, so that there will be eight longs and seven shorts, provided that the beginning and end are always long. Thus taking the verse that defines the metre (and Piṅgala’s definitions are very often in the same metre) and the illustrative verse, we can put down the following scheme of long and short syllables:

_____) _____) _____) _____) _____) _____) _____) _____) _____) _____)

When we examine our *Kadavaka*, however, we find that the treatment of the metre by our author is more elastic. Thus

(1) तं पुरं पविस्तमाणेन तेन दिव्यं gives- - - - -

(२) वाविकूवसुज्ज्वल सुप्पसणवणयं ,, -५-५-५-५-५-५-५-

But (3) मदविहारदेहुरेहिं सुठु तं रवणयं , , ~~~~~

(4) सुरहिगंधपरिमलं पसूअएहिं फांतए ..

²⁶ These have not been renumbered.

27 Ibid p. 484

चामरस्स वीस मत्त तीणि मत्त अगगला ।

ਅਛੁ ਹਾਰ ਸਤ ਸਾਰ ਠਾਝ ਠਾਝ ਣਿਮਮਲਾ ।

आइ अंत हार सार कामिणी मुयिजए ।

अम्बरा द्वाइ पंच पिण्डे भणिज्जए ॥ १५८

In (1) and (2) our author agrees quite with Pingala, but in (3) and (4) there is a complete disagreement, not only in the scheme, but also in the number of syllables, (3) having sixteen and (4) as many as seventeen.

(17) *Bhujangaprayātam*:—Our poet seems to be fond of the classical *Bhujangaprayātam*, which occurs at III 26, IV 3²⁸, V 17, XII 3 and XV 1, XV 15. He calls it a metre that charms wise men²⁹. It does not necessarily require four feet. Thus in III 26, XV 1 and XV 15 we have four verses of four feet each, and one of *two* only. It is thus described³⁰

“With Dhvaṇa (a gana of three mātrās, the first being short i. e. √ —) and and Cāmara (—) four times repeated, and twenty mātrās to a pāda, *Bhujangaprayātam* can be worne round the neck like a necklace.”

Bhujangaprayātam therefore has twenty mātrās to a foot and the scheme √ — — (i. e. the classical ‘Ya-gaṇa’) four times repeated. Our author mainly conforms to this, with slight variations as in—

(1) भमंतो नहे हिंदए सुरविमाण has √ — —, √ — —, √ — —, √ — —,

(2) चिरं नंदओ गिहवरो दानइंदो „ √ — —, √ — —, √ — —, √ — —,

In (1) ‘Ya-gaṇa’ occurs only twice, being supplanted in the latter half by ‘Ja-gaṇa’, ‘Sa-gaṇa’ and a guru, in (2) it makes place in that half for ‘Sa-gaṇa’, Ra-gaṇa’ and a guru.

(18) *Śaṅkhaṇārī* is only a variety of the above, the only difference being that the stanza of a *Śaṅkhaṇārī* consists of two *Bhujanga-pādas* only. We have it in XIV 8. Pingala’s definition is as follows³¹

“*Śaṅkhaṇārī* is said to consist of six ‘vaiṇas’, the half of *Bhujanga*, and four (such) feet.”

Thus the foot is half of *Bhujanga*, i. e. consisting of six syllables only. Four such feet are required. Our poet’s *Śaṅkhaṇārī* however, has one verse of two pādas only, if we are to consider that there is no lacuna of a line at the end of XIV 8, which is in this metre.

(19) *Lacchīhara* or *Lakṣmīdhara*, of four ‘yodha’ Gaṇas i. e. — √ —, the classical ‘Ra’-gaṇa. It occurs at IV 13. Pingala’s definition is thus³²:—
“A Hāra (—), a Gandha (√), a Karṇa (— —), again a Gandha (√), then Karṇa (— —), and Śabda (√), then Ta-gana (— — √) and Guru;

²⁸ This appears to have escaped Jacobi’s notice.

²⁹ भुजगो बुहारंजणो णाम छंदो XII 3, 28

³⁰ Ibid p. 440
 षओ चामरो रुअओ सेस सारो
 ठए कंठए सुद्धए जत्थ हारो ।
 चउच्छंदं किउजे तद्वा सुद्ध देह
 भुअंगापआअ एए बीसरेहं ॥ १२४

³¹ Ibid p. 368.
 खडा वण्ण बद्धो भुअगा पूअद्धो
 पआ पाअ चारी कही संखेणारी ॥ १२

(thus) Nāgarāja says that there are four 'yodha' ganas (— ◡ —). Of this form is to be known a Laccīhara." Four — ◡ — to a pāda, and four such pādas constitute a Lakṣmīdhara therefore. Our another has, however, variations in the beginning of a pāda thus.

(1) तिलयदीबन्तरत्येण चंदणहं has ◡◡◡, —, —, —, —

(2) सितिरकालम्मि उन्हालए पाउते has ◡◡◡, —, —, —, —

In both the cases, the initial guru (—) is split up into two laghus (◡).

(20) *Mandara* occurs only in one line of a Kadavaka in IV 1, 3. It is in fact a couplet and should have been written in two lines one below the other:—

अहो जिणु अंचहुं मं पर वंचहु ॥ १ ॥

इंदिय खचहु रुक्खिय संचहु ॥ २ ॥

Piṅgalas definition runs thus.³³

"That is the beautiful *Mandara*, Oh friend, where there is a 'bha' (—)"
1 e. at the beginning. The context is of three-syllable feet. Hence *Mandara* consists of four feet of three syllables, each headed by a 'guru' or long syllable.

VII

Apabhramśa Literature.¹

(1) What is the extent of the Apabhramśa Literature? Just a decade ago such a question would have seemed very ridiculous, for, until recently the only literature in Apabhramśa known to scholars and recognised by them as such was, what was found² (a) in the fourth act of Kālidāsa's *Vikramorvaśī*, (b) in *Prākṛta-piṅgala* attributed to Piṅgala, (c) in Hemacandra's *Grammar* IV 329 to 446, where he quotes from various sources, (d) in Hemacandra's *Kumārāpāla-carita*, otherwise called *Prākṛta-dvyāśraya-kāvya*, Sarga VIII vs. 14 to 82, which professedly illustrate his own grammatical rules, and lastly (e) in Jain-legends like the *Kālakacāryakahā* and that of the destruction of *Dvāravaśī* and stray verses here and there in Alaṅkāra works like *Sarasvatī-kanthābharana*, the commentaries to *Daśa-*

³² Ibid p. 444

हार गया तहा कण्ण गंवा उणो
कण्ण सहा तहा तो गुरूआ गणो ।
चारि जोहा गणा णाअराआ भणो
एहुरएण लच्छीहरो सो मुणो ॥ १२७

³⁰ Ibid p. 351

भो जहि सो जहि मन्दर सुन्दर ॥ २३ Jacobi does not seem to have

noticed this.

¹ The following is from my essay of this name read at the First Oriental Conference, Poona, Nov. 1919, with modifications and additions.

² Pischel, *Materialien Zur Kenntnis des Apabhramśa* 1902, has put together and translated the Apbh. verses in Hemacandra, *Sarasvatī-kanthābharana* and *Vikramorvaśī*. This book was kindly lent to me by Dr. Zimmermann of St. Xavier's College, Bombay,

riipa and *Dhvanyāloka*. Besides, some verses are to be found in the *Velāla-pāncavimśatikā*, *Simhāsanadvātriṃśikā*, and the *Prabandhacintāmaṇi*. To the Apabhramśa verses in the *Sarasvatī-kanthabharana* mentioned by Pischel in his grammar and wonderfully reconstructed and translated in his *Materialien* are to be added those at pp. 74, 174, 348, 373.

Pischel has not mentioned the *Kumārāpāla-carita* as it was published in 1900, when his *Grammatik* was also in the press.

(2) The genuineness of the 4th act of the *Vikramorvaśī*, which was called into question by scholars like S. P. Pandit and Bloch, is not generally accepted even now. Prof. Jacobi is the latest³ champion of the theory of the spuriousness of the Apabhramśa in the fourth act. He has adduced no new grounds, but corroborated Bloch, in pointing out 7 more Apabhramśa verses which contradict the prose that precedes them. The contradictions may be due to the fact that the scribes, not knowing Apabhramśa, were from the beginning suspicious of it and therefore grossly neglected it, and put the Apabhramśa songs which foreshadowed the King's speeches hopelessly out of their context.

But the fact remains that the act has suffered by the dictum of the above mentioned scholars. It requires to be again edited with care by one who knows Prākṛit and especially Apabhramśa well. The *Prākṛta-Piṅgala* has been edited again in the Bibl. Ind. by Candra Mohan Ghosha in 1902; but it is apparently no improvement upon Śivadatta and Parab's *Kāvyamālā* edition. As the one is based on North-Indian Mss. alone, and the other on West-Indian Mss. exclusively, both are defective and unsatisfactory.

(3) Since Pischel's time there has been a considerable addition to our knowledge of Apabhramśa literature.

I The *Bhavisayattakāhā* or shorter still *Bhavisattakāhā* of Dhanavāla i.e. our present work, (1) edited by Prof. Jacobi, in the *Abhandlungender K. B. A. W.* at Munich in 1918, (2) undertaken by Mr. Dalal, in the Gae-kwad's Oriental Series and now finished by me.

II The *Sanjamamaṅgari* of Maheśvarasūri No. 1359/1886-92 of the Deccan College collection at the Bhandarkar Institute, is written entirely in Apbh. It contains 35 verses in दोषक or दोहा metre, and is quoted below. The author must have probably lived a couple of centuries before the fourteenth,⁴ see III below.

नमिऊण नमिरतिदसिंदविदसिरिमउडलीदपयवीदं ।
पासजिणे (सं) सय (ज) मयूवसंक्तिपं काहं ॥ १ ॥
संजख सूरसत्थिहि पुअउ संजख माक्सद्वार ।
जेहि न संजख मणि परिउ तह दुत्तर संसार ॥ २ ॥

³ His *Bhavisattakāhā* Intr. p. 58 Note 1.

⁴ My article in the *Annals* of the Bhandarkar Institute I 157 where the small work has been published.

सजमभारधुरंधरह सहुच्छलिउ न जाह ।
 निअजणणीजुवणहरणु जम्मु निरत्थउ ताहं ॥ ३ ॥
 विरमणु पंचह आसवह इंदियनिगह जत्थ ।
 सकसायहं दंडह दमणु सतरस संजसु तत्थ ॥ ४ ॥
 निग्घिण निठुर दुठ्ठमण जे पाणि बहु करंति ।
 ते भावजिअपावभर निच्छय नरय पडति ॥ ५ ॥
 अलिउ म र्जपहु दुव्वयणु पर दूमिज्जइ जेण ।
 वसु नरवइ नरइहि गयउ अलिउभवदोसेण ॥ ६ ॥
 जइ पाणइं ससइ पडइ जइ निववाहु न अत्थि ।
 तहवि अदिन्द म संगहसि जं दूसिउ जिणसत्थि ॥ ७ ॥
 जइ निव्विन्नउ दुहपचुरि निवसंतु संसारि ।
 भेहुणछहि छमिणंतरिण मण पसरंतु निवारि ॥ ८ ॥
 गादपरिग्रहगहगहिउ नरु हारइ अपवग्गु ।
 मिल्हि परिग्रहदुव्वसणु सिवछहकारणि लग्गु ॥ ९ ॥
 पंचासवविरमणु करहि करहि म निग्घण पाउ ।
 सिद्धिपुरंधिहि उवरि जइ तुज्ज पइट्टइ भाउ ॥ १० ॥
 ककसि फरसि म उव्विअसि निरु कोमलइ म रज्जु ।
 मज्झत्थिउ (इ) वित्थराई जिअ जइ मणि निव्वुइकज्जु ॥ ११ ॥
 रसणिदिउ दुहम दमिउ रसि रसि गिद्धउ जेण ।
 अवर य इंदिय विसयगय लीलइं निजिय तेण ॥ १२ ॥
 गंधसुगंधिइं रइ करइं दुग्गंधिइं संताउ ।
 घाणिंदियकयउक्करसि जीव म बंधइ पाउ ॥ १३ ॥
 जे जिणनाहइ सुहकमळअवल्लोअणकयतोस ।
 धम्म तिळोअहं लोअणइं सुहमंडणपर सेस ॥ १४ ॥
 पररमणी जे रुवभरि पिक्खिवि जे विहि (ह) संति ।
 रागनिबंधण ते नयण जिण जम्मवि नहु हुन्ति ॥ १५ ॥
 जीव म रंजहि मणरयण सुणवि मणोहर गेउ ।
 खरनिठुरसहावसरि मा करि मणि उव्वेउ ॥ १६ ॥
 गय मय महुअर शस सळह नियनियविसयपसत्त ।
 इक्किण्ण इ इन्दिण दुःख निरंतर पत्त ॥ १७ ॥
 इक्किणि इंदिय मुक्कळिण लवभइ दुक्ख सहस्स ।
 जसु पुण पंचइ सुक्कला कह कुसलत्तणु तस्स ॥ १८ ॥
 इंदियसुक्खि म रइं करहु संभावहिं अपवग्गु ।
 जिअ खणभंगुरविसयसुहमणि अलग्गि म लग्गु ॥ १९ ॥
 वयरपरंपर संघइ बहु उव्वेय करेइ ।
 कोउ वियंभिउ भंति नहु जीवइं दुग्गाइ नेइ ॥ २० ॥

वरिसहस्रिहि जं कियउ तउ संजछ उवयारु ।
 कोहमहानलसंगमिण सो दहि किज्जइ च्छारु ॥ २१ ॥
 माण मडण्फर विष्फुरइ विणइ न वट्टइ कोइ ।
 विणयविट्ठणह निट्ठुरह नाणविदत्ति न होइ ॥ २२ ॥
 विणु नाणेण चरित्तु नहु विण चरणेण न सुक्खु ।
 सुक्खुविहीणा(णहं) कहवि नहु होइ निरंतर सुक्खु ॥ २३ ॥
 ता मिलेहविणु माणभड्ड विणय निवेसहि चित्तु ।
 अइव सहेसहि दुक्खडां भवपंजरि निक्खित्तु ॥ २४ ॥
 माया (मा मा ?) परवंचणु करहि परवंचंतहं पाड ।
 जीवह पावपरव्वसह नरय तिरिक्खइ ठाड ॥ २५ ॥
 उट्ठंती लोहह लहरि झंपिय जेण झडत्ति ।
 तछ भवजलहिससुत्तरणि कुरइ समगलसत्ति ॥ २६ ॥
 जीव कसाय न निज्ज (ज्जि) णइ अह (णु) विष्फुरइ सरोसु
 काइं निहत्थउ नीससिहिं करइ सरीरह सोसु ॥ २७ ॥
 जेणि न रुद्धउ विसयसुहि धावंतउ मणुमीथु ।
 तेणि भमेवउ भवगहणि जंपंतइ जण दीणु ॥ २८ ॥
 संजमबंधणि बंधि वरि धावन्तउ मणहत्थि ।
 जइ कादिसि अहु सुक्कल ता पाडिहइ अणत्थि ॥ २९ ॥
 जीह जि वल्लइ जिणह गण दंसण नाण चरित्त ।
 सा सल्लेहिज्जइ सज्जणिहि पयडियपवयणतत्त ॥ ३० ॥
 जा परदोस समुल्लवइ मिच्छपवत्तणसज्ज ॥
 सा जीहा मह मुहकुहरि जिण जम्मवि म करिज्ज ॥ ३१ ॥
 जिणचंदगुरुजणविणउ तउ संजछ उवयारु ।
 जं किज्जइ खणभंगुरिण देहइ इत्तिउ सारु ॥ ३२ ॥
 जो संतावइ अणुदियहं छव्विहजीवनिकाउ ।
 नरयनिबंधणकम्मरउ बलि किज्जउ सो काउ ॥ ३३ ॥
 (दण्ड दमवि म) णु वसि करहु धरि संजमि अण्पाणु ।
 मोह महाबलु निज्जिणिहिं जिम पावहि निरवाणु ॥ ३४ ॥
 समणह भूत्तण गयवत्तण संजममंजरि एह ।
 (तिरि) महेसरसुरि गुरु कन्नि कुणंत छणेह ॥ ३५ ॥

III The *Commentary* on this work by a pupil of Hemahamsasūri is also important for the Apabhramśa. The commentator must have lived before A. D. 1505, the date of the copy of the *Saṇḍamamañjari* together with its commentary. It contains lots of Apabhramśa quotations, some of very considerable length. The smaller ones are generally of the nature of *Subhāṣita* verses that must have been very common in the days of the commentator. cf.

दिट्ठइ जो न वि आलवइ कुसल न पुच्छइ वत्त ।
 लल्लतणइ न वि जाई रे इयडा नीसत्त ॥

रासहु कंधि चडावियइ लब्भइ लत सहस्र ।
 आपहणे करि कम्मडां हिया विसरहि कसस ॥
 मरण ति बिहइ बण्णडा धम्मि जि सुक्का रंक ।
 सुक्किअ सुसंचिअ जेहि पर ते तिणिवार निसंक ॥

Here is a description of a city and its suburbs —

अहिरामारामवणाडलाई छुरछुरहिसमाण य गोउलाई ।
 जहि सयवर बावीसई वराई वणसिरीअ रमणि केलीहराई ॥
 मयमत्तय मयगल गुल्लुलंत वरतरल्लुरय धपमपधपंत ।
 जिहि रहवर धोरणि धडहडंत फरफारक पाइक धमधमत ॥
 जहि कूव मणोहर सरवराई नरनारीजण-वण-सुदराई ।
 रमणीअरमणि जणु अछलाई जहि वडई सरिअ किरिजलहराई ॥
 जहि वसहि लोय अट्टारहवव जहि पडण-बहत्तरि-नवरन ।
 जहि पवरचहुट्टई मनवहुट्ट जलथलदीवंतरसत्थघट्ट ॥
 जहि नागर-सागर-किरिनिवास जहि लील करई लीलाबिलास ।
 जहि छंदरमंदिर-देवुराई जणु सिच्छई लच्छीहर-घराई ॥

At fol. 106 (b) begins the story of a king of Takṣaśilā named Trivikrama. This runs over three folios, and is given as an illustration of the merits of obeisance to the Jina.

The beginning of the story, which is interesting in itself, is quoted below:

अत्थि नाभिण नयरु तखसिल । पडि-वक्ख-वळयलसिलमणिसिलोह-सह-बद्धसुरहर । हरिणच्छि-
 हरिणंकड्डहमहिलक्कक्कचंक्रमणमणहर ।

धणकण कंचन-रयण-निहि छुरपुरसरिसायाह ।

सेछ-फणावलि कि डियड परिंभिधि पायाह ॥

तेहिं तिविक्कसु २ अत्थि नरनाहु । तिअलोअविकखाड । जसि दलिय-सयल-बलिरायविककमु
 सरपंकयसंगहिय मखनावइ तिविक्कमु ।

तासु मंगलदेवि पिय कोमलकमलपयच्छि ।

रुवि विणिजिय रइरमणि कणयच्छवि नं उच्छि ॥

Apabhramśa quotations like रासहु कंधि चडावियइ etc. or दिवसि पहिल्लइ पाहुण सोनासु वीकाइ look like stray *subhāṣita* verses, current in the author's time and show that there must have been a rich literature in Apabhramśa upon which he has largely drawn. The long story that he has quoted also corroborates this view.

IV The *Tisatthamahāpurisagunāṅkārā* of Pupphadanta is an important work in Apabhramśa. It forms No. 370 in section X of the catalogue for the search of Mss. for the years 1879-80, and is entered as an incomplete Prākṛit⁵ work in 304 foll. The Ms. is to be found in the Deccan College

⁵ That it was possibly Apbh. was kindly suggested to me by the Muni Maharaṣ Jinavijayaji of Poona. I am in search for other Mss of the work with a view to publish it.

Mss. collection now deposited at the Bhandarkar Institute. The work is divided into Sandhis or chapters, as most Apabhramśa works are, and has 27 such Sandhis. How many more Sandhis the work really has, I have not yet been able to ascertain. The number of stanzas in a Sandhi varies from 15 to 25. Sometimes however, a Sandhi has only 9 stanzas, (e. g. Sandhi VI) or as many as 29, e. g. Sandhi IX.

The work begins —

तिद्धिबहुमणरंजणु परमणिरंजणु भुवणकमलसरणेसर ।
पणविवि विग्वविणासणु गिरुवमसासणु रिद्धहणाहु परमेसर ॥
सुपरिक्खियरक्खियभूअतणु पंचसयधतुण्णयदिव्वतणु ।
पयडियसासयपयणयरवयहं परसमयभणियदुण्णयरवहं ॥
सुहसीलगुणोहणिवासहरं देविदुयुअं दिव्वासहर ।
जुहणिज्जियमंदरमेहलयं पविमुक्कहरमणिमेहलयं ॥

etc. etc. etc. etc.
यत्ता अवरवि पणविवि सम्महं विणिहयदुम्महं कोवपावविहंसणु ।
जासु तिथि मइ लद्ध ण णसमिद्ध णिम्मलु सम्मरंसणु ॥ १ ॥

Every sandhi ends with the following words —

इय महापुराणे तिसट्ठिमहापुरिसगुणालंकारे महाकइ पुण्डरितविरइ महाभवभरहणुमणिण महाकले
सम्मइसनामो णम etc (the name and number of the Pariccheda or Sandhi.)
The poem is said to be approved by the most noble Bharata, but it is not clear who this Bharata is.*

The seventh stanza in Sandhi I is important as it contains an explicit reference to the *Setubandha* of Pravarasena, side by side with the *Rāmāyaṇa*:-

सियदंतपंतिश्वलीकयासु ता जंइ वरवायाविलासु ।
भो देवीणंदण जयसिरीह किं किज्जइ कवु सुपरिससीह ॥
गोवज्जिएहि णं वणदिणेहिं सुरवरचावेहिं व णिगुणेहिं ।
मइलियचित्तिहिं णं जरघरेहिं छिदण्णेसिहिं णं विसहरेहिं ॥
जडवाइएहिं णं गयरसेहिं दोसायरेहिं णं रक्खसेहिं ।
आचक्खियपरपुट्टीपलेहिं वरकाऽ णिन्दिज्जइ हयवलेहिं ॥
जो बालवुडुसंतोसहेउ रामाहिरामलक्खणममेउ ।
जो सुम्मइ कइवइ विहियसेउ तासु वि दुज्जणु किं परि न होउ ॥
णउ मइं बुद्धिपरिगहु णउ सुपसंगहु णउ कासुविकेरउ बलु ।
भणु किहं करमि कइतणु ण लहमि क्खिणु जगु जि पिछणसपसंकुलु ॥

The reference in line 7, by the words बालवुडुसंतोसहेउ is to Vāṁki and his work the *Rāmāyaṇa*, and that in line 9, जो सुम्मइ कइवइ विहियसेउ, is clearly to Pravarasena of the *Setubandha* fame.

In the ninth stanza the poet mentions several predecessors of his, some, like Kapila and Vyāsa, almost mythical, others like Bhāravi and Bāṇa of living memory. It is important to note that Puṣpadanta mentions Rudrata
f-g

and not Hemacandra, when speaking about his knowledge of poetics. Had Hemacandra, who was looked upon as a literary colossus by all his Jaina successors, lived before him, he certainly would have made respectful mention of his name, as for instance Somaprabha has done. The fact that he is a Digambara while Hemacandra belongs to the Śvetāmbara sect, can not fully account for this differenciation. The passage which deals with this subject is worth quoting, and reads thus —

अकलंककविलक्षणयरमयाई दियसुगयपुरंदरणवसयाइ ।
 दंतिलुविसाहिलुद्धरियाई णउ णायई भरहवियारियाई ॥
 णउ पीयई पायंजलिजलाई अइहासपुराणई विम्मलाई ।
 भावाहिउ भारवि ⁶भास वास कोहलु कोमलगिर कालिदास ॥
 चडसुहु सयंभु सिरिहरिस दोषु णालोउ कइईसाणु बाणु ।
 पइ रुइ जडणिण्णासयाह पडियच्छिउ णालंकारसाह ॥

पिंगलपत्थारं सखुहि पडिउ ण कयाइ महारइ चित्ति चडिउ ।
 जसइंधु सिंधुकल्लोसित्तु ण कलाकोसलि हियवउं णिहितु ॥

Many names in this passage are familiar to us, e. g. Vyāsa, Kapila, Kanayara (Kanāda), Bharata, Patañjali, Bhāsa, Kālidāsa, Bāṇa, Harṣa, Rudrata, and Pingala. Akalanka, as the unknown author of the marginal notes (sometimes so useful to editors of Jain-Prākṛit works) says, is Nyāyakāra-kartā. He is evidently the same Akalankā⁷ as has commented on the *Āptamīmāṃsā* of Samantabhadra, and was the preceptor of Prabhācandra. As the latter's epitaph is older than 750 A. D., the former must have belonged to the 7th century A. D. at the latest. Akalanka is criticised by the great Kumārila which also speaks to his great age. Purandara, according to the same unknown source, is 'Cārvākamate granthakartā,' and Dantila and Viśāhila, like Bharata, writers on Nāṭyaśāstra. The note on Kohala is queer, viz. क्णमांड कश्चिन् कवि.. Who Droṇa is is not mentioned. This Droṇa is probably the same as is quoted by Hemacandra in his *Deśināmamāla* e. g. अविणयवई इति द्रोण. on I, 18, अज्झो एष इति द्रोण on I 50 etc. Svayambhu is described as स्वयंभुः कवि पांथडीवद्धरामायणकर्ता आपलीसवीयः. It seems from this that he is a Jain and that he has written a Rāmāyana in a particular metre, presumably Prākṛit.

V. The *Ārūḍhanā* of Nayanandin, a Digambara, is in two parts. The first contains 56 Sandhis and the second 58. The Ms. inspected by Mr. Dalal⁸ at Pātana contained only 30 and 27 Sandhis. The last verse, not in Apbh. runs as follows —

⁶ Three syllables have been rubbed out here, owing to two pages having stuck together and then torn as under by some one. But they can be resorted as भारवि.

⁷ Winternitz, *Geschichte der Indischen Litteratur II* p. 352 H.

⁸ Dalal, Essay read before the Gujarātī Sahitya Parishad. p 14.

सुनिवरणयनंदीसणिबद्धे प्रसिद्धे सयलविहिनिहाणे एत्थ केव्वे सुभव्वे ।

अरिहपसुहसुतुत्तुमारहणाए पभणिउं कूडु संवी अट्ठावणं समेत्ति ॥

Unfortunately Mr. Dalal could not get details about the date of the author or at least of the Ms.

VI. *Paramātmaprakāśa* of Yogīndradeva, a Digambara. This is a philosophical work in 330 Dohas. It was composed at the request of Bhatta Prabhākara. For, it says —

भट्टपयाहरि (पदायारि ?) विनविड विमद्ध करेविणु भाव ।

VI. The *Nemīnāhacariu* of *Haribhadra*, Candrasūri's pupil, who completed his work in 1159. Prof. H. Jacobi, who makes mention of it at p. 1 and 2 of his Introduction to *Bhavisattakahā* thus describes it. "This is a work of great extent (8032 granthas of 32 syllables) and is almost entirely in strophes of 9 lines called Raddā or Vastu. It relates the nine previous births of Ariṣṭanemi and Rājīmatī and in the smaller second half, the story of this Tīrthakara, which is interwoven with that of Kṛṣṇa and the Pāṇḍavas." The work when published by a scholar like Prof. Jacobi, will add further to our knowledge of Apabhramśa language in particular and literature in general.

VII *Vairasāmicariu* of *Varadatta* is in two Sandhis only, containing 12 and 9 Kadavaks respectively.⁹ There are Mss of it both at Pātana and Cambay. It begins —

अहो जण निमुणि (णि) जउ कहु धरिजउ (हु) वइरसामिसुनिवरचरिउ ।

साहउं सुमणोहरु भवियह सुंदरु जिं जिणायणु ससुद्धरिउ ॥ १ ॥

तुंबवननामि पुरवर पढाणुं अत्थेत्थु भरहि वरगुणनिहाणु ।

जिणभवणिहि सुंदरु किउ पवितु देउलविहारमंडिउ पवितु ॥ २ ॥

The end.

सुनिवर वरदत्ति गणहरभत्ति वइरसामिगणहरचरिउ ।

साहिजउ भावि खुचहु पावि जि तिहुवणु नियगुणभरिउ ॥

No dates are available.

VIII Lastly there are smaller works in Apabhramśa called Sandhi nad Rāsa.¹⁰ Same of them are mentioned below

(a) *Paumasīrcaritrtra*, in 4 Sandhis, of Dhāhīla son of Pārśva.

(b) *Antarangasandhi*, in 9 Kadavakas, of Ratnaprabha, the pupil of Dharmaprabha.

(c) *Caurangasandhi* in 5 Kadavakas.

(d) *Sulasākhyāna* in 17 Kadavakas of Devacandra, preceptor of Hemacadra

⁹ Mr. Dalal's essay p. 12.

¹⁰ Mr. Dalal's essay. For others, see pp 11—20.

- (e) *Bhaviyakudumḥacaritra*, 36 Gāthās in Catuspadī.
 (f) *Sandeśarūsaka*, in different metres, being the message of a Virahini
 (g) *Bhāvanāsandhi* of Jayadevagaṇin, pupil of Sivadevasūri, in 6 Kadavadas.

IX. Besides the above, entirely in Apabhramśa, the following works contain Apbh. verses, sometimes at great length.

(a) The *Kumārāpālapratibodha* of Somaprabhācārya contains much Apabhramśa. This is a bulky Jain work, purporting to be the enlightenment of King Kumārāpāla by the advice of the polihistor Hemacandra. It has five Prastāvas, broken by different Kathā or stories, drawn as illustrations of particular merits or vices. Thus there is *Nalakathā* which illustrates the evils of dice-playing, *Pradyotakathā* as illustrating the evils of debauchery, *Tārā* and *Rukminī Kathā* as examples of the virtues of faithfulness and the like. The bulk of the work is written in what Jacobi calls Jaina-Māhārāstrī (which is not much different from ordinary Māhārāstrī), and contains both prose and poetry. One Kathā, that of Makara-dhvaja, is written in Sanskrit. But the last Prastāva is important from our point of view as it contains some entire Kathas in Apbh. Such are (1) the *Jivamanah-karanasamlāpakathā* containing 105 stanzas in Apbh., (2) the *Sthūlībhadrakathā*, having 106 stanzas (with the exception of a very few Gāthās in Māhārāstrī) in Apbh., (3) The *Daśārṇabhadrakathā* which is half Apbh. and half Sanskrit.

Besides, Apbh. Stanzas are scattered over other parts of the work, e.g.

खड्ग खणाविय सई छगळ सई आरोविय रुक्ख ।

पई जि पवत्तिय जन्म सई कि बुद्धियहि मुरुक्ख ॥

from अमरसिंहकथा p. 25

अह कोइलकुलरवमुहुभल वणि वसंतु पयट्ठ ।

भट्ट व मयणमहानिवह पयडिअविजयमरट्ठ ॥ १ ॥

सूर पलोइवि कंतकर उतरदिसि आसत्तु ।

नीसासु व दाहिणदिसिहि मलयसमीरु पवत्तु ॥ २ ॥

from अभयसिंहकथा p. 38

एके दुन्नय जे कया तेहि नीहरिय घरस्स ।

बीजा दुन्नय जइ करउं तो न मिलउं पियरस्स ॥

from श्रीलवतीदृष्टांत p. 3

and सीहु दमेवि छु वाहिइइ इक्क वि जिणिहिइ सत्तु ।

कुमरि पियंकरि देवि तसु अप्पहु रज्जु समत्तु ॥

from नरदेवकथा p. 39

वडरुक्खह दाहिणदिसिहि जाइ विदग्धिहि मग्गु ।

वामदिसिहि पुण कोसडिहि जहिं रुक्खहि तहिं लग्गु ॥

from नरचरितम् p. 57

The author Somaprabhā, according to the Praśasti at the end of work, lived some time after Kumārapā'a and Hemacandra, as he says he wrote his work in Samvat 1241 i. e. A. D. 1185

(d) Another work containing some Apbh. is the *Upadeśa-taranginī* of Ratnamandiriraganin, ed. H. B. Shah, Benares V. D. 2437. This a late work of promiscuous nature, full of Sanskrit and Prākṛit quotations. The Sk. quotations are generally from the *Mahābhārata* and Bhartṛhari, and the Prākṛit ones from different Āgama works and other sources. There is little that belongs to the author, but that little is written in bad Sanskrit. There are about twenty-five passages that can be strictly called Apbh, there are some more which may be on the borderland of Apbh, and old Guj. or old Western Rājasthānī, as it is called by Dr. Tessitori. A few only are quoted here —

पत्तपरिक्लह किं करइ दिज्जइ मग्गंताइ ।

किं वरिसंतो अम्बुहर जोइ समविसमाइ ॥ p. 1

इरि गइंद डगमगिय चद करमिलिय दिवायर डुल्लिय महि इल्लि यह मेरु जलसंपिय सायर ।

सुइइकोहि थरहरिय कूर कूरंम कडकिंभ अनलविनल धसमसिंभ पुहवि सहु प्रलय पलहिय ॥

गज्जंति गयण कवि आम भणि सुरभणि सुरभणि कणमणि इक्कइअ ।

सामहि हिमगहिममगहिमगहि मुंच मुंल जयसिह तुह ॥ p. 64

सुंदर सर असुराइ इलि जल पीधउं वयणेहि । उदयनरिद्वहि कहीउ तीहं नारीनयणेहि ॥ p. 70

The last passage is between Apbh. old Gujarātī.

(c) The *Supāsanāhacarīyam* of Lakṣmanaganī parts I and II. ed. Pandit Hargovind Das Seth, Benares 1918, contains some Apbh. The third part is not yet out.

केवि मल्लव्व सज्जंति कमददुरं अवरि गायंति सुइकंठरवसुंदरं ।

केवि उतालतालाडलं रासयं कुणहिं करनच्चियं अवगि वरहासयं ॥

केवि हरिसुदुरा तियसगलदेदुरं कुणहिं हयहेसियं केवि सुइबंधुर ।

केवि गयगज्जियं कुणहिं मयभिभलं अनि सुट्ठीहि पहरंति धरणीयलं ॥ etc p 50

नय विप्पइ ससणेहि नहु विणइहि गुणिहि ।

नहु लज्जइ नय माणिण नय चाडुयसइहिं ।

नय खरकोमलवयणि न विहवि न जेव्वणिण ।

दुग्गेज्जउं मणु महिलं चित्तह आयरिण ॥ p. 115

कईयावि महुरकलयंठकंठसज्जाइ पयट्टइ ।

कईयावि गहियसुअंधकुसुम देवच्चणि वट्टइ ।

कईयावि बहुभवभमणभावण मणि भावइ ।

कईयावि सुहरम्मि जिणधम्मि लीणमणु ठावइ ॥ p.116

Besides stray verses at about sixteen places, there are Apbh. passages considerable length at pages 50, 190, 212, 286 and 440.

(d) The *Dohākoṣa*,^{1d} published by Dr. Harprasad Shastri in his engali work *Bauddhagāna o Dohā*, 1323, is full of Apabhramśa. The arded Shastri, however, considers it old 'Bāngālā,' which is not the case. There are two collections of Dohās, (there are other metres also) one of aroruha-vajra who subscribes himself Saraha in his Dohas, and the other f Kṛṣṇācāryapāda and both are in Apbh.

From Saraha —

(4) *Conclusion* —

The Section has made it amply clear, that under the so-called Prākṛit literature, especially of the Jains, both published and unpublished and much valuable Apabhramśa lies buried. Some works, which in the Catalogues are simply dubbed Prākṛit, might turn out to be Apabhramśa and others, rightly called Prākṛit, might still contain some Apabhramśa quotations and stories of value from both the linguistic and literary points of view. It is also likely that the treasures at Pātana, Khambayat and other strongholds of Jainism, might contain Apabhramśa works, yet unknown even to their bllessee possessors. It is the duty of all right-minded Jains to make such works available to scholars who would publish them according to approved methods and subject them to literary and historical criticism.

घरहि बइसी दीवा जाली कोनेहिँ बइसी घण्टा चाली ।
 अकिल निबेसी आसनबन्धी कनेहिँ खुसखुसाइ जनबन्धी ॥
 रण्डीमूण्डी अन्य वि वेसे दीइणकल जे मलिने वेसैं ।
 णगल होइ (अ) उपाडियकसैं खत्रनेहिँ जानविडिबियवेसैं ॥
 अप्पणु वाहिय मोकूलउएसैं ॥
 जइ नग्रा विअ होइ सुत्ति ता सुनइ सिआलइ ।
 लोमोप्पाटने अच्छ सिद्धि ता जुवइनितंबह ॥
 पिच्छीगहणे दिठु मोकल ता करिह तुरंगह ।
 डबैं भोअणे होइ जाण ता करिह तुरंगह ॥
 एव सरह भणइ खत्रनान मोकल महु किंपि न भावइ ।
 तत्तरहिअकाया ण ताव पर केवल साहइ ॥ १ ॥
 जो भव सो निवाणथलु भेवु न मण्णह पण्ण ।
 एकसहावें विरहिआ निर्मलमइ पडिबण्ण ॥ p. 118
 घरहि म थकु म जाहि वने जहिँ तहिँ मण परिआण ।
 सबलु णिरंतर बोहि ठिअ कहिँ भव कहि निव्वाण ॥ old.

^{1d} My attention was kindly drawn to this work by Sir George Grierson a couple of years ago, but long illness prevented me from looking into it until recently.

In a very few places I have departed from the printed text. I am printing it with corrections and explanations elsewhere.

णउ घरे णउ वने बोहि ठिउ एकु परिआणउ भेउ ।
निम्मलचित्त सहावउ करइ अविक्कल सेउ ॥ p. 119

From Kṛṣṇācārya —

आगमवअपुराणे पंडित मान वहंती ।
एक सिरिकल अलिअ जिम बाहेरि त भुमयंति ॥ २ ॥ p. 113
वरगिरिसिहर उतुंग भुणि सबरें जहिं किअ वास ।
नउ सो लंघिअ पंचाननेहिं करिवर दुरिअ आस ॥ २५ ॥ p. 130
एक न किज्जइ मंतु न तंतु णिअघरणिइ केलि करंतु ।
णिअघरवरिणी जाव ण मज्जइ ताव किं पंचवर्ग निहरिज्जइ ॥ २८ ॥ p. 131
एस जपहोभे मंडलकम्मे अद्धदिन अच्छसि काहिउ घम्मे ।
तो विणु तरुणि निरतर नेहें वोहि कि लोहइ एण वि देहे ॥ २९ ॥ p. 131
जिम लोण विलिज्जइ पाणिएहि तिम वरिणि लाई चित्त ।
समरस जाई तक्खणे जइ पुणु ते सम णित्त ॥ ३२ ॥

The discovery of this work in the far East of India is important and significant. It shows that Apabhramśa, alongside of Sanskrit and Māhārāṣṭrī Prākṛit, was for some centuries the literary language throughout the length and breadth of India North of the Tāptī. The literature seems to be popular-erotic and religious. The work also shows that it was a Western Apabhramśa¹² most probably the Māhārāṣṭra Apabhramśa which was raised, like the Māhārāṣṭrī Prākṛit, to the literary status and was thus used by poets of the West and those of the East alike.

VIII

Reference to Apabhramśa, its Age and Connection with the Abhiras:—(A) *Literary References* There are references to the Apabhramśa language, both spoken and literary. These however occur almost entirely¹ in Sanskrit works on dramaturgy and poetics. This is as it should be for the Sanskrit drama, which represents according to its lights, the social life of its day, has necessarily got to recognise the current spoken idioms. This is illustrated by the use of the various Prākṛits. Writers on the principles underlying the Sanskrit drama have also therefore referred to the various Prākṛits, of which the Apabhramśa is the latest* and most changed phase.

(1) Patañjali, the celebrated author of the *Vjākaranamahābhāṣya* of the 2nd century B. C., is so far as we know the first great Sanskrit author to make use of the word 'apabhramśa' in connection with language. But with

¹² My examination of the work from this point of view will appear elsewhere. I have stated above the conclusions only

¹ With the exception of an Inscription, see below

See section V.

1 'apabhramśa' is only deterioration of the Sanskrit word in the mouth he vulgar; for, says he³

"Each individual word has several corruptions. For instance, the word 'gavi' has deterioration's like 'gavī', 'gonī', 'gotā', 'gopotālikā' and so forth."

Apabhramśa here can only mean corruption or deterioration of the word. This corresponds exactly with 'vibhramśa' or 'vibhraṣṭa' of Patañjali. Both mean by the cognate words a particular linguistic phenomenon and nothing more. The word 'apabhramśa' has as yet nothing to do with the Ābhīras, nor has it acquired its later connotation, viz. people's dialects and vehicle of literature like the various Prākrits. The corruptions mentioned by Patañjali are all found in one or other of the Prākrits.

(2) Bharata is the earliest writer on Sanskrit dramaturgy possibly belonging to the second or third century A. D. In his *Nāṭyaśāstra*⁴ he deals with the Prākrits in the 17th chapter as vehicle of thought of certain characters in the drama and in the 32nd chapter verses 47 to 242, gives names and definitions of metres with examples, which are almost entirely in the Prākrits. Part of the 17th chapter verses 5 to 23 deals with the phonology of the Prākrits.

The first allusion to what came to be called Apabhramśa from Bhāmaha and Dandin onwards seems to be in the following verse.⁵

"This should be briefly known to be threefold, by words which are the same (as in Sanskrit), by words which have deteriorated (vibhraṣṭa) and by Deśī."

After this the rules of deterioration are given which obtain in the Prākrits and correspond generally to those of the grammarians. What Bharata mean by Deśī is made clear in verses 24 onwards. "Thus should be known Prākrit and Sanskrit. Hence forward I shall speak of the division of the Deśābhāṣā"⁶ And particularly in the following⁷

³ Ed. Kielhorn, Vol 1 p 2.

एकैकस्य हि शब्दस्य बहवोऽपभ्रंशाः । तथा । गौरित्यस्य शब्दस्य गावी गोणी गोता गोपोनालिकेत्येवमाहयोऽपभ्रंशाः ।

⁴ Ed. Kāvya-mālā, No. 42

⁵ त्रिविधं तच्च विज्ञेयं नाख्ययोगे समासतः ।

समानशब्दैर्विभ्रष्टं देशीमतमयापि वा ॥ XVII 3

गच्छन्ति पदन्यस्तास्ते विभ्रमा (ष्टा) इति ज्ञेयाः ॥ ibid 4

⁶ एवमेतत्तु विज्ञेयं प्राकृतं संस्कृतं तथा ।

अत ऊर्ध्वं प्रवक्ष्यामि देशभाषाप्रकल्पनम् ॥ ibid 14

It is clear that देशभाषा is separated from both Sanskrit and Prākrit can only mean spoken languages of different countries or regions.

⁷ अथवा छन्दः कार्याः देशभाषाः प्रयोक्तृभिः । ibid ४६

नानादेशसमुत्पत्त्यं हि काव्यं भवति नाटकं ॥ ibid ४७

“Or the authors should use at will (in drama) the languages of the country. Since in a drama there is poetry from various countries ”

Then he mentions seven⁸ languages (Bhāṣāḥ), the Māgadhi, that of Avantī, the Eastern language, Śaurasenī, Ardhamāgadhi, Bāhlikā and the Southern one, and several dialects (Vibhāṣāḥ), those of the Śābaras, Ābhīras, Candālas, the Dravidas together with the Caras (or Ceras) and Odras and inferior idioms of foresters. It is true that one does not find here the Apabhramśa expressly mentioned by name. But the reason is obvious. The literary languages of the time, Bhāṣāḥ, have got their distinctive names, but not so the Vibhāṣāḥ. Yet they are recognised as dialects spoken by different tribes⁹

“The Śābara idiom is to be put in the mouth of coal-makers, hunters and those living on wood-craft and contrivances (machinery would be too big a word for Yantra of those days¹) and the foresters’ language also a bit (Vāṇaukasī). Either the Ābhīra idiom or the Śābarī is to be used in the case of herdsmen, like cow herds, shepherds, and tenders of herds of horses, camels etc ”

Thus the dialect of the nomadic tribe of cowherds etc. has so got the name of the tribe of the Ābhīras, for itself. We shall subsequently see that it has achieved a distinct name for itself and also secured a place among the literary Prākṛits.

That Bharata probably had in his mind the Apabhramśa dialect, perhaps as yet in its formative and progressive stage, becomes clear when we

⁸ मागध्यवन्तिजा प्राच्या शरसेन्यर्धमागधी ।

बाल्हीका दाक्षिणात्या च सप्त भाषा प्रकीर्तिता ॥ ibid ४८

शबराभीरचण्डालसचरद्रविडोड्डाः ।

हीना वनेचराणां च विभाषा नाटके स्मृता ॥ ibid ४९

Prthvīdhara, in *Mīchakakātika* reads शकार and शबर for शबर and सचर. Possibly he wants to escape the difficult word सचर. The शकारी, besides being included under मागधी, would be in strange company with the dialects that are partly connected with tribes like शबर, अभीर etc., and partly with regions or countries like द्रविड, ओड्ड. शकारी is a name given to a dialect on account of its phonetic peculiarities and is possibly later than the मुच्छकटिक. Sir George Grierson apparently sides with Prthvīdhara; J. R. A. S. 1918, p 491

⁹ अङ्गारकारव्यावानां काष्ठयन्त्रोपजीविनाम् ।

योज्या शबरभाषा तु किञ्चिद्धानौकसी तथा ॥ ibid ५४

गवाभजाविकौशूदिघोषस्थानन्निवाहिनाम् ।

आभीरोक्तिः शबरी वा द्राविडी द्रविडादिषु ॥ ibid ५५

sider the passage in which he gives, for the sake of lending dramatists, broad linguistic peculiarities of the different provinces.¹⁰

“One who knows should use a language in which the ‘e’ sound is dominant in the case of the region between the Ganges and the Ocean. should use a language with a predominant ‘na’ in the case of the countries heard to be between the Vindhya and the Ocean. In Surāstra and Avantī and countries north of the Vetravati, a language with profuse ‘u’ should be used. Those countries which border on the Himālaya and Sindhus and Sauvīras should have a language full of the ‘‘u’’ sound. countries beyond the Carmanvatī and those round about the Arbuda (mountain) should always have an idiom full of the sound ‘ta.’

The “languages abounding in the u sound” in the above is quite mistaken. The ukāra is a recognised peculiarity of the Apabhramśa. Thus without naming it, evidently because it had yet to get that name, Bharata refers to what is distinctively called Apabhramśa by later writers and grammarians. Another thing to be noted in the passage is the region where the dialect abounding in the u sound was at home in Bharata’s time. Its home is Sindh, Sauvira and Northern Panjab. We shall have to return to this point later. This also seems to be the region where the cowherding, horse and camel-herding nomads were at first settled. At any rate, the camel-herds-men could not have found a more suitable place for their ships of the desert than the sandy regions along the banks of the Indus.

Bharata’s acquaintance with Apabhramśa in some form is further attested by the illustrations of the metres which he has defined in the 32nd chapter. It was to be wished that a good edition of the *Nāṭyaśāstra* were available to scholars, for the present one is hopeless, especially at places most important from the point of view of Prākṛit studies. The chapter under consideration is especially faulty and scrappy, but such as it is, it offers something of use to the present purpose.

¹⁰ गङ्गासागरमध्ये तु ये देशाः संप्रकीर्तिताः ।

एकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५८ ॥

विन्ध्यसागरमध्ये तु ये देशाः श्रुतिमागताः ।

नकारबहुलां तेषु भाषां तज्ज्ञः प्रयोजयेत् ॥ ५९ ॥

सुराष्ट्रान्तिदेशेषु वेत्युत्तरेषु च ।

ये देशास्तेषु कुर्वीत चकारबहुलामिह ॥ ६० ॥

हिमवत्सिंधुसौवीरान्ये च देशाः समाश्रिताः ।

उकारबहुलां तज्ज्ञस्तेषु भाषां प्रयोजयेत् ॥ ६१ ॥

चर्मण्वतीनदीपारे ये चाबुदसमाश्रिताः ।

तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥ ६२ ॥

(1) मोहल्लउ नचन्तउ । म (न) हागमे संभन् (न्त) उ ॥ ६६ ॥

(1) मेह उद्धर्तु नई (ण) जोण्डउ । णिच् णिण्पहे एस चंदउ ॥ ७४ ॥

Read मेहउ हर्तु (?) जेई जोण्डउ । „ „ एहु चंदउ ।

(3) एसा हंसवधू (ह्) हि (इ) छळाकाणणउ ।

गंतुं जु (उ) स्छइया कंतं संगइया ॥ ९९ ॥

(4) पिय वाइ वायर्तु (उ) सुवसंतकाल (उ) ।

पियकासुको (कउ) पिय मदनं जणंतउ ॥ १०८ ॥

वायदि वादो एह पवाही रुसिद इव । ॥ १६९ ॥

It will be easily seen that (1) is entirely in Apabhramśa (a) with the ukāra of the Nom. Sing. at three places, (b) *h* for *bh* which it has in common with the other Prākritis. (2) is rather obscure, but even without emending it, one finds in it the familiar *u* and what is more remarkable 'jonhaū' in Neuter pointing to the existence in the peoples' language of the tendency of disregarding genders even at such an early date. 'Neī' is also to be noted. In (3) 'Kāṇanau, ussuiyā' and 'sangaiyā' are peculiarly Apabhramśa. Although 'uāya' and 'Kālau' are emended in (4), there is scarcely any doubt 'jaṇantau.' In (5) 'eha' is Apabhramśa.

Thus it is clear, that although Bharata has nowhere mentioned Apabhramśa by name, because it was yet in a crude form still to develop and going under the name Ābhīloki, there is no doubt that the dialect existed in his days. It also seems clear that the home of the speakers was then in the Punjab and upper Sindh. It had yet not high literature of its own and the circle of its speakers was limited to certain nomadic tribes, who as will be seen later, penetrated southwards and eastwards and were assimilated in the Hindu civilisation. It is they, however, who seem to have given to the older Prākritis the Apabhramśa form.

(3) *Dharasena* Important for the age of Apabhramśa is a reference to it in an inscription of Dharasena II king of Valabhī (in Surāstra Kathiawad). Here Dharasena thus speaks about his father.

“His mind was very clever in writing poetical works composed in three languages, Sanskrit, Prākrit and Apabhramśa.”

Guhasena who is thus described has inscriptions¹² between 559 and 569 A. D. Poetical works in Apabhramśa are therefore attested to in the middle of the 6th century A. D., although none has so far come down to us.

(4) *Bhānaba*, probably of the end of the 6th century, already knows about the Apabhramśa language, to which he prefers while giving an alternative division of poetry of literature.¹³

¹¹ Ind. Ant. सस्कृतप्राकृतपञ्चशभाषात्रयप्रतिबद्धप्रबन्धरचनानिपुणतरान्त-करणः etc. quoted by Jacob, l. c. Intr. p. 55.

¹² Bombay Gazetteer Vol I, part I p. 90.

¹³ शब्दार्थौ सहितौ काव्यं गद्यपद्यं च तद्विधा ।

सस्कृतं प्राकृतं चान्यदपञ्चश इति त्रिधा ॥ १.३६

'Kāvya is word and sense together. That (Kāvya) is two-fold, prose verse. It is again three-fold. Sanskrit, Prākṛit and moreover Apabhramśa.' Bhāmaha's remark is important only as corroborating the existence of apabhramśa at the end of the 6th century. But he does not mention either spoke it or who should speak it. It were to be wished that like Dandin had done so.

(5) *Dandin* In his *Kāvyaadarśa*,¹ Dandin gives a fourfold division of literature, which was current amongst the literate of his days. There is an advance over Bhāmaha's threefold division."

"Learned men say² that this literature is again fourfold namely skṛit, Prākṛi, Apabhramśa, and mixed. Great sages have defined Sanskrit as divine speech. There are varieties in Prākṛit such as 'derived from it (skṛit),' 'similar to it,' and 'Deśi' (i. e. belonging to vulgar speech)."

And further "The speech of Ābhīras and others in literature is known as Apabhramśa. In the Śāstras (however), Apabhramśa means whatever other than Sanskrit. Sanskrit (Kāvya) is divided in *sargas* (chapters), *skṛit* in *skandhakas* (name of metre, according to commentator), *apabhramśa* in *Āsāra* etc. Mixed (fourth branch of literature) means *kathā* etc. *Kathā* (variety of mixed literature) is composed in all languages and also Sanskrit. *Brhatkathā*, of wonderful meaning, consists of *Bhūtabhāṣā*."

It will be clear from the above that Dandin is speaking of certain languages from the literature point of view and not from the linguistic one. Hence the bad logic of segregating Apabhramśa from the Prākṛits, of whom indeed it is only the youngest phase just as Pāli is the oldest, may be excused in his case.

Be that as it may, two points stand out clearly from Dandin's discussion on literature and its divisions (1) that the Apabhramśa language must have already been put to considerable literary usage when Dandin

¹ Ed. Bibl. Ind. 1863.

² Op. lit. तदेतद्वाङ्मयं भूयः संस्कृतं प्राकृतं तथा ।

अपभ्रंशश्च मिश्रं चेत्याहुरार्याश्वतुर्विधम् ॥ १, ३२

संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ।

संस्कृतस्तत्समो देशी त्यनेकः प्राकृतक्रमः ॥ १, ३३

आभीरादिगिरः काव्येष्वपभ्रंश इति स्मृताः ।

शास्त्रे तु संस्कृतादन्यदपभ्रंशतयोदितम् ॥ १, ३६

संस्कृतं सगन्धवादि प्राकृतं सन्धिकादिभ्यम् ।

आसारादीन्यपभ्रंशो नादिकादि तु मिश्रकम् ॥ १, ३७

wrote. This usage is not the mere use of it by low characters in Sanskrit dramas as during Bharata's days. In that case, Dandin would scarcely have been justified in making a whole division of literature as consisting of Apabhramśa. He expressly mentions certain metres employed in Apabhramśa poetry, i. g. āsāra etc. The Apabhramśa in the dramas is mostly very scanty and scrappy prose and even then, very few dramas have it as a rule. The line 'Ābhīrādīgīsaḥ' etc. only indicates the general nature of Apabhramśa, viz whatever in Kāvya is put in the mouth of such low people as the Ābhīras is that. It is hardly scientific to conclude from such references that the Apabhramśa, or for the matter of that any other language, is a *tribal* language. In the first place there is the word 'Ādi' to show that the Ābhīras had no monopoly of the Apabhramśa. They certainly did not bring it with them from wheresoever they came a few centuries before the Christian era. The fact is that wherever they and others with them went, they picked up the *regional* Prākṛit current there, and in the nature of things changed its form to a great extent. It is this change or decay that is indicated by the words 'Apabhramśa', 'apabhraṣṭa,' even 'vibhṛasta' of Bharata. (2) That behind this literary Apabhramśa, there was the language, not of small literary groups, or learned men such as philosophers, grammarians, astronomers, mathematicians, poets and professors, in short of the elite, but of the lowly, humble, commonest of the common people like Ābhīras, Sabaras, Caṇḍālas etc. It goes without saying that as the region, occupied by these people changed either from time to time or at the same time, their Apabhramśa also differed, thus making up the different varieties of Apabhramśa mentioned by some later Prākṛit grammarians.

Unfortunately the date of Dandin is not yet finally settled. But so far is certain that he cannot have flourished earlier than the seventh and later than the eighth century. Thus, then, what was recognised as a dialect of certain tribes and named Ābhīrī, developed, during the four or five centuries between Bharata and Bhāmaha-Dandin, into the Apabhramśa language, both spoken in various dialects and employed in recognised literature. This was also the period of Ābhīra supremacy¹ over a considerable part of the country. It is natural to suppose that it was during this period, 3rd century A. D. to the 6th century A. D., that the name Apabhramśa must have been given to the dialects which developed out of the regional Prākṛits owing to the assimilation of the Ābhīras in Hinduism.

(6) *Rudrata*, who belongs to the 9th century A. D. refers to the Apabhramśa in his *Kavyālamkāra* ² After dividing 'Vākya' into prose and

¹ See page below.

² Ed. *Kāvyamālā*, No 2.

verse, he divides it again sixfold on the language basis. He says³ —“A sixfo'd division of it is possible, based upon the difference of languages. Sanskrit, Prākṛit, Māgadha, Piśācabhāṣā, and Śaurasenī, the sixth being Apabhramśa in several divisions on account of the particular country.”

Here too the Apabhramśa is placed on a level with the older literary Prākṛits viz. the Māhārāṣṭrī, Māgadhi, Paisāchi, and Śaurasenī. What is, however, more important to note, is that Rudrata recognises many varieties of Apabhramśa,⁴ and records that the difference is due to the difference of the regions where they were spoken. The older Prākṛits have no known subdivisions, and although they bear geographical names, they have ceased to be regional and therefore to be actually spoken by the people. The Apabhramśa differed from them in both these respects.

(7) *Rajasekhara* —In his *Kavyamīmāṃsa*,⁴ Rajaśekhara has several references to Apabhramśa. Like his predecessor rhetoricians, he also looks at the language from the literature point of view. It is therefore not surprising to find the body of his Kāvya-purusa thus⁵ described —“Sanskrit is your mouth, Prākṛit the arms, Apabhramśa the hips, Paisāca the feet, and a mixture of these the chest.” Again when his poet-king holds his Durbār, ‘The Sanskrit poets⁶ should be seated to the north (of his regal seat); the Prākṛit poets to the east, the Apabhramśa poets to the west, the Paisāca poets to the south. The same fourfold division of literature according to its vehicle is expressed again in connection with the question, however languages⁷ the budding poet should master.

“Some object can be (well) expressed by a good poet in the Sanskrit idiom, another in Prākṛit, still another in Apabhramśa phrase, a fourth in Bhūtabhāṣā, some other object can be expressed in two, three or even four languages. A good poet, whose intellect can command all these, fills the whole world with his fame.”

³ भाषाभेदनिमित्तं षोढा भेदोऽस्य सम्भवति ॥ २, ११

व्राकृतसंस्कृतमागध पिशाचभाषाश्च शौरसेनीच ।

षष्ठोऽत्र भूरिभेदो देशविशेषादभ्रशः ॥ २, १२

⁴ Gaekwad's Oriental Series, no. I, 1916

⁵ Cf. Cit. p. 6 शब्दार्थौ ते शरीरे संस्कृतं मुखे प्राकृतं बाहुः, जघनमपभ्रंशः, पैशाचंपादौ, उरोमिश्रम्,

⁶ Ibid. p. 54 तस्य चोत्तरतः संस्कृताः कवयो निविशेरन् ।.....पूर्वेण प्राकृताः कवयो...। पश्चिमे. नापभ्रंशिनः कवः । दक्षिणतो भूतभाषाकवयः ।

⁷ Ibid pp. 48-49 ए णोर्यः सरकृतोक्त्या स सुकविरचनः प्राकृतेनापरोस्मिन्

अन्योऽपभ्रंशगीर्भि किमपरमपरे भूतभाषा क्रमेण ।

द्वित्राभिः कोऽपि वाग्भिर्भवति चतस्रभिः किञ्च कश्चिद्विभेक्तु

यस्येत्थ धीः प्रपन्ना स्तपयति सुकवेस्तस्य कीर्तिर्जगन्ति ॥

More important still are two other passages; which refer to the same fourfold division, but with respect to the countries in which a particular language is preferably the vehicle of literature.

“Particular languages appear to be resorted to in particular countries. Thus it is said —⁸ The Gaudas and others take their stand on Sanskrit, the liking for Prākṛit of those (poets) of the Lāṭa-country is well-known, all the Maruregion, the Takkas, and the Bhādānakas employ Apabhramśa; the poets of Avantī and the Pāriyātras, together with those of Daśapura, have recourse to Bhūtabhāṣā, and a poet who lives in the heart of Madhyadeśa is well-versed in all (these) languages ”

Thus, then, in Rājasekhara's day's Sanskrit literature was much cultivated in Gauda (modern Bihar), Prākṛit literature in Lāṭa (Gujarat without Kathiawad), Apabhramśa literature in the whole of Maru (modern Marwar); Takka (part of eastern Punjab), and Bhādānake (?), Paisāci literature in Avantī (central Mālwa), Pāriyātrā (western Vindhya regions), and Daśapura (upper Mālwa). It must be emphasised that Rājasekhara does not say whether these were spoken languages in these regions, what he says is only that literary men in these parts conveyed their thoughts preferably in these several languages. The second passage of importance of Apabhramśa reads thus¹⁰ —

The Surāṣṭras, Trāvanas and others can with grace express the Sanskrit idiom, but always with an admixture of Apabhramśa.

To the Maru, Takka and Bhādānak literary men, therefore, we have to add the Saurāṣṭras (Kathiawad) and the Trāvanas(?) who, together, cultivated Apabhramśa literature. The present state of our knowledge of the Prākṛits and the literature in them that is being brought to light every day, apparently endorse Rājasekhara's view, so far at least as Prākṛit (Māhārāṣṭri and Jaina Māhārāṣṭri) and Apabhramśa are concerned. It is Gujarat that has discovered and is still destined to discover a vast Prākṛit literature¹¹; and if the Jains appear to appropriate to themselves the credit of the larger

⁸ Ibid p. 51, गौडयाः संस्कृतस्थाः परिचितरुचयः प्राकृते लाटदेश्याः

सापन्नप्रयोगाः सकलमरुवष्टकभादानकाश्च ।

आवन्त्याः पारियात्राः सहदक्षपुरजैर्भूतभाषा भजन्ते

यो मध्ये मध्ये मध्यदेशं निवसति सकविः सर्वभाषानिष्पन्नः ॥

⁹ By Prakrit, Rajasekhara appears to mean the Prakrit par excellence of Dandiy, i. e. Maharastri, although he has nowhere indicated this expressly

¹⁰ Ibid p. 34, सुराष्ट्रवण्या ये पठन्त्यर्पितसौष्ठवम् ।

अपभ्रंशवर्दानि ते संस्कृतवर्चास्यपि ॥

¹¹ Kudālkar's Account of Mss. at the Pajana Bhandars read of the First Oriental Conference, Poona, and Dala's Essay read at the 5th Gujarat Sahitya Parishad.

share, it is the Śvetāmbaras who appear to be more fond of their Jaina-Piākrit, as the Digambaras seem to be of their Apabhramśa. It is a well-known fact, rightly emphasised by Jacobi,¹² that the Digambaras are more numerous in Marwar and part of the Punjab. This, however, does not mean that the two were rigid in their choice.

Two more passages seem to show that although at the time of Rājaśekhara, the Apabhramśa was much popular, especially in Suiāstra and Marwar as a literary language, it had not yet lost living touch with its main-spring viz. the spoken dialect or dialects of the common people. The passages in question are —

(1) "Well-versed¹³ in Apabhramśa should be all his (the poet king's) male attendants. The female attendants should also know the Māgadha language. Those in the harem should know Sanskrit and Piākrit both, and his friends should know all languages."

(2) "Beyond¹⁴ them (i. e. the Sanskrit poets) should sit those versed in Vedic lore, logicians, knowers of Purānas and Smṛti, physicians, astrologers and such-like. To the east, the Prākṛit poets, beyond them those who live by the arts of acting, dancing, singing, playing on instruments, elocution, bardic lore keeping tact in music, and such others. To the west the Apabhramśa poets, beyond them wall-painters Jewel-setters, Jewellers, goldsmiths, carpenters, smiths and others like them. To the south the Pāisāca poets, beyond them, courtezans and their courtiers, rope-dancers jugglers, exorcisors, athletes, those living on aims and such others."

In (1) it is significant that Rājaśekhara should make the attendants, both male and female, speakers of Apabhramśa. In the first place, they are *of the people* and therefore must speak the peoples' language. In the Second, it is they who stand between the common populace and the king, interpreting the wishes and grievances of the former to the latter, and conveying to them the king's message or reply, and as such must know the language of the common people. The passage therefore suggests, that although long before Rājaśekhara's days, the Apabhramśa had attained to the dignity of a literary language, it had not yet ceased to be a spoken language. The two were yet

¹² Op. Cit. Note p 86 'Well die Digambaras von 12 in Hindustan und Panjab am-
.starkesten vertreten waren'

¹³ Op. Cit. 50 अपभ्रंशभाषाप्रवणः परिचारकवर्गं समागद्यभाषाभिनिवेशिन्त्र. परिचारिकाः प्राकृतसङ्कृतप
भाषाविद्वद्भ्यन्त पुरिका मित्राणि चास्य सर्वभाषाविन्दि भवेयुः ।

¹⁴ Ibid pp 54-55 ततःपरं वेदविद्याविदः प्रामाणिकाः पौराणिका स्मार्ता भिषजो मौहूर्तिका अन्येपि
तथा विधाः । पूर्वैर्ण प्राकृताः कवयः । ततःपरं नटनर्तकगायनवादकवाग्जीवनकुशीलवतालचरा अन्येपि तथाविधाः ।
पश्चिमेनापभ्रंशिनः कवयः । ततःपरं चित्रलेख्यकृतो माणिक्यवन्द्यका वैकटिका. स्वर्णकार वर्द्धकिलोद्दकारा अन्येऽपि
तथाविधाः । दक्षिणतो भूतभाषाकवयः, ततःपरं मुजङ्गणिकाः प्लवकशौभिकजम्भकमल्ला. शङ्खोपजीविनोऽन्येऽपि
तथाविधाः ।

in close living contact. In other words, *the Apabhramśas have not yet been a dead language like the older literary Prākṛits.*

In (2), Sanskrit is already a language of the few, the Pundits. Prākṛit has no doubt a wider circle of knowers and possible speakers in those who cultivate some of the fine arts connected with the stage. But the class of those who sit behind the Apabhramśa poets, and evidently are speakers of it, is a wider class. It is the great lower class—the common people, from amongst whom hail the artisans and craftsmen such as carpenters, smiths, goldsmiths. Rājaśekhara's arrangement seems to suggest that this class still spoke some kind of Apabhramśa. And this also accords well with linguistic facts as discovered in the oldest literatures of the vernaculars of northern India. By the end of 9th century, which is roughly Rājaśekhara's period of activity, the vernaculars had yet to be evolved as distinct from the various Apabhramśa dialects.

(8) *Namīsādhū*,¹ while commenting upon *Kāvya-lāṅkāra* II 12, has the following remarks on Apabhramśa.—

“Apabhramśa is Prākṛit itself. It has been mentioned by others as being three-fold viz. Upanāgara, Ābhīra and Grāmya. The words ‘of many varieties’ are used by Rudrata for refuting that. Wherefore? Owing to these being many countries. Its characteristics should be properly understood from the people themselves.”

The importance of the passage lies in the fact that Namīsādhū (1) recognises Apabhramśa as one of the Prākṛits themselves, (2) names the varieties laid down by others before him as being Upanāgara, Ābhīra and Grāmya (3) but expressly says that they are many more than three, and that is most important of all, (4) points to the people themselves as the best source to learn it. The last point is significant as showing that by the time of Namīsādhū, who finished his commentary² in Samvat 1125 i. e. 1069 A.D., the Apabhramśa of many dialects had not ceased to be spoken by the common people.

One more sentence of Namīsādhū deserves mention here as it shows the spread of the Apabhramśa as far east as Magadha. We know that by Bharata's time its germ the Ābhīrī was found spoken in Sindh, Moulton and upper Punjab. But the sentence means³.—

“The Ābhīrī language has been mentioned as included under Apabhramśa. It is sometimes found in Māgadhi also.” This can only mean

¹ Rudrata *Kāvya-lāṅkāra*, *Kavyamālā* 2, 1, 15 तथा प्राकृतमेवापभ्रंशः । स चान्यैरुपनागराभीरग्राम्यावभेदेन त्रिषोक्तस्तत्रिरासाद्यसुक्तं भूरिभेद इति । कुतो देशविशेषात् । तस्य च लक्षणं लोकादेव सम्यगवसेयम् ।

² Op. Cit. p. 174 पञ्चविंशतिसंयुक्तैरेकादशसमाश्रितैः । विक्रमात्समतिक्रान्तैः प्राबुषीद समर्थितम् ॥

³ Op. Cit. p. 15. आभीरी भाषापभ्रंशस्था कथिता वचिन्मागध्यामपि दृश्यते । The *Daśarupa* hints at the same thing when it mentions (II 42) the Ābhīras among the speakers of Māgadhi. The *Daśarupa* is a couple of centuries older than Namīsādhū.

that there was a dialect of 'Apabhrāmśa' spoken in Magadha, thus proving the existence of the Apabhrāmśa in the east of the Peninsula as late as the 11th century A. D.

(9) For lesser and later writers like Prthivīdhara, the commentator of the *Mṛcchakāṭika*, the unknown author of the *Rasikasarasva* quoted by Nāīyaṇa in his commentary on *Gita-govinda*, Śankara, one of the commentators of the *Śākuntala* and two or three others, see Pischel. It is needless to refer to them here for they invariably quote others' views and because they cannot have had living touch even with the dying Apabhrāmśas, their acquaintance with them is only second hand.

(B) The Age of the Apabhrāmśa —

We have thus examined the references to the Apabhrāmśa in works on rhetoric and poetics from Bharata of about 2nd or 3rd century A. D. down to the commentator Namisādhū of the middle of the 11th century A. D. We have thus been able to put together some undisputed facts about the age, extent and varieties of the Apabhrāmśa.

(1) Apabhrāmśa existed in the 2nd or 3rd century A. D. at least, under the name Ābhīrī, and was spoken in Sindh, Multan and northern Punjab mainly by the Ābhīras and other nomadic tribes that had penetrated into India and for a time settled in these provinces.

(2) By the 6th century the Apabhrāmśa was still recognised as the dialect of the Ābhīras and others, had got its distinctive name Apabhrāmśa and had developed a literature of its own which had to be recognised by rhetoricians like Bhāmaha and Dandin.

(3) By the 9th century it had ceased to be recognised as a language of the Ābhīras, Śabarās and Caṇḍālas only, had come to be known as a language of the great artisan class although the elite spoke Sanskrit and the stage people the Piākṛits, i. e. it had become the language of the people. It had by now already spread as far south as Surāṣṭra and probably also as far east as Magadha.

(4) By the middle of the 11th century, even literary people have come to recognise that Apabhrāmśa is not one language but many dialects, one of which had attained literary importance. It was known to have had a dialect in Magadha, east of the great Peninsula. The Dohākośa (see VII end) furnishes actual testimony.

The lower limit for the age of Apabhrāmśa accords well with Sir R. G. Bhandarkar's opinion. In his report for the search of Mss. after noting no. 545 *Pingalārthapradīpa*, with some extracts from the same, he says,

¹ The extracts quoted are verses 53 (Candesara) 69 (Ceipai=Cedipati), 71 (Ham-mira), 92 (ibid), 147 (ibid), 151 (ibid), and 199 (ibid), 72 (Sāhasāṅka), 77 (Kasīsa), 198 (ibid); 87 (Acala), 96 (Karna), 126 (ibid), 185 (ibid), in Chandra Mohan Gosh's edition. Cedipati=Prince of Cedi and of the Kalacuri race; he was contemporary of Bhīmadeva of Gujaraṭ and Āhavamalla of Mahāraṣṭra.

"The above extracts present vernacular speech in three forms. The older form i. e. the Māhārāṣṭrī Prākṛit we have in I, II, III, (1), IV, and V (1). It had become classical as Sanskrit itself and could be used for literary purposes at any time. Then we have another form in VI, VII (1), (2), (3). This resembles the Apabhramśa form as we have it in the instances quoted by Hemacandra in his Prākṛit Grammar and in the 4th act of *Vikramorvaśīya*. A third stage is represented by III (2), (3), (4), (5), and V(2). This is what might be called the earliest form of modern Hindī, the forms *Ḍhillimaha*, 'Delhi' and *Jakhana* or *Jakkhaṇa* 'when,' being specimens of the new formations which became necessary after the old terminations had gradually faded away upto the Apabhramśa period. The last two forms must represent the vernacular speech of the period when the poet wrote and since they could not have praised the particular princes if they had died and been forgotten at the time when they lived, the conclusion is not unwarranted that the forms of the language used by them were the forms current about the time when the kings flourished. Thus about the time of Karna i. e. the first half of the eleventh century, the stage of development at which the vernacular language had arrived, was still that represented by the Apabhramśa, the origin of which is to be referred to about the seventh century, and they began to assume the modern character about the end of the twelfth century and the beginning of the thirteenth, when the poet Chand flourished and that was the form they had in the time of the Chouhan Hammīra, i. e. 1283—1301 A. D.'"

(C) Apabhramśa and the Ābhīra migrations —

Now these results accord well with the history of the Ābhīra migration into India, which caused such a change in the spoken languages of the country. The Ābhīras (now Ahīrs) are mentioned in the *Mahābhārata*¹ as a people in the west of India on the Indus. They are recognised as a hated tribe, the disappearing of the Saraswatī being ascribed to abhorrence of them. But they are fighters and given a prominent place in Droṇa's *Suparṇavyūha*. When Arjuna returns from *Dwārakā* with the widows of Krishna, the Ābhīras attack him as he enters *Pañcanada*. They are here called freebooters, herdmen and *Mlecchas*. The *Manusmṛti*² mentions the Ābhīras as having sprung from Brahmin father and *Ambastha* mother.

These references make it quite clear that the Ābhīras, who were nomadic fighters, had together with other tribes entered India and occupied part of the Punjab a little before the beginning of the Christian era (say

¹ Mbh. II 32, 1192, IV 20, 798; IX 37, 2119, XVI 7, 223.

² *Adhyāya* X 15 ब्राह्मणात्.....आभीरोन्मृष्टकन्यायाम्,

about 150 B. C. and not later). They are also mentioned in inscriptions¹ of the 2nd, the beginning and the middle of the 3rd centuries. The first one, A. D. 181 in the reign of Kṣatrapa Rudrasimha, speaks of his general Rudrabhūti as an Ābhīra. The second one, about 300 A. D. which belongs to the Nasik caves, speaks of the reign of an Ābhīra prince named Išvarasena,—son of Śivadatta. The third one, the Allahabad pillar inscription of Samudragupta² about 360 A. D. mentions the Ābhīras together with the Mālavas as powerful tribes occupying Rājasthāna and Mālava, the south-western and southern provinces just beyond the limit of the Gupta Empire. To the south of Jhansi there is a province called Ahriwar, corresponding to Sanskrit Ābhīrawāta, which is thought to be the Ābhīra principality mentioned in the Allahabad inscription. By the 4th century therefore the Ābhīras had got a permanent footing in Mālva. A part of them seems thus to have given up nomadic life and to have had permanent settlements and kings, as the Nasik inscription and the Purāṇas³ show. There is also a tract called Aharaur, again equal to Ābhīrawāta, in the Muzapur district of the United Provinces. It is during this period and subsequently that the Apabhramśa must have begun to develop a literature of its own. This is in keeping with our literary evidence of the 6th century, when the Apabhramśa appears as a canonised literary language. In the succeeding couple of centuries the Ābhīras must have migrated further southwards and eastwards, towards Surāṣṭra and the adjoining provinces and Magadha respectively. For by the 9th century Apabhramśa, the form that the Prākṛits took in the mouth of the foreigners, was recognised as fit vehicle for literature in Surāṣṭra etc. History corroborates this also. For when the Kāthīs⁴ invaded Surāṣṭra in the 8th century and thereabouts, they found the country in the possession of the Ābhīras. The Ahīrs were powerful some time before this in Khandesh and Nasik also, as the significant remark of Ferishta,⁵ that the famous fort of Asirgaḍ in Khandesh was founded by Asa Ahīr, also shows.



¹ D. R. Bhandarkar, I. A. 1911 p. 16, R. E. Enthoven, *Tribes and Castes of Bombay* I p. 21, (The material for the article on Ahīrs is by D. R. Bhandarkar).

² Bhandarkar and Enthoven, *ibid.*, Vincent Smith, *Early History of India*, p. 286.

³ These, according to Bhandarkar-Enthoven p. 23, refer to Ābhīras as paramount sovereigns after the Āndhrabhrtyas. By the 6th cent. A. D. this sovereignty had already disappeared.

⁴ Enthoven, *Op. cit.*, p. 24.

⁵ *Ibid.*

IX

The Prakrit Grammarians and Apabhramśa:—

(1) *Vararuci* is thus far recognised as the oldest Prākṛit Grammarian known. In his *Prākṛitaprakāśa*¹ he deals with four Prākṛits only, the Māhārāṣṭrī in Pariccheda 1-9, the Paisācī in Par 10, the Māgadhī in Par. 11 and Śaurasenī in Par 12. He does not deal with the Ardhamāgadhī and the Apabhramśa languages and this fact is significant. The omission may either be taken to indicate superficiality on the part of Vararuci, or it may be thought that perhaps Vararuci included Ardhamāgadhī partly under Māgadhī and partly under Māhārāṣṭrī, and did not consider Apabhramśa to be Prākṛit at all.³ The truth perhaps lies in neither of the two alternatives. It is a well known fact that the Jains regard the tradition of their scriptures as not unbroken and such of their Āgamas as existed in different places, were collected together and redacted by Devardhigaṇin in the 5th century A. D.⁴ Possibly therefore, there was no settled Ardhamāgadhī literature when Vararuci wrote his Grammar. He will thus have to be placed before the 5th century A. D. It has always been the case that grammars of languages were written when literature was available in them. The same conclusion is therefore to be drawn from his non-mention of Apabhramśa. We have seen that positive evidence for literature in Apabhramśa is available only from the 6th century onwards. This is not the place⁵ to discuss the period of the Prākṛits and Vararuci's position as a Prākṛit grammarian, but so much is sure that he cannot now be identified with the Vārtikakāra Vararuci. He deals with a form of Prākṛit, especially the Śaurasenī, which is younger and therefore later than what is found in the Buddhist drama *Sāṃputraprakaraṇam*. He may be thus tentatively placed in the 3rd century A. D. and not earlier, if perhaps also not later.

(2) *Canda* a Jain is probably the first Prākṛit Grammarian to treat of Apabhramśa in his grammar called *Prākṛitalakṣaṇam*,⁷ although he has disposed of it in one Sūtra, viz III. 37 only. Another Sūtra I. 5 lays down optional form which is peculiar only to the Apabhramśa and the Māgadhī; and a third one, II 19 mentioned verbal suffixes one of which is unmistakably Apabhramśa.

These three Sūtras are from the text accepted by Hoernle. He, however, has relegated to the appendix a number of Sūtras even when three

¹ Ed. Cowell, 2nd Issue, London 1868. ² Bloch in Pischel, *Grammatik* § 4.

³ Pischel, Op. cit. *ibid.* ⁴ Winternitz, *Geschichte der indischen Literatur* II p. 294.

⁵ This is being dealt with in my *Prakrit Selections* for the Calcutta University. ⁶ Lüders, *Bruchstücke Buddhistischer Dramen*. ⁷ Ed. Hoernle, Calcutta 1880.

⁸ They are न लोपोऽप्यंशेऽबोरेकस्य, सागमस्याप्यामो णो हो वा and तु ता चा ङु तंतूणओपिपूर्वकालार्थे.

and two mss. were in agreement regarding them. This is rather too bold a procedure and even such an orthodox critical scholar as Pischel has pronounced it questionable.¹

That most of the Sūtras, regarding which two Mss. at least are in agreement must be regarded as Caṇḍa's own work can very well be proved. Thus (1) in the Vibhaktivīdhāna section, he lays down the general rule that the 'cases are as in Sanskrit' and mentions the individual cases with their examples e. g. सि, देवो, अग्नि etc. जम्, देवा कुलानि, तुम्हे etc., अम्, देवं, अग्नि etc. Now it is queer that Caṇḍa should have omitted to give instances of शस् i. e. Acc. Pl., ङसि i. e. Abl. Sing., भ्यस् i. e. Abl. Pl., ङस् 1 e. Gen. Sing. and ङि i. e. Loc. Sing. But if we look to the Appendix B C D, we find three Mss. supplying the want. And there is no reason to doubt their authority. It is more likely that one Ms. has an omission here, than that three entirely independent Mss. should have conspired to add to the text. Again (2) in the same section, Caṇḍa deals with the pronouns in Sūtras 18 to 31 in two sections which he calls युष्मद्ध्याय (18 to 25) and अस्मद्ध्याय (26 to 31). Now while all the cases (except the Gen. Pl. and Loc.) of युष्मद् are dealt with one by one, the Nom. and Acc. Sing. and Pl. of अस्मद् is strangely omitted in the accepted text. Here again Appendix C D helps us in filling up both the omissions.² Now in this latter section, Appendix C D, we find Sūtras 26a the characteristically Apabhramśa form हुङ्. (3) One more proof of importance from the point of view of Apabhramśa is furnished by Appendix³ C D to Sūtra II 27. Here it must be noted at the outset that even the accepted text where all Mss. have agreed, is a misarranged, ill-digested mass of Sūtras. The whole work has the appearance of half-arranged, miscellaneous jottings for a work, rather than a well-arranged and finished treatise. Thus this part is called Svaravidhāna, but the first fourteen Sūtras only really deserve the name. The rest, as many as fifteen Sūtras, consists of Sūtras of a miscellaneous character such as ता ताव तावतः 21; खलो खुः 24, भे सर्वास्तु युष्मदः 26, भावेत्तण. 29 etc. Now C D add some more miscellaneous Sūtras to this. They are —

(1) इजेराः पादपूरणे, (2) जि अव्ययं एवार्ये, (3) गवरि आनन्तर्याये, (4) गवरु केवळार्ये, (5) यदेच्छहु, (6) थू छिळ कुत्सायां, (7) दडवड श्रीप्राये—दडवड होइ विहाणु, (8) अतिरभसादूर्ध्वखयेतस्ततो गमने डवडव—डवडव चरियाए, (9) णं णउ णाई णावइ जणि जणु मणु इवार्ये—, मिव पिव विव व्वव विअ इवार्ये वा भवन्ति, (10) दाणि एण्हि एतहे एवहि इदानीमः, (11) यथा तथा अनयोः स्थाने जिमत्तिमौ—
दोहा—काळु लहेविणु जोइया जिम जिम मोह गलेइ ।

तिम तिम दंसणु लहइजो णियेमें अणु सुणेइ ॥

Of these (1) to (6) contain bare statements without instances and may be objected to, as Caṇḍa has always supplied instances. The same may be said of both parts of (9) and (10). Nos. (7), (8) and (11) are quite in

Caṇḍa's manner and since two Mss. attest them, they may be regarded genuine. Now in one of them there is a peculiar Apabhramśa adverb 'dadavada' with its meaning. Hemacandra has it under IV 422 in his Grammar but he has given it an unnatural meaning viz. 'avaskanda.' No. (8) gives davadava, a peculiar Deśī word, not uncommon in Apbh. But most important Apbh. is No. (11), which lays down 'jima and tima' as substitutes of 'yathā and tathā' and gives an Apbh. Dohā as illustration.* For translation of the verse see Pischel. There is another Apabhramśa Dohā in Appendix A but as it is supported by one Ms. only we have to leave it out of consideration.

Most of these Sūtras, some of them¹ verbatim, some split up into two and some with slight change, are found in Hemacandra; but in such a manner that Hemacandra can always be called a borrower. That Hemacandra was a borrower on a large scale has been proved in other literary spheres¹ also.

About Caṇḍa's priority to Hemacandra there cannot be much doubt.² But Hoernle's claim that his grammar presents a very old phase of the Prākṛit language (p. XI) cannot be accepted, as it is based on the evidence of one solitary Ms. as against three that speak to the contrary. His other claims that Caṇḍa is prior even to Vararuchi and that he must have written his work at a "some-what later time than the 3rd cent B. C." are equally untenable. Caṇḍa evidently lived at a time when the Apabhramśa had ceased to be a mere dialect of the Ābhīras and become a literary language, i. e. after the sixth century A. D. and not before.

(3) *Hemacandra* —Of all Prākṛit grammarians Hemacandra a Jain like Caṇḍa is the most important from Apabhramśa point of view. In his *Siddhahemacandra*,³ Prākṛit part, he has dealt with it more carefully and at greater length than others and what is more important, has given Apabhramśa Dohās in illustration. He has in fact done more justice to Apabhramśa than to any other Prākṛit except the Māhārāṣṭrī. He deals with it in Sūtras IV 329 to IV 448. The so-called Dhātuvādesa-sūtras IV 2 to IV 259 are also many of them really Apabhramśa Sūtras as they contain roots which mostly occur in Apabhramśa. So that Hemacandra may be said to have treated the Apabhramśa in about 378 Sūtras as against Śaursenī in 27, Māgadhi in 16, Paśācī in 26 Sūtras. Even if we omit the Dhātuvādesas, the number for Apabhramśa still remains at 120.

¹ Cf *Kavyamīmāṃsā* of Rājaśekhara, G. O. S., Notes pp 8, 9, 13, 14, 15 and the table at the end. Some of these references attest to wholesale borrowing of chapters on the part of Hemacandra.

² Hoernle Op. Cit. p XXII, Pischel Op. Cit. § 34.

³ Ed. Pischel, Part I, Halle 1877.

It is curious to note that a grammarian like Hemacandra should not have noticed any dialects of the Apabhramśa, although the rhetorician Nami-sādhū a hundred years earlier, noticed them. But that Hemacandra is mixing up at least two dialects is clear from his Sūtras and their examples. (1) Thus retaining of r e. g. trnu and sukrdu along with taṇu and sukuu in IV 329, grhanti under IV 34, krdantaho under IV 370, grhna for graha IV 394 and grhneppinu under it, Grhanti IV 341, (2) change of non-initial hard unaspirates into soft unaspirates and of hard aspirates into soft aspirates, IV 396 e. g. vicchohagaru, sugha, kadhīdu, savadhu and sabhalau, compare nādhō, kadham in Śaurasenī, IV 267, (3) change of non-initial m to nasalised \bar{v} IV 397, e. g. kavalu, Chavaru; (4) retaining r as second member of a conjunct, IV 398 prieṇa, prāu IV 393; dhruvu IV 418; pemmaḍraḥ IV 423, prassadi IV 393, dhrum, tram IV 360, drammu, dravakkau IV 422. Prayāvadi IV 404; (5) alternature forms in ū, and hū for the Present First Pers. Sing and Pl, IV 385 and 396 kattaū, laḥahu; (6) forms in di and hī for Pres. 3rd Sing. and Pl. IV 382 (for latter), e. g. Prassadi IV 393 (indication of Śaur. character) dharahī, karahī, (7) forms in i, u and e for Imper. 2nd Sing. IV 387, sumari, karu (IV 330) kare etc., (8) forms in 'sa' instead of 'ha' for Future, IV 388 hosai (indication of Śaurasenī character); (9) alternative forms for Passive, IV 389 kīsu, (10) forms like jāmahi, tāmahi IV 406. Thus side by side with the Māhārāṣṭra(?) Apabhramśa, he may be said to be treating partially of Śaurasenī Apabhramśa.

Although he does not mention any dialects, Hemacandra's treatment of the Apabhramśa is very complete. The value of his Grammar is enhanced by the quotations in verse that he has given to almost every Sutra; sometime one single Sutra has several verses as instances. Until more literature in Apabhramśa is published, it is not possible to trace the source of them; but, they appear, as Pischel has rightly remarked, to be taken from some anthology like Hāla's Sattasaī. Although many of the Dohās (a few other metres) are erotic in character, there are (1) about eighteen verses heroic in character, (2) about sixty didactic (3) about ten religious with Jain bent and (4) five legendary, Mythological,—one about Kṛṣṇa and Rādhā, another about Balī and Wāmana, one about Rāma and Rāvaṇa and two about Mahābhārata. Among the erotic verses there are two which refer to Munja and might have been composed during the days or immediately, after the death of that unfortunate king of the 10th century. Two (IV 357, 2. 3 and IV 420, 5) are found in Sarasvatikāṇṭhābharṇa a work some hundred years older than Hemacandra. Possibly therefore Hemacandra seems to have culled his quotations from literature that was composed in the 9th and 10th centuries.

Hemacandra's arrangement is the opposite of that of Caṇḍa; first, comes Svaravidhāna, then Vyāñjanavidhāna and lastly Vibhaktividhāna. This has become the model of later writers.

Hemacandra has written another work, the *Deśināmamāla*¹ of much use to Apabhramśa vocabulary. By Deśi Hemacandra means what is not Sanskrit and also not derived from it. Deśi therefore ought to mean the foreign element in the stock of Prākṛit-Apabhramśa words. But that is not exactly what Hemacandra means by the work. He says² "I have put together in this book such words as were not explained in the Siddha-hemacandra by separating root from suffix etc. I have excluded words like 'vajjara, pajjara...' which have been explained by me as substitutes for 'katha (etc)' (in my grammar), although they have been acknowledged as Deśi by others. I have put together such words also, as are not found in Sanskrit dictionaries, although they can be explained by separation into root and suffix etc. But I have not included such words as are not found in Sk. dictionaries, but as can be explained by implication etc." He mentions Pādalipta in his introduction, as having written a Deśi-śāstra, and quotes often from Abhimānacinha, Avantisundarī, Gopāla, Devarāja, Dhana-pāla, Droṇa, Rāhulaka, Śāmba, Śītāṅka and Sātavāhana.

Hemacandra should not have included under Deśi words like the following:—
 अणुद्धत्ती (अणुद्धत्त.), अवअच्छं (अवकच्छम्), अगखंधो (अग्रस्कन्धः), अइहारा (by met. from अइराहा (अचिराभा), अच्छिहृल्ल (अक्षि+हर+Pr. suff. उल्ल), अब्बुद्धसिरी (अबुद्धा श्रीः), अणुज्झहरो (अणुज्झवरः), अणरामवो (अन्+रम्), आसिअओ (by Met. from आअसिओः आयसिकाः), आलीवण (fr आदीम् on Analogy of पलित्ता) आयासलवो (आवासलय.), इरावो (ऐरावत.), इंगिअं (Through आइघ्=आजिघ्), ईसरो (ईश्वर) उत्तग्यो (उत्सायः), उप्पुंकिआ (उत्+फुत्कृ), उक्खिण्णं (उत्कीर्णम्), ऊआ (यूका), ऊसल्लिअं (by Met. from ऊसल्लिअं=उल्लसितम्), एमाण (आ+या+मान Pres Parte Atm.), ओजल्ल (ओजस्), ओसरिआ (अपस्), ओसीसं (अपशीर्षम्), कणोवअं (कद्+उदकम्), कायपिउच्छा (काकपितृष्वसा), किजक्खो (किञ्जल्कः), खगिओ (खड्गिकः), खंधयट्ठि (स्कन्धयष्टिः), गयणरई (गगनरति.), गोच्छा (गुच्छ), घरयंदो (गृहचन्द्र.), घारो (अगारं with dropping of initial and aspiration), चउक्कं (चतुष्कम्), चंदइल्लो (चन्द्र+इल्ल) Pkt. suffix), चुच्छं (चुच्छम्), छिइ (छद्), छिण्णोअभावा (छिन्नोद्भवा), छाइल्ल (छाया+इल्ल), जक्खरत्ती (यक्षरात्रि.), जुअलो (युग+ल), जोइसं (ज्योति.), झुट्ठं (झुट्ठम् with contrary sense of Marathi अचपल), झसिअ (ध्वसित), झीण (क्षीण), ठाण (स्थान), ठिविय (धीवित), डहर (दहर), डोला (दोला), णलकं (नलकं=उशीरम्), णवसिअं (नमस्यं), णिअंसण (निवसनम् cf M. नेसणं), ताडिअयं (ताडितकम्), तिअं (तीव्रम्), तेअवई (Denom. pron तेजस् cf. M. तेवणे), थूळघोणो (स्थूणघोणः), थेरो (स्थविरः), दइअं (दयितम्), दीहजीहो (दीर्घजिह्वः), दुअंखो (दुर्मुखः), पण्णओ (प्रसन्नः cf M. पान्हा), परिअट (परि+अट cf. M. परीट), पथरिओ (पस्त्र), पांडुकी (पर्यङ्किका), फण्ण (फाल्गुनः), फुरिअं (स्फुरित), फुल्लंथुओ (फुल्ल+थू), फड (स्फटा), बहुरावा (बहु+राव), बप्फाउलं (बाष्पाकुलम्), बोहहरो (बोधधरः), भट्ठिओ (भर्तृ), भमखुह, (भमखुख) भाउज्जा (भातृजाया), भोइओ (भौगिकः), मयणसलाया (मदवशकाका), महासइ (महाशब्दा), महाणडो (महानट.), महासउणो (महाशकुनः), खुहरोमराई (खुरोमराजिः), रसाऊ (रसायुः), रइगेली (रतिकेलिः), रच्छामओ (रथ्यामृगः), रेवईओ (रेवत्यः), लहुअवहो (लघुकवटः), वऊ (वपुः), वम्हलं (पद्मलम्), वडुविअं (वर्दापितम्), वायाड (वाचाटः), विजुला (विजुलता), सज्जोक्क

¹ Ed. Pischel, Part I, B. S. S. 1880.

² Ibid. p. 2 bottom and p. 3 beginning.

(सयस्क), सदेवो (स+दीप), सदाळ (शब्द+term.) सिद्धी (शिखी) सोळहावत्तओ (षोडशावर्तकः), हस्मिअं (हस्म्यम्), इत्थिअचक्खु (इत्थिचक्षु) दिट्ठ (अधस्थः) and many more.

But these are sufficient to show that Hemacandra has included under Deśi what does not deserve to be there. However, his contention¹ always is, 'Is the word *current* in Sanskrit or not? If not put it under Deśi.' This procedure can hardly be called scientific. A look at the Glossary at the end is sufficient to show that Hemacandra has omitted to mention many real Deśis. Many of these words quoted above are not even *real* 'tadbhavas' in the sense that they are derived from *current* Sanskrit words; but they are *coined* for their purpose by Prākṛit literary men and poets. For instance कायपिउच्छा is the 'coil,' fancifully called 'paternal aunt of the crow;' वरयंदो is 'mirror,' literally the 'domestic moon,' महासउणो is an 'owl' lit. the 'great bird,' रच्छामओ is 'dog,' because it is a 'beast of the street.' Some Deśis are clearly Dravidian, e. g. ऊर a town, गंड a young man, चिक्क a small thing, डोल the eye, पुडे go. But a vast majority has yet got to be traced to their source.

(4) *Trivikrama*, *Lakṣmīdhara* and *Simharāja* —These three authors have commented upon what Lakṣmīdhara expressly says² were the original Sūtras of Vālmīki. Trivikrama no doubt lays claim to the Sūtras as being his own,³ but as against this, Lakṣmīdhara pointedly calls him Vṛttikāra more than once in his work. And the difference in time between the two writers is not so great as to warrant the conclusion that Lakṣmīdhara should forget the fact that Trivikrama was also the author of the Sūtras and should attribute their authorship to an ancient sage.

(a) Trivikrama's sūtras in his *Prākṛit-vyākaraṇa* are mostly identical⁴ with those of Hemacandra. There are 117 Sūtras on Apabhraṃśa, showing a close correspondence with Hemacandra even in the number of Sūtras. The technical terminology of the two authors is however different. Trivikrama has borrowed much from Hemacandra's commentary, even the latter's examples and quotations. The importance of Trivikrama's work lies however in the fact that he has given many more examples from the dramas and Prākṛit literature. The importance to Apabhraṃśa consists in his Sanskrit translation⁵ of all the Apabhraṃśa quotations of Hemacandra.

¹ Op. Cit. p. 19 तथापि संस्कृते तदप्रसिद्धमिति निबद्धम्, p. 107 अत्र गोलाशब्दः संस्कृतसमोऽपि कवीनां नातिप्रसिद्ध इत्युपात्तः and at several other places.

² *Sadbhāṣācandrīkā*, B. S. S. V. 14 वाल्मीकिमूलसूत्रकृत.

³ *Prākṛitavyākaraṇa*, Grantha Pradarśani Series, Intr. V. 9 निजशस्त्रमार्गमद्विजगमिषताम्. On the word Nija, Pischel, Hultsch, Bhattanātha Swamin, Laddu and Trivedi have written lots. ⁴ Pischel, op. cit. § 38. Laddu, *Prolegomena Tu Trivikram's Grammar* p. 32. ⁵ This has been made use of by Pischel in his *Materialien Zur Kenntnis Des Apabhraṃśa*.

A cursory glance at the Sūtras of the two, shows how closely they resemble each other. Pischel has already showed this in his edition of Hemacandra's Prākṛit Grammar by noting in the margin similar Sūtras in Trivikrama's grammar. The slight difference is due to terminology and metrical¹ form of the latter. A very few Sūtras from the Apabrahṃśa section are quoted in the following table as illustration.

Hem.	Trivi.	Hem.	Trivi.
I स्यादौ दीर्घह्रस्वौ	दिहौछपि	एह एहो एहु	एहोएहु जीननपि
स्यमोरस्योत्	स्वम्यतउत्	एज्जशसोः	जशसोरेह
सौपुंस्योद्वा	ओन् सौ तु पुंसि	III त्वतलो ऽपणः	त्वतलौपणं
एट् टि	टि	तव्यस्यइएव्वं	तव्यस्यएव्वइ
डिनेच	डिनच	एव्वंएवा	एव्वइएवाः
II क्रियां ङहे	क्रियां ङहे	क्त्वइइउ इविभवयः	क्त्वइइउए अवि
यत्तदः स्यमोर्धन्	यत्तदुंस्वमोः	एप्योपिपण्वेव्ये विणवः	एप्योपिपण्वेप्येपिणु
इदम इच्छकीचे	इदम इच्छ नपुंसके	तुमएवमणाणहमणहिच	तुमएवमणाणहमणहिच
एतदः स्त्रीपुंकीचे	एतदेह		

Trivikrama's time cannot be settled with any certainty. He is later than Hemacandra, i. e. than 1172, and earlier than Kumāraswamin, son of Mallinātha Kolācala, who quotes him both by name and without it. The time of Mallinātha himself is uncertain; but he is believed, after Aufrecht,² to have lived not earlier than the 14th century. Prof. Hultsch has³ pointed out that while a verse of Mallinātha occurs in an inscription of 1532, he quotes the *Vasantarājīya* which was composed about 1400 A. D. Mallinātha must therefore be referred to the end of the 15th century.

Trivikrama may thus be relegated to the fourteenth century at the latest.⁴ Bhaṭṭanāthaswamin's claim that Kāṭayavema (circa 1400) quotes from Trivikrama is disproved by Trivedi, who has shown that the Sūtras are partly from Vararuci, partly from Hemacandra. One, only is common to Hema and Trivikrama. This allows a sufficient time between Hemacandra and Trivikrama, for the Pattana grammarian to be quoted and made free use of by a southerner.

(b) Lakṣmīdhara, in his *Ṣaḍbhāṣācandrikā*,⁵ explains the same 1085 Sūtras as have been commented on by Trivikrama, with the difference that

¹ Bhaṭṭanātha Swamin, Trivikrama and his followers, Ind. Ant. p. 228.

² Pischel op. cit. § 38.

³ In his edition of *Prakṛtarūpāvatara* of Siṃharāja, p. IV n. 4.

⁴ Pischel, op. cit. § 38 says 'He may perhaps be placed in the 13th century.' But this was when Mallinātha's date was not made a little more definite by Hultsch. Bhaṭṭanātha Swamin, I. A. 1911 p. 221, Trivedi, Ed. of Lakṣmīdhara, p. 8.

Edited by K. P. Trivedi B. S. S. LXXI, Bombay 1916.

he has changed the order of the Sūtras according to subjects in grammar. His work thus corresponds to the *Siddhāntakaumudī* of Bhattoji Dīkṣita. The order of the dialects, however, has been preserved. He does not give copious examples, nor any quotations and therefore is not of much value to Apabhramśa.

Lakṣmīdhara quotes Trivikrama with respect, and says "those who want to explain the difficult Vṛtti of Trivikrama should look into Sadbhāṣācandrikā, which is of the nature of a commentary on it." He is thus later than Trivikrama and earlier than Appayadīkṣita² who mentions him along with others in his *Prakṛitamānūṣya*. As the latter lived during the latter half of the 16th century, Lakṣmīdhara must be placed in the 15th or the beginning of the 16th at the latest.

(c) Simharāja's *Prākṛitarupāvatāra* is a commentary on the Valmiki-sūtras like that of Lakṣmīdhara. The former has commented upon 575 only out of the total 1085 Sūtras. He no doubt gives more forms than Hemacandra Trivikrama, Lakṣmīdhara, e. g. under Susasoh XXII 8 he gives a lot of forms of Caduvvugha, but there is no variety in them. Nor are any quotations given. The work therefore is not of much use for Apabhramśa.

Simharāja does not say to whom the Sūtras belong. In fact, if we argued from his introduction to the Sūtras where he says,³ "In order to let (people) know the scientific terminology, the names and technical terms are being described," the Sūtras also will have to be ascribed to him. Such is however not the case. He simply took the Sūtras as they were, and without caring to know or to mention who the author was, commented on them.

Hultzsch points out that the author has two unnamed quotations, one of which is from Bhattoji's *Siddhāntakaumudī* and the other from Nāgoji's⁴ *Paribhāṣenduṣekhara*. Simharāja is therefore a very late writer, scarcely a couple of centuries old. It may be mentioned here that unlike the other three writers of the school, he is a Brahmin and not a Jain.

(5) Mārkaṇḍeya's *Prākṛitasarvasva*⁵ is an important work, (i) as it does not belong to the Western or Jain school, (ii) as it gives the dialects

¹ वृत्तिं त्रैविक्रमीं गृह्यं व्याचिख्यासन्ति ये बुधाः ।

षड्भाषाचन्द्रिका तैस्तद्व्याख्यारूपा विलोक्यताम् ॥ Introductory v. 16.

See also I 1, 1. वृत्तिकारत्रिविक्रमदेववचनात् ।

² Hultzsch, op. cit. p. IV, Trivedi, op. cit. Intr. p. 17.

³ Ed. Hultzsch p. 1 तत्रादौ शास्त्रीयसंन्यवहारपरिज्ञापनार्थं संज्ञापरिभाषे वर्ण्यते.

⁴ Op. Cit. VII. Bhattanāthaswāmin is right when he sneers at Prof. Hultzsch's rendering of पूर्वव्याकरणप्रक्रिया XII 42 by 'eastern grammar'. Ind. Ant. 1911 p. 223.

⁵ Bhattanāthaswāmin, l. c. is not right in placing him in the 13th or 14th century.

⁶ Edited by Bhattanāthaswāmin, Granthapradarśana series, February to June 1912.

of the Prākritis, and (iii) as it treats of three varieties of Apabhramśa and gives independent illustrations. It is divided into 20 chapters of which two deal with Apabhramśa. The quotations are from the (a) *Brhatkathā* (one only), *Saptasatī*, *Setubandha*, *Gaudavaho*, (b) *Śākuntala*, *Ratnāvalī*, *Mālatīmādhava*, *Mrcchakatika*, *Veṇisaṅhāra*, *Karpūramañjarī*, *Vilāsavāṇī-sattaka*; (c) Bharata Kohala (who seem from the quotations to be a writer on poetics), Bhaṭṭi, Bhojadeva, and Piṅgala.

The predecessors mentioned are Śākalya, Bharata, Kohala, Vararuci, Bhāmaha and Vasantarāja. It is not possible to say whether Mārkaṇḍeya is giving a traditional succession of teachers or simply mentioning names at random. The former seems probable and in that case we may look upon the teachers as succeeding each other. Śākalya's is a hoary name and adopted for his prestige and age, just as the name of Vālmiki seems, in the present stage of our knowledge of Prākrit grammars, to have been adopted by the Western school. Bharata is well known. Kohala seems to be a historical person, as a quotation¹ has been given from him. He has been mentioned by Puṣpadanta (see ante, section VII) and might be Vararuci's predecessor. Bhāmaha is the well known rhetorician; but he has also written a commentary on Vararuci's grammar called *Manoramā*. Vasantarāja wrote a *Prākṛtasaṅgīvanī*, a work entirely dependent² on Vararuci. Pischel thinks³ that this Vasantarāja, and a king Kumāragiri Vasantarāja, brother-in-law of Kāṣṭhavyoma, are very probably one and the same. This Vasantarāja would thus belong to the first decade of the 15th century. Mārkaṇḍeya will have therefore to be placed after that. He says that he finished his work at the capital of Mukundadeva,⁴ who was then ruling over Utkala or Orissa. If this Mukundadeva is the same as is said to have ruled over Orissa about 1664, Mārkaṇḍeya will have to be placed in the 17th century. There is a third evidence probably over-looked by Pischel. Mārkaṇḍeya, besides naming Piṅgalapāda, freely quotes from the *Prākṛtapīṅgala*. Of all the quotations, the one at p. 50 about short and long syllables is conclusive as it gives the verse with the express additional remark इति श्रीमत्पिङ्गरूपदेवीर्वस्य लघुत्वातिदेशात्. Now the *Prākṛtapīṅgala* quotes as examples verses about the Chouhan King Hammīra who flourished in the early 14th century. The *Prākṛtapīṅgala* therefore may be placed in the 15th and Mārkaṇḍeya much later than that, as Piṅgala to him is already 'Piṅgalapāda.'



¹ Op. Cit. p. 101 राक्षसभिक्षुश्चरणकचेदया मागर्धी प्राहुः इति क्रोहलः ।

² Pischel, op. cit. § 40.

³ Ibid.

⁴ Op. Cit. p. 127 श्रीमद्दीरमुकुन्ददेववृत्तौ.....। शासत्यत्कलमेदिनी.....॥



धणवालकया

भविसयत्तकहा

जिणसासणि साहु णिडुअपावकलंकमल्ल ।

सम्मत्तविसेसु निसुणहं सुयंपंचमिहि फल्ल ॥

पणैविप्पिणु जिणु तइलोयबंधु दुत्तरतरभवणिव्वूढखंधु ।

भव्वयणवयणपंकयपयंगु कयकसणमोहँतिमिरोहभंगु ।

णीसेसभरियभुवणंतरालु उक्खयदुक्कम्मतरुमूलजालु ।

अविसाउ अराउ अकोउहल्लु कंदप्पदप्पदलणेक्कमल्लु ।

संसारसमुदुत्तरणसेउ अविरौहु अलोहु अणावलेउ ।

परमेसरु परमणुणप्पहाणु संपत्तु परमणिव्वुइनिहाणु ।

अरहंतु अणंतु महंतु संतु सिउ संक्खं सुद्धमु अणाइवतु । ६

परमप्पउ पड्डु पंडिउ महत्थु परंमिट्ठि परमकारणकयत्थु ।

घत्ता । सो हियइ धरेवि पवरमद्दासिरिकुलहरहो ।

वित्थारमि लोइ कित्तिणु भविसणरौहिवहो ॥ १ ॥

बुहयण संभालमि तुम्ह तेत्थु हउं मंदबुद्धि णिग्गुणु णिरत्थु ।

मोहंधयारि वामोहमूँडु कुप्पस्सवावारे कर्यारि छुड्डु ।

किं करमि खीणविहवप्पहाँए नउ लहमि सोइ सज्जणसहाँए ।

अह णिडणु जणु सोहइ ण कोइ धणुसंपय विणु पुण्णहिं ण होइ ।

विणु ताएं जइ जणि अप्पमाणु कहमुवमि तोवि पुरिसाहिमाणु ।

वरि करमि किंपि^१ णियमइवियासु कम्मक्खयाइं सुविमुड्डलेसु ।

जसु जित्तिउ बुद्धिवियासु होइ सो तित्तिउं पयडइ मच्चलोइ ।

पिक्खवि अइरावउ गुलुगुलंतु किं इयरहत्थि मा मउ करंतु ।

१ B साह २ A छव० ३ B पणवेप्पिणु ४ B corrected into तमतिमिरभंगु ५ B परमेट्ठि
६ B महाणरहो ७ A च्छुड्ड ८ A कयारिच्छुड्ड ९ B विहवप्पहाइं १० B सहाइं ११ B कं पि १२ B तित्तउ

घत्ता । महकव्वकईहु ताहंतणिय किर कवण कह ।

किं उइइ मयंकि जोयंगणउं म करउ पह ॥ २ ॥

इहु सज्जणलोयहो विणउ सिद्धु जो सुहि मज्झत्थु विसिद्धु इहु ।

जो पुणु खलु खुहु अइहुसंगु सो किं अब्भत्थिउ देइ अंगु ।

परच्छिइसँएहिं वावाँरु जासु गुणवंतु कहिंमि किं कोवि तासु ।

अवसइ गवेसइ वरकईहि दोसइं अब्भासइं महसँईहि ।

एँकोवि रयणभंजणसमत्थु एँकोवि करइ वत्थुवि अवत्थु ।

अणुदिणु वासइ दुव्वासवासु अप्पणउं ण कोइवि कहिंमि तासु ।

णउ सकइ देखिंवि परहो रिद्धि णउ सहइ सउरिसइं गुणपसिद्धि ।

जगडंतु भमइं सज्जणहं विंदु विवरीउ णिरंकुसु जिह गइंदु ।

घत्ता । दुव्वयणवियडु एककुवि दुम्मइं सुअणसय ।

जो भक्खइ मंसु तासु कहिंमि किं होइ दय ॥ ३ ॥

अत्थउ खलयणु किं तेण ताम आयणणहु कह सवणाहिराम ।

जिणवाणी जा गणहरिण दिट्ठ पुच्छंतहो चितु सेणियहो सिद्धु ।

तेण यं कियपोत्थयसंचयएहिं तत्थहो वित्थारिय वरकएहिं ।

एव्वहि वट्ठंतँए दुसमकालि पसरंतए मोहतमोहजालि ।

चिंतिय धर्णवालें वणिवरेण सरसइवहुलडमहावरेण ।

विउलइरिपरिट्ठिउ ब्रह्माणु जसु समवसरणु जोयणपमाणु ।

तहो गणहरु गोयँसु गुणवरिद्धु तिं तइयँहुं जं सेणियहो सिद्धु ।

पुच्छंतहु सुयपंचमिविहाणु तहिं आयउ एँउं कहाणिहाणु ।

घत्ता । निसुणंतहं एह णिम्मलपुण्णपवित्तकह ।

पच्चूसिं नराहुं पुव्वदिसा इव जणइ पह ॥ ४ ॥

एह भरहँखित्ति सुंदरपएसु कुहुजंगलु नैमि महिविसेसु ।

वणिज्जइ संपय काइं तासु जहिं निवसइ जणु अमुणियपयासु ।

आरामच्छित्तघरवित्ति विद्धु परिपक्ककल्लमिगोहणसमिद्धु ।

जहिं पुरइं पवड्डियकलयलाइं धम्मत्थकामसंचियँफलाइं ।

१ B खुड्ड २ B सयहिं ३ A वावार ४ B कईहु ५ B सईहु ६ B इको ७ B देखेवि ८ B जा
९ B वि १० B वट्ठंतइ ११ B घणवालें १२ A गोत्तख १३ B तइयँ १४ B एहु १५ B पच्चूसे णरणा
१६ B भरहवेत्ति १७ B णामें अत्थि देह १८ B परिपक्कसालि १९ A संसियकलाइं

जहिं मिहुणइं मयणपरव्वसाइं अवतुप्पतुपरिवडियरसाइं ।
 उवभोयभोयसुहसेवयाइं गामइं कुक्कुडसंडेवयाइं ।
 जहिं जलइं कयावि न दूसियाइं मयरंदरेणुवामीसियाइं ।
 जहिं सरइं कमलपहतंबिराइं कारंडहंसवयचुंबिराइं ।
 जहिं पंथियं ततुच्छायहिं भमंति जत्थत्थमियइं तहिं णिसि गमंति ।
 पामर वियडि वयणइं णियंति पुंडुच्छुरसइं लीलइं पियंति ।

घत्ता । तहिं गयउरु णाउं पट्टणु जणजणियच्छरिउ ।

णं गयणु मुएवि सग्गखंडु महि अवथरिउ ॥ ५ ॥
 तं गयउरु को वण्णणहं समत्थु जं पुहइहि मंडणु णं पयत्थु ।
 जं भुत्तु मउडकुंडलधरेहिं मेहेसराइवहुणरवरेहिं ।
 जहिं कीलिउ सेयंसाहिवेण पारणउं कराविउ रिसइहु जेण ।
 महवा चक्केसतु जित्थु आसि जिं भुत्त वसुंधरि जेम दासि ।
 पुण सणकुमातु णिहिरयणवौलु छक्खंडवसुहसुहसामिसालु ।
 पुण संति कुंथु अरु तिण्णि राय चक्कवइं होइ तित्थयर जाय ।
 जहिं अण्णवि णर णरवइ महंत सग्गापवग्गवरसुहइं पत्त ।
 जसु कारणि णियसुहितंडवेहिं कुरुखेत्ति भिडिउं कुरुपंडवेहिं ।

घत्ता । जहिं तुंगतवंगि संठिउ संखकुंदधवलु ।

जणु सुत्तुवि उड्डु देखइ गंगाणइहिं जलु ॥ ६ ॥
 तहिं पट्टणि सियैकलयलवमालि वरयरि वट्ठंतए सुसमकालि ।
 अट्टमइ तित्थि पसरंतणाणि चंदप्पहजिणपच्चक्खमाणि ।
 जहिं जणु णिवड्डु संघडणधीरु धणुसउदिवड्डुदीहरसरीरु ।
 णिम्मलसम्मत्तपयावभाणु वीसद्धलक्खपुव्वाउमाणु ।
 तहिं कालि तित्थु पट्टणि जयासि भुवौलु णांसु णरनाहु आसि ।
 कियवसविहेयधरवल्लयासु बहुनरनिहायसंखुहियवातु ।
 जणवल्लहं चरिउ विसुद्धवंसु जयलच्छिमरालिहि रायहंसु ।
 तहो धणवइ णामि रायसिट्ठि दरवियसियसियकंदोददिट्ठि ।

घत्ता । पउरालंकारु बहुधणु बहुगुणु बहुसयणु ।

सुइदंसणदेहु नवजुवाणु सुंदरवयणु ॥ ७ ॥

१ A चय २ A पथिय ३ B गयवरु ४ जणमणअच्छरिउ ५ A वव्हं ६ B पसत्थु ७ B रिसहो
 ८ B जेथु ९ B जं १० B पाळ ११ B भिडिय १२ B णियकलयले १३ B तेथु १४ पट्टणे १५ B भुआळ
 १६ A णाम १७ B जणवल्लहु

अण्णोवैकु तहिं जि पुरि बहुगुणहु हरिबलु णामि वणिवतु वियडु ।
 तहो पियगेहिणि णामेण लच्छि संपुण्णवयण कुवलयदलच्छि ।
 कमलसिरि नाउं तहितणिय दुहिय मणहरच्छणिंदैअरविंदमुहिय ।
 धणवइ वणिवरु गउ तहो जि गेहि गय दिट्ठि तासु तहिं तणइं देहि ।
 किंदुअहि रमंति णयणइहु पंगुरणविवरिथणकलसु दिट्ठु ।
 अहिलासु पुव्वसंबंधि जाउ परिवड्डिउ विहिंमि मणाणुराउ ।
 मग्गेवि लइय सा तेण कर्ने निवैसिट्ठि भणिवि हरिबलिण दिन्ने ।
 परमोच्छवि आरंभिउ विवाहु परिओसिउ पुरु पुरुवइसणाहु ।
 घत्ता । किय मंडवसोह घरि घरि बड्डइं तोरणइं ।
 उल्लोचसयाइं रइयइं जणमणचोरणइं ॥ ८ ॥
 खंचिय मेइणि तंडविय वण्णु बहुपरिमलचंदणच्छडय दिण्णु ।
 दो खंड करिवि घत्तियऽरविंद पूरिवि णिविट्ठु सुहिसयणविंद ।
 कालागुरुखंडइं बोहियाइं वरभवणसयइं उवसोहियाइं ।
 णियगोत्तमाइमंगलवलीउ पूरिवि मोत्तियरंगावलीउ ।
 संभासिउ सयणु विसिट्ठु इहु णरनाहु चउक्कासणि बइहु ।
 पुणु किउ पैरिचित्ति संपहातु वरभोयणु वत्थाहरणसातु ।
 परिहाइवि उज्जलवासवेसु अंतेउरु परियणु पिंडवासु ।
 पुणु किउ घरवावारहो पहाणु पुरपउरहो बहुसम्माणदाणु ।
 बहुविविहभक्त्वभोयणु ~~मणहरु गायमपाह माज्जु पइसरइ लोउ भुंजइ मणोज्जु~~ ।
 तबोलु विलेवणु वत्थु लेवि जं जासु जोगु तं तासु देवि ।
 पुणु दिण्णु भैरियभुवणंतरालु दडिभेरिसंखकाहलवमालु ।
 अवयरिउ णाइं पच्चक्खु सग्गु जोइउ सुरिक्खु सुमहुत्तु लग्गु ।
 घत्ता । घिउ हुववहि घित्तु मंगलसइ समुच्छलिउ ।
 बहुतूरवेण कैन्नहि पाणिग्गहणु किउ ॥ ९ ॥
 कयपाणिग्गहणि वियडलील तरुणिहिं आरंभिय कामकील ।
 सुविसुद्धवंसि उप्पणिणयाउ सुवियडुगुणाहिं संपुणिणयाउ ।
 उब्भडवरतरुणिउं जाउ जाउ उव्वग्गिवि दुक्कउ ताउ ताउ ।

१ A अविक्कु २ B मणहरच्छणेइं ३ B हिंदुवहिं रमंते ४ B कण्ण ५ B णिवसेठि ६ B दि
 ७ B परचित्ते ८ B वा.प ९ A मणुज्ज १० A हरिय ११ B कण्णहो

वक्करकुरुडडकडक्खिएहिं वरु तज्जिउ कन्नाचक्खिएहिं ।
 रे रे तियलंपड सउहुं ठाहि मुहियइं जि केम तिय लेवि जाहि ।
 बहुकामकडक्खविहाविओसि चंगइ थाणंतरि पाविओसि ।
 सुहर्यत्तणगव्वि कउ परिउत्त दरमलिउ अज्जु कहिं जाहि मित्त ।
 हँले हले लइ लेहु भणंतियाहि परिवेढिउ अहूतु फुरंतियाहि ।
 कवि वंच्छइ सिरि धम्मिल्लज्जु परिमुसइ कावि मणिवलयचूडु ।
 कवि पीडिज्जंति वि भुअबलेण अवतुंडइ रइकोऊहलेण ।
 कवि मइलइ कज्जलतिलउ लेवि कवि विलसइ मुहमंडणु मलेवि ।
 कवि काणक्खेवँ ढक्कइ च्छलेण वत्थइं खंपइ कुंकुमजलेण ।
 कवि विवइ जक्खकइमथवक्कु उब्भडवयण बोल्हइ अवक्कु ।

घत्ता । वरमालमलियमणिमउडहउ वरु पिक्खवि पंचावत्थु किउ ।
 ओवग्गिवि बंधिवि गत्तियउ दुक्कउ वरपक्खकुलुत्तियउ ॥ १० ॥

आलग्गउ पीणघणत्थणाउ सोहलयरमणरंजियमणाउ ।
 कवि काहिवि कुरुलइं णिहलेइ कवि काहिवि मुहमंडणुसिउं वरेइ ।
 कवि काहिवि वत्थंचलु धरेइ कवि काहिवि अप्पुणुसिउं वरेइ ।
 कवि कडुइ रसणादामु लेइ कवि च्छोडइ आविल्लउ धरेइ ।
 गलि कावि हारु तोडइ च्छलेण कवि मल्लजुज्जु लग्गइ बलेण ।
 णिज्जिणिवि एम वरुततुणिसत्थु सहुं कन्नइं वतु आणिउं कयत्थु ।
 पइसारिउ मंगलसँय करेवि थियबहुजसकित्तिहि घरु भरेवि ।
 बहुवल्लह पइपरियणहो बाल भमरउलहो जेम सुअंधमाल ॥

घत्ता । घतु णिययगुणेहिं सयलु ताइं अप्पणउ किउ ।
 पडिवणविहोउं धणवइ सुहुं जोयंतु थिउ ॥ ११ ॥
 सा कमलसिरि नाउं तहो पत्ती अखलियजिणवरसार्सणिभत्ती ।
 समचक्कलकडियलसुमणोहर वियडरमणघणपीणपओहर ।
 छणससिबिंबसमुज्जलवयणी णवकुवलयदलदीहरनयणी ।
 थिरँकलहंसलीलग्गामिणि जणहो धणहो परिवारहो सामिणि ।
 दिव्वाहरणवत्थसंजुत्ती जिणवरमंदिरि भमइं सइत्ती ।
 सुललियगुरुवच्छलि सोहइ सोहग्गे मयरडउ खोहइ ।

१ B छयत्तणि गव्वे २ B हलि हलि ३ A काणक्खिवि ४ B सइं ५ B हेउ ६ B सासणभत्ती
 ७ B थिय ८ B वच्छलें

सहियणु सरलसहीविं देखइ परिणु समविसमिं उवलक्खइ ।
घत्ता । सवियडुविलास सारभूअ पुरि समवयहो ।

अणुहुंजइ भोय हियइच्छिय धणवइण सहो ॥ १२ ॥
सोवि ताहिं^१ सवियारउ जंपइ सरससहीव सणेहु समप्पइ ।
करइ केलि पच्छणसमासइ ओहुंजइ वियडुपरिहासइ ।
सविणयकुलमज्जाय ण मिल्लइ विप्पिउ वयणु कयावि न बोल्लइ ।
मयणाउरमण बेउ ण भंजइ विविहविचित्तगुणिहिं मणु रंजइ ।
वरकीलापरिओवणु इच्छइ मुंहमुहेण तंबोलु पडिच्छइ ।
सिहिणहं णउ सुहाइ हरियंदणु जह तं सुहयसणेहालिंणु ।
परिसक्कइ पच्छणवियारिं जिहं ण कलिज्जइ जणि अइयारिं ।
एम ताहि णवणेहणिरंतर गय दिण पक्ख मास संवच्छर ।

घत्ता । बहुकालें ताहिं पुत्तजम्मि अहिलसइ मणु ।

निष्फलइं गयाइं कण्णोसण्णइं चवइ जणु ॥ १३ ॥
कमलसिरिहि समवयसंभूअउ गयउरि सव्वउ तियउ पसूयउ ।
मणि मणाउ अवखेरइ अंगउ एक्कहिं दिणि पुच्छिउ मुणिपुंगउ ।
परमेसर अकियत्थ किलेसइं किं अवसाणि अमहतउ होसइ ।
तं तहितणउ वयणु परियच्छिवि कहइ महांसिसि सउणुं णियच्छिवि ।
होसइ तुज्झु पुत्तु दिहिगारउ बहुणयविणयपरक्कमसारउ ।
तं^२ गुह्वयणु लेवि सविसेसिं किय पंगुरणि गंठि परितोसिं ।
कहिउ गंपि धणवइहि पयत्तें तेणवि पुलयपसाहियगत्तें ।
सइहाणि संतोसु पयासिउ ण चलइ जं मुणिणाहिं भासिउ ।

घत्ता । तो थोवदिणेहिं तिवलि तरंगइ पूरियइं ।

संचलिउ पुरंधु अंगइ गवभाऊरियइं ॥ १४ ॥

तं जाणिवि कारणु सुहु संचिउ उहयकुलेहिं आणंदु पणच्चिउ ।
किउ आयरु दोहलय णिवंचिय फलमंगलअहितोए सिंचिय ।
जाउ पुत्तु जो मुणिवरभासिउ बंधवलोउ सयलु आसासिउ ।
कोक्काविउ मुणिमित्तुवियक्खणु तेणवि तहो परियाणिउ लक्खणु ।

१ B सहावे दिक्खइं २ A सहं ३ B ताहं सवियारिउ ४ B सरलसहावे ५ C वियडु ६ B तहो
७ B महांसिसि

एहु बालु होसइ बहुजाणउं अण्णुवि बहुणरवरहं पद्दाणउं ।
 सारेयरवियार जाणेसइ मंडइं रायलच्छि माणेसइ ।
 तिं वयणिं पुरवइमंणु रंजिउ नेमिंत्तिउ वरवत्थहिं पुज्जिउ ।
 तोरण मंगलकलस धरेप्पिणु मोत्तियरंगावलिउ भरेप्पिणु ।
 णरवइमंदिरि गउ वद्धावउ सुयणहं पेसिउ कयणु सुहावउ ।
 घत्ता । पडुपडहरवेण मउ परिगलिउ महागयहं ।
 धणवइ परितुट्ठु दिइ दाणु वंदिणै सयहं ॥ १५ ॥
 वियसियवरकमलविहत्थउ पइसइ जुवईयणु सुपसत्थउ ।
 उच्चिलइ मयविंभलगत्तउ परमोच्छवि मउलावियणेत्तउ ।
 वत्थाहरणविहूसियसारउ सरहसु परिवड्डियसिंगारउ ।
 एक्कु मासु गउ एण विणोएं पुणु जिणमहिमाणंदविहोएं ।
 हरिवलदुहिय सुहिय कयउण्णी पुत्तुच्छंगसंगसंपुण्णी ।
 वत्थाहरणविहूसियसुवइहिं परिमियसुयणमहाकुलजुवइहिं ।
 आवणसोह पसाहियपंथी जिणवरमंदिरिं गय स कियत्थी ।
 जिणवरपुज्जमहिम दरिसेविणुं बहुमणिरयणवरिसु वरिसेविणुं ।
 घत्ता । परमेट्ठि पंचमंगलु भणिवि कण्णंतरी धणवइसुअहो ।
 सुणिवयणभवीसालंकरिउ भविसयत्तु किउ णाउ तहो ॥ १६ ॥

प्रथमः सन्धिः

पणवेवि पाउणिण्णासयतु भावि चंदप्पहचलण ।
 भोगंतराउं पंकयसिरिहिं जेम जाउ तं कहमि जण ॥
 अहिणवरंभगब्भसोमालउ धणवइघरि परिवड्डइ बालउ ।
 कमलसिरिहि पीणुण्णयसट्ठइं पिल्लिवि हातु पियइ थणवट्ठइं ।
 हत्थिंहत्थु भमइं जणविंदहो चरियसुहावहु सुट्ठु णरिंदहो ।
 णरणाहिं सइं अंकि लइज्जइ चामरगाहिणीहिं विज्जिज्जइ ।
 पवरविलासिणीहिं चुंविज्जइ अण्णाहिं पासिउ अण्णाहिं लिज्जइ ।

१ B ते वयणिं २ B णिम्मत्तिउ ३ B वंदियसयहिं ४ B दरिसेप्पिणु ५ B वरिसेप्पिणु ६ B भवी-
 सालंकिउ ७ C इय भविसत्तकट्ठाए पयडियधम्मत्थकामम्मेक्खाए । तुहधणवालकयाए पंचमिफलवण्णणाए ।
 भविसयत्तजम्मवण्णो नाम पढमो संधी सम्मत्तो ८ B भोयंतराउ ९ B हत्थेहत्थ

सीहासणसिहरोवरि मुचइ वरविलयहि सिंरि कुरुलइ लुंचइ ।
 कौक़ोड हसइ वियारहं वंकइ अहतु समप्पई डसणहिं डंकइ ।
 चुंबिज्जंतु कवोलइ चीरइ गलि लगंतु थणहिं अहिं खीरइ ।
 कोमलपयहिं दलइ थणहारइं आखंचिवि तोडइ सियहारइं ।
 परिवड्डइ दिहि दिंतु सउंन्नहं पढमंकुतु नावइ इहुं पुन्नहं ।
 घत्ता । चिहइं दरिसंतु महत्तरइं सज्जणजणहियवउ भरइ ।
 आणंदणदिकलयलरवेण उज्झासाल पईसरइ ॥ १ ॥
 ६ तहिवि तेण गुतुवयणणिउत्तिं परमागमकलगुणसंजुत्तिं ।
 मुणिअक्खरसंकेयकयत्थें बहुवायरणसइसत्थत्थें ।
 सयलकलाकलाव परियाणिय अवगाहणसत्तिए लहु जाणिय ।
 जोइसमंततंतवहुभेयइं धणुविन्नाणवाणगुणच्छेयइं ।
 विविहाउहइं विविहसंवरणइ रणि हत्थापहत्थवावरणइं ।
 दिण्णपहरपडिपहरपमुक्कइं लक्खणचलणचंचलाहुक्कइं ।
 मल्लजुज्झआवग्गणसंचइं ढोक्करकत्तरिकरणपवंचइं ।
 गयतुरंगपरिवाहणसन्नइं सारासारपरिक्खणगन्नइं ।
 घत्ता । एमाइविसिंइइं अण्णहिंमि अंगउ गुणिहिं तासु वरिउ ।
 जिणमहिमपुज्जदाणोच्छंविण उंज्झासालहिं णीसरिउ ॥ २ ॥
 ८ उज्झासाल मुंएवि घट्टु आयहो थिरगंभीरगुणिहिं विक्खायहो ।
 पिक्खिवि णिययसुपुत्तहो चरियइं विज्जाविणयवहुग्गुणभरियइं ।
 धणवइ सुट्ठु समुण्णयमाणउं अणुदिणु दिण्णु णिरंतरदाणउं ।
 पुत्तविचित्तगुणिहिं परितुट्ठउ सलहइ घरिणिहि पुरउ पहिंइउ ।
 पिए सावण्ण एहु णउ दीसइ मंच्छुडु कुलि उज्जोउ करेसइ ।
 पोमलच्छि विहसेविणु जंपइ पुण्णोदइण काइं ण समप्पइ ।
 रुक्खहो णामिं फलु संबज्झइ किं अंवइं आमलउ णिवज्झइ ।
 जो तउतणइं अंगि उप्पण्णउं तासु सरीरि होइ किं दुण्णउं ।
 घत्ता । इय लीलैइं कीलंताइं तहिं वेवि जाम विलसंति रइ ।
 तावण्णहिं दिवसहिं थोवइहिं विहडिय पिम्महं तणिय गइ ॥ ३ ॥

१ B सिंहासणि २ B कुरुलवि ३ B कौकिड ४ B समप्पिउ ५ B सउण्णइं ६ B बहुपुण्णइं ७ A विमट्ठहिं ८ B दाणुच्छेण ९ A विज्झासालहो १० B मुंइवि ११ B परिट्ठिउ १२ B लइ

तासु पुराइउ कम्मु अणिट्टु जाइवि धणवइहियइ पइट्टु ।
 सा कमलसिरि तं जि अवलोयणु चरियइं तं जि तौं णवजोव्वणु ।
 तं जि ताहि चारित्तु सुणिम्मलु तं वच्छल्लु वयणु पियकोमलु ।
 णवर पुव्वकम्महो परिणामिं कमलुवि णउ सुहाइ तहो णामिं ।
 जो चिरु पियपेसलइं चवंतउ मुहमुहेण तंबोलु खिवंतउ ।
 अणुदिणु पियवावारपसंसउ तंहु वट्टइ आलावणि संसउ ।
 जो परिहासइं केलि करंतउ पणयसमिद्धु माणु सिहरंतउ ।
 सो वट्टइ परिचत्तसणेहउ ता किं होइ ण होइ व जेहउ ।

घत्ता । तं पिक्खवि मिद्धिय मंदरसु चलिउ पिम्मु परियत्तगुणि ।
 रणरणउं वहंति महच्छिमइ बहुवियप्प चित्तवइ मणि ॥ ४ ॥
 णाहु विरच्चमाणु पिक्खंती परिचितइ मैणि खेइज्जंती ।
 एउ अउव्वु किंपि अविसिट्टउ एहउ मइं ण कयाइवि दिट्टउ ।
 गुणिहिंमि गुणअत्तं ^१तिहि रूसइ उवयारिवि दुव्वयणिहिं दूसइ ।
 विणउ वि अविणयरूविं मन्नइं रयणिहिं रइसंगमि अवगणणइं ।
 एवहिं काइं कम्मि हउं आयहो निक्कारणि विणट्टसंकेयहो ।
 एम दुक्खु हियडइ साहारिउ पणएं खेडु कूरिवि पचारिउ ।
 एउ किर काइं वियंभिउ वड्डउ अहिणउं पइं पारंभिउ खिड्डुं ।
 जइ पढमउं जि हुंतुं तुहुं एहउ तो किर को करंतु मणि रेहउ ।
 पहिलउ दरिसिवि अतुलु सणेहु निम्मलगुणहं भरेविणुं देहु ।
 एव्वहि कक्कस लील पयासिय किं हुअ अण्ण कावि पियभासिय ।

घत्ता । सप्पुरिसंहु एउ जम्मसएवि ण संभवई ।
 जं विणु अवराहि सेविज्जंतं चलिइ मई ॥ ५ ॥
 अण्णुवि सुहिसयणहं लज्जिज्जइ पउरलोइ वड्डत्तणु हिज्जइ ।
 मत्तलोइ खलु चंचलु वासउ संपय जीउ सरीरु असासउ ।
 जोव्वणु दिर्यंहिं दियहु विलिज्जइ अणुदिणु जररक्खसिए गिलिज्जइ ।
 जइ मइं कोवि कियउ अवराहु तोवि खमिज्जइ मिल्लिवि गाहु ।
 तं तंहितणउं वयणु अवगण्णइं चिरउवयारुवि तिणसमु मैन्नइं ।

१ B जि तं जि २ B तहो ३ B मणेण खिज्जंती ४ B तह ५ B दुव्वयणह ६ B खेडु ७ B खेडउ
 ८ B होंतु ९ B भरेविणु १० B सप्पुरिसहो एहु ११ B सेविज्जंतं १२ B दियं दियहो १३ B अवगण्णिवि
 १४ B माणिवि

अण्णण्णइं वावारइं दावइ मत्तागइंदु गिरंकुसु णावइ ।
 जिम जिमं ताहि आस णउ पूरइ तिम तिम पणइणि हियइ विसूरइ ।
 विरुवउ माइ अंगि वरइत्तहो गुरुवयणइम्मिं ण लग्गहि चित्तहो ।
 एव्हहिं एण समउ ण चविज्जइ जं किउ तं जि पडोवउ किज्जइ ।
 घत्ता । थिय माणगइंदि समारुहिवि अवभाणिं परिचत्तरइ ।
 पिय वयंणि मयणि आसणि सयणि रइवासहरिवि णउ मिलइ ॥ ६ ॥
 तं पणइणिहि पणउ न समप्पइ पिम्मुम्माएं मणु संतप्पइ ।
 अंगइं विरहदाहु ण सहंतिं णयणइं जित्थु णाहु तहिं जंति ।
 वयणु वलेइ मग्गु पिय जंतए किम णिव्वहइ माणु रुचंतिए ।
 अन्नदियहि पुण पुणु बोल्लावइ णाह गिरारिउ मणु संतावइ ।
 जें विणु पुणुवि पुणुवि न वलिज्जइ तिसहुं दीहकसाउ ण किज्जइ ।
 एम भणंति जाम करु पेसइ ताम दुरक्खरवयणइं भासइ ।
 ऊसरु ऊसरु मं करि लग्गहि पियहरि गंपि णिवासउ मग्गहि ।
 काइं किलेसहि काउँ अयाणिए किं घिउ होइ विरोलिऐं पाणिए ।
 घत्ता । तो वुच्चइ अहरु फुरंतियइं णिवसंतिहि तउतणइं धरि ।
 उप्पाइय केणवि भंति पहु जा सा कहि मं हियइ धरि ॥ ७ ॥
 तुहुं पुरवरहो सव्वसाहारणु जाणहिं कज्जाकज्जविधारणु ।
 णवर गिरारिउ विप्पियगारउ सुहियउ होइ संगु तुम्हारउ ।
 सेविज्जंतिं विचित्तसणेहउ मच्छुडु तुहुं जि णं जम्मिवि एहउ ।
 तो वरइत्ति वुत्तु अवंकउ को सक्कइ तउ करिवि कलंकउ ।
 हउं मि णाहि तउ विप्पियगारउ जाणहिं तुहुं जि संगु अम्हारउ ।
 णवर ण जाणमि काइंमि कारणु जाउ असत्थपियम्मनिवारणु ।
 केमं कंतिपइं मणि ण कलंकमि खणमिस्सुवि देक्खणहं न सक्कमि ।
 मंडवलंति णियंतहो णयणइं अणरामेउं करंति तव वयणइ ।
 घत्ता । अच्छंतु ताम पियविप्पियइं एक्कगणिवि म रइ करहि ।
 परियाणिवि एही कज्जगई जं जाणहिं तं मणि धरहि ॥ ८ ॥

१ B एवहि २ B पिय वयण मयण आसण सयण ३ B जेथु ४ B अण्णहिं दियहिं पुणुवि बुद्धावइ
 ५ B तेसिहुं ६ B कीउं ७ B विरोलें ८ B सेविज्जंतु ९ B जिणवस्मि १० B केमइं ११ B खणमेतु
 १२ अणरायउ

णिसुणिवि तासु परम्मुहवयणइं मुहुं मडलिउ जलभरियइं णयणइं ।
 हियवइ निब्भरु मणु सम्मारिउ दुक्खु दुक्खु पुणु मणु साहारिउ ।
 थिय गरुयाहिमाणि मणु लाइवि मच्छरु माणु मरट्टु पमाइवि ।
 णउ पइसइ णउ तणु सिंगारइ तिणिण काल पर जिणु जयकारइ ।
 णउ केणवि संहं णयण कडक्खइ णउ कासुवि गुणदोसइं अक्खइं ।
 तोवि ताहं घरवइ ण सुहावइ अवखेरंतु पुणुवि बोल्लावइ ।
 अच्छहि काइं एत्थु दुक्कंदिरि णीसरु कंति जाहि पियमंदिरि ।
 तं दुव्वयणवासु असहंती णिग्गय परियणु आउच्छंती ।

घत्ता । गय रूत्तुघुलंति पियमंदिरहो सुहिपरियणु पिक्वंतु थिउ ।
 लग्गेवि कंठि णियमायरिहि सुइरु विरसु कारुणु किउ ॥ ९ ॥
 पुच्छिज्जंति वि जणि जणि आउर ण कहइ कहोवि किंपि दुक्खाउर ।
 तं पिक्विखवि जणेरु आसंकिउ थिउ हिट्ठामुहुं माणकलंकिउ ।
 चिंतइ विविहवियप्पवियारणु एउ न जाणहं कांइमि कारणु ।
 एह इत्थु घरि गरुयविहोएं आवंति य परिमियवहुलोएं ।
 सिंगारिं पयडियवहुभोगी अह गइंदि अह तुरइ बलग्गी ।
 एव्वहि दीणवयणविहाणी दीसइ सुट्टु निरुन्नयमाणी ।
 अण्णुवि णिब्भरु कल्लुणु रुअंती कारणु किंपि नैत्थि णउ भंती ।
 मच्छुड्डु किं दुच्चरिउ पलाविउ सज्जणजणहो णाउं लज्जाविउ ।
 णिहणु जंतु तियमइउ हयासउ णिम्मलकुलहं कलंकपयासउ ।
 एत्थंतरि धणवइण महल्लउ पेसिउ वयणवियक्खणु भल्लउ ।

घत्ता । तिं कहिउ एह तुम्हहतणिय णियकुलमग्गविसुद्धमई ।
 वरइत्तिं विप्पियपियगुणिण घल्लिय परमायारमई ।
 तो परियणहं जाउ परिओसु परिहउ लयउ पवड्डियरोसु ॥ १० ॥
 हरियत्तेण वुत्तु लइ भल्लउ गउ नियघरु सविलक्खु महल्लउ ।
 एत्थंतरि कुमारु कीलंतउ लीलइ णियमंदिरि संपत्तउ ।
 ताम तिंत्थु णियजणणि ण पिक्विखइ वुंन्नउं दिसंउ णियइजणु पुच्छइ ।
 पिक्वइ परियणु अंसुजलोल्लिउ तक्खणि सोवि हियइ आहल्लिउ ।

१ B सिंहुं २ B तुल्लुघुलंति ३ B करइ ४ B एत्थु ५ B विरुण्णयमाणी ६ B अत्थि ७ B सई
 ८ B तेथु ९ B पेच्छइ १० B चुण्णउं ११ B दिसइं

केणवि पुच्छंतहो संभालिउ नियजणेरिपरिहवपज्जालिउ ।
 गउ माम्हं मंदिरि संपत्तउ थिउं सुहियणु मउलावियवत्तउ ।
 लच्छिण अंकि भरिउ अणुबिबिउ निम्मच्छणउं करेविणु चुंविउ ।
 कमलइं तासु वयणु अवलोइवि पुणरवि अंसुवाउ किउ जोइवि ।
 मइलउ वयणु माइ किउ बालिं हउं दुल्लहउ जम्मु दुक्कालिं ।
 घत्ता । दुल्ललिए काइं हउं तउ करमि दुप्पियरहो घरि अवयरिउ ।
 महुं संगि दुक्कवहं भायणिहि तुज्झु वि पुत्त पवासु किउ ॥ ११ ॥
 तो लोयणइं लुहिवि सइं लच्छिण णिययधीय मं भीसि विलच्छिण ।
 होउ पुत्ति कारुनु निवारहि फुसिं लोयणइं वि मणु साहारहि ।
 चंगउ किउ धणवइण णिरारिउ अम्हहं सिट्ठित्तणु अवहारिउ ।
 वरि दिज्जंति आसि पुरि अण्णहो लहु वणिवरहो अप्पसावण्णहो ।
 सो ण करंतु ताम इय एहउ दुक्खुप्पायणु दुम्मियदेहउ ।
 तं णिसुणिवि वुच्चइ हरियत्ते अम्हि वंचिय दइवायत्ते ।
 एक्कु जुवाणु अण्ण धणयत्तउ पुरि पउरालंकारसइत्तउ ।
 अण्णुवि लइय तेण मग्गेवि सइ को जाणइं चिरयाल भवीसइ ।
 घत्ता । लइ अच्छहु एत्थु करेवि रइ फलु विहिआयत्तउ परिणवइ ।
 कवि होसइ सुंदर कज्जगई किं विहलु जाई जं खवइ सइ ॥ १२ ॥
 तं णिसुणेवि पयंपइ बालउ णवकुंवल्लयदल्लगसोमालउ ।
 अम्हइं जइवि तासु णउ रुचई तो किं णिययकल्लावि मुच्चइ ।
 जइवि तेण विणु णाहिं वलिज्जइ तोवि माइ णउ दीणु चविज्जइ ।
 जइवि णिरारिउ पाणहं मुच्चइ तोवि परम्मुहुं दूरिं मुच्चइ ।
 हियवइ जासु ण सम्माइज्जइ तसु कारणि वामोहु ण किज्जइ ।
 तहो पंगणु अप्पणउं पियारउ अम्हवि होसइ घरु वड्डारउ ।
 सो अप्पणउं ण देइ णिवासउ तुहुंमि तासु मं देहि पवेसउ ।
 दरिसइ मच्चलोइ जो जेहउ तासु पुणुवि दरिसिच्चउ तेहउ ।
 घत्ता । मं मांए करहि मणि रणरणउं करि धीरिम संवरहि भउ ।
 वोलंतहि दियहहिं थोवइहिं सो आणिव्वउ पासु तउ ॥ १३ ॥

१ B मामहि २ R महोसंगे ३ B पुत्ति ४ B सेट्ठित्तणु ५ B अवयारिउं ६ B मणिव ७ B जाउ
 ८ B कुवल्लयदल्लग ९ B कलवे १० B अप्पणइं ११ B माइ

बौलहु पुरिसपरक्कमवयणिहिं आसासिय जणेरि सहं सयणिहिं ।
 सव्वहं हियइ चमक्क पईसइ एहु कोवि सामैन्नु न दीसइ ।
 जंपइ पुरिसयारि पडिसूरउ मंच्छुहु होसइ आसाऊरउ ।
 पुज्जिउ विविहगुणालंकरणिहिं ण्हाणविलेवणवत्थाहरणिहिं ।
 रयणनिहाणु जेम अवलोइउ तेणवि तं जि गेहु उज्जोयउ ।
 तहिंमि विचित्तविलासइं माणइं सहं सुहियहिं तंबोलु समैणइं ।
 बहुपरिमलइं णिबंघइ फुल्लइं परिहइ परिहणाइं बैहुमोल्लइं ।
 गुरुवच्छल्लु करइ जिणु वंदइ सज्जणजणहं मणइं आणंदइ ।
 दुद्धर वरतुरंग परिवाहइ अप्पडिकूलु जणणि आराहइ ।
 कामिणिजणमणयणाणंदणु भमइं जेम णरनाहहो णंदणु ।
 घत्ता । दोहग्गु जाउ पंकयसिरिहि पुत्तुवि गुणहि अलंकरिउ ।
 इत्तहिवि तेण धणवइकइण कव्वहु संधिपवेसु किउं ॥ १४ ॥

द्वितीयः सन्धिः

पणविवि चंदप्पहु परमगुरु दिहु सम्मत्ते करिवि मणु ।
 पुणु कहमि जेम किउ गयउरहो भविसिं दीवंतरगमणु ।
 घल्लिय कमलमहासिरिदेवि धणवइ थिउ पडिबंघु करेवि ।
 अवगणिणवि सुहिसज्जणवयणइं मोकल्लिवि सुवण्णमणिरयणइं ।
 णियणयविणयायारपइत्तहो मग्गिवि लइय धीय धणयत्तहो ।
 दिहि विवाहमंगल उग्घोसिय सुहिसज्जणजणमणि परिओसिय ।
 पियपरियणपरिवारसणाहिं किउ सम्माणदाणु णरणाहिं ।
 पुरि पउरालंकारि भणाविउ लग्गुजोग्गु सुमुहुत्तु गणाविउ ।
 पयइं विविहकम्मंतरि लाइय थंभिय कंडुं कइय णेराइय ।
 छडतोरणमंगलजलकलसिहिं अइहवसंखतूरकयघोसहिं ।
 दियवंदिणजयजयमाहप्पें किउ विवाहु भविसत्तहो वप्पें ।
 घत्ता । दडिसंखतूरकाहलरवेण रहसिं गयउरु गहगहइ ।
 हरियत्तहो परियणि रणरणउ कमल कलंकु मणिव्वहइ ॥ १ ॥

१ B मण रणिरणउ २ सावण्ण ३ B सवाणइं ४ B बहोखल्लइं ५ C adds इय भविसत्तकहाए
 यधम्मत्थकामभोक्खाए । बुहधणवालकयाए बीयो संधी परिच्छेओ सम्मत्तो । ६ B मण ७
 ८ B तूरणिघोसहिं

परिणिय सा धणयत्तहो धूय गब्भेसरि नामेण सरूअ ।
 पुण्णिमइंदरुंदससिवयणी दंतपंतिपहपहसियवयणी ।
 सयलकलाकलावसंपुण्णी अहिणवलच्छि नाइं अबइण्णी ।
 बालमराललीलगइगामिणि सा किय णियपरिवारहो सामिणि ।
 पियवल्लह जणमणु दुल्लालइ सुविहिण णियपरियणु परिपालइ ।
 पियपइहरहो णेहु वड्ढावइ कमलहि पइपरिहवदुहु दावइ ।
 नियसोहग्गु भोगु संपालइ विरहदवग्गि अंगि पज्जालइ ।
 जिणमंदिरि वच्चइ सिंगारिं परिमियपउरजुवइपरिवारिं ।
 घत्ता । अहिमाणमरट्टविसट्टगइ अहिणवसिरिसोहग्गजुव ।
 रणरणउं दिंति पंकयसिरिहि भमइं णयरि धणयत्तसुव ॥ २ ॥
 परियणि पियवयणिहिं जणु रंजइ णाहु विचित्तगुणेहिं अणुहुंजइ ।
 जाणइं पियसुह सुहवामोहणु मणि चिंतिउ सइ सुरयारोहणु ।
 सल्लिउ ईसि ईसि अवरुंडणु अहरकवोलकंठउरखंडणु ।
 सुहसिक्कारकणिरउरकंपणु सरहसु ससलिलरमणसमप्पणु ।
 कररुहपंतिपुलयपरिउंवणु पणयरोसमथरोसनिरुंभणु ।
 वीणालावणिगेयपरिक्खणु कुडिलवियारि सरोसनिरिक्खणु ।
 दिन्नपहरपडिपहरपडिच्छणु अलयगाहपडिगाहसमिच्छणु ।
 विव्भमभावफुरियअहरेक्खणु मंदरायबहुरायवियक्खणु ।
 पियपरिहासवासविहडावणु मयणुक्कोवणंगुपयडावणु ।
 बंधकरणवावारवियंभणु सुहकरफंससमयरसथंभणु ।
 घत्ता । धणवइवि कामभोगंतरिउ ताहि माणु माणिं धरइ ।
 पियवयणकमलमयरंदरसु पंकइं भमरु जेम सरइ ॥ ३ ॥
 ताहं विहिंमि गंजोल्लियगत्तहं हियइच्छिय विलास माणंतहं ।
 रइरसवसवावारविणोएं केणवि कूरग्गहसंजोएं ।
 गब्भेसरिहि गब्भु संपज्जइ दुक्कियदुक्खनिहाणु व णज्जइ ।
 जिम जिम रिउ सोणियजलु थंभइ तिम तिम मणि रणरणउं वियंभइ ।
 जिम जिम चउरंगइं चउरंसइ तिम तिम खामोयरु विडंसइ ।
 जिम जिम गब्भु लेइ सव्वंगइं तिम तिम भंजइ तिवलि तरंगइं ।

एत्थंतरि सुहिबंधवलोएं अहिसिंचियकलमंगलनोएं ।
 पुत्तुप्पन्नु सयणु परिओसिउ बंधुयत्तु पिऐ णाउं पयासिउ ।
 घत्ता । परिपालिउ लालिउ बड्ढविउ सअलकलाकलावकलिउ ।
 कीलंतु जुवाणुभावि चडिउ पउरि सहायणि दुल्ललिउ ॥ ४ ॥
 समवयवणिजुवाणसयपरिमिउं परिवड्ढियपयप्पसुहकैम्मिउं ।
 राउलि सण्णमाणु धणयत्तउ णवजोव्वणगुणरूवसइत्तउ ।
 भमइं णयरि किंल कीलासत्तउ विविहइं बहु दुण्णयइं करंनउ ।
 विणय विहेय सुहिय संभावइ कुडिलहं दप्पसाडु दरिसावइ ।
 छंदाइत्तवयणि रइ मन्नइं मज्झत्थइ सुअणइं अवगन्नइं ।
 पडिसक्कइ मग्गिं पडिसूरिं वासइ मयपरिमलकप्पूरिं ।
 पट्ठणि सुत्तविसुत्तइ चाहइ दप्पुडुर तुरंग परिवाहइ ।
 वणिवरकुलइं सेव जंपावइ पुरयणु गिरवसेसु कंपावइ ।
 परजुवइहिं परिसक्कइ वंकउ जंपइ पट्ट पंगणि समडक्कउ ।
 घत्ता । जोव्वणवियारनिब्भरभरिउ अच्चुव्वडसिगारमइं ।
 संबोहिवि सुहिबंधवसयइं संचल्लिउ कंचणपुहइ ॥ ५ ॥
 दुक्खिवि सहं जणणि किउ मंतु तुरिउ ताय परिवड्ढियतंतु ।
 मइं तं कणयदीउ पइसिब्बउ अच्छइ ताम एहु सुहसेवउ ।
 तं णिसुणिवि परिवड्ढियमंतिं करयलु वयणि दिनु विहसंति ।
 तुडिहिं चडिवि जइ तं किर किज्जइ वयणुवि नउ करालु जंपिज्जइ ।
 बोल्लहि पुत्त जेम अण्णाणिउं किं वणिउत्तहं मग्गु न याणिउं ।
 सुहियहि हियउ णाहिं अप्पिब्बउ परिमिउं थोउ थोउ जंपिब्बउ ।
 अत्थु विट्ठप्पइ विविहपयारिहिं वंचिवि करसन्नासंचारिहिं ।
 अप्पुणु पक्खे भंडु सलहिब्बउ अण्णहो चित्तु विचित्तु लहेब्बउ ।
 अप्पुणु अंगु णाहि दरिसिब्बउ अण्णहो तणउं परामरिसिब्बउ ।
 घत्ता । परकज्ज सुणंतुवि णउ सुणइं अप्पण कज्जहो णउ चलइ ।
 ण कलावइं केणवि णियचरिउ परहो अंगि पइसिवि कलइ ॥ ६ ॥
 अहिकिलेसि जइ अत्थु विट्ठप्पइ विउसवियड्ढहं तेण समप्प ११ ॥
 अच्छिज्जइ सुहझाणणिउत्तहि देवधम्मगुरुपूयपवित्तहि । इ ।
 अण्णजम्मि पुव्वज्जिउ जं धणु तं एसइ पुच्छंतु घरंगणुज्जइ ।

तं णिसुणिवि दिण्णउं पडिउत्तरु तुहुं सुसामि सप्पुरिसु महंतरु ।
 परमहु मणि ण ठाह तउ जंपिउं काणीणहं कायरहं मणप्पिउ ।
 एउ कम्मु परदीणवरायहं असरीरहं परिपीडियकायहं ।
 अह धुत्तहं सुलोयपरिभूयहं सुहमहुरहं पच्छण्णविरूअहं ।
 जं वेसत्तणेण क्खिविज्जइ तेण काइं किविणत्थं किज्जइ ।
 आसणसयणपमुहउवदांणेहिं भोयणु देइ गरुयसम्माणिहिं ।
 मित्तु कैरिवि हियवइ ताडिज्जइ कयविक्खयच्छलेण वंचिज्जइ ।
 होइ अत्थु जो एण विहाणिं तेण काइं बहुदुक्खणिहाणिं ।
 घत्ता । जं अतुलु तुलिवि आढत्तइण होइ जसहु आवाहणउं ।
 तं धणु विलंसंत वयंतहंमि सुहडहं चरियपसाहणउं ॥ ७ ॥
 तं णिसुणेवि भणइं वणिसारउ मइं पडिवणु वयणु तुम्हारउ ।
 तुहुं म करेहि किंपि कयविक्खउ अच्छहि पउरमज्झि समडक्खउ ।
 मं सुहु भणिवि कोवि पडिवक्खहि विलसहि मज्झु अत्थु जिम सक्खहि ।
 तं णिसुणेवि पयंपइ णंदणु सज्जणजणमणणयणाणंदणु ।
 णियववसायदायउच्छल्लह अतुलु होइ माहप्पु महल्लह ।
 पियरि विढत्तु अत्थु विलसंतह कवण कित्ति जसु कवणु जियंतह ।
 अहवइ ताय काइ वित्थारिं पुव्वक्खियकम्महो अणुसारिं ।
 णरहो बुद्धि उप्पज्जइ तेम होसइ पुव्वविहिउ जं जेम ।
 तिं वयणिं धणवइ संवासिउ समउ सरूवइ मंतु पयासिउ ।
 बंधुअत्तु असगाहिपयट्टउ णियववसायदायसंगट्टउ ।
 लइ तं करउ किंपि जं विहियउ होसइ पुव्वजम्मि जं लिहियउ ।
 घत्ता । पडिवज्जिउ तं पि सरूअइ सावि सुइरु चिंतंति थिय ।
 किं सुंदरु किंतु ण सुंदरु लइय गमणवावार क्रिय ॥ ८ ॥
 तुरिउ गमणसामग्गि पयासिय सुइसत्थत्थवंत संभासिय ।
 जाणाविउ भूवालणरिंदहो समइ परिट्ठिउ सज्जणविंदहो ।
 ढट्टमग्गि कुलसीलणिउत्तहं घोसण दिण्ण पुरउ वणिउत्तहं ।
 जिइउ जो चल्लइ कयविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 जिम राणि वणिउत्तहं चाहइ अधणहं भंडुल्लइ संवाहइ ।

१ B दाणइं ३ B करेवि हियइं ४ B विलसतहं वयंतहमि ५ B छहि ६ B कि
 ८ B कुवलयदलंग नइ २

तं गिसुणेवि पमायपँउत्तहं मंतिउ थोवविहववणिउत्तहं ।
 अहुं पुरजणभणणयणाणंदणु सेवहं धणवइसेडिहि णंदणु ।
 पँइसहुं अतरु तरिवि सहुं आएं अवसिं लच्छि होइ ववसाएं ।
 वणितणु रुहरहसेण समागय सज्जिय करहवसहमहिसह सय ।
 वत्ता । इत्तहि वि तेण धणवइसुइण पइपरिहवमाणुव्वहणि ।
 करकमलकयंजलि संपुडिवि भविसिं आउच्छिय जणणि ॥ ९ ॥
 माइ महल्लमहुज्जमविज्जे बंधुअत्तु संचलिउ वणिज्जे ।
 तेण समाणु मइमि जाइव्वउ तं वोहित्थु तीरि लाइव्वउ ।
 देसंतरपवासु माणिव्वउ णियपुण्हं पमाणु जाणिव्वउ ।
 दइवायत्तु जइ वि बिलसिंव्वउ तो पुरिसिं ववसाउ करिव्वउ ।
 तं गिसुणेवि सगगिरवयणी भणइं जणेरि जलदियणयणी ।
 हा इउ पुत्त काइं पइं जंपिउ सिविणंतरि वि णाहिं महु जंपिउ ।
 एक अकारणि कुवियवियप्पे दिण्णु अणंतु दाहु तउ वप्पे ।
 अण्णु वि पइं देसंतरु जंतहो को महु सरणु हियइ पँजलंतहो ।
 अण्णु वि तेण समउ तउ जंतहो णिव्वुइ खणु वि णाहिं महु चित्तहो ।
 वत्ता । को जाणइं कण्णमहाविसइ अणुदिणु दुम्मइमोहियइं ।
 समविसमसहावहिं अंतरइं दुट्ठसवत्तिहि दोहियइं ॥ १० ॥
 एकमिक्खु ववसाउ करंतहं समसाहिट्ठिउ भंडु भरंतहं ।
 विहि पडिकूलु अम्ह पडिसक्कइ अत्थहं छेउ करिवि को सक्कइ ।
 एकदव्वअहिलासविचित्तइ को जाणइं दाइयहं चरित्तइ ।
 जइ सखुव्वदुट्ठत्तणुभासइ बंधुअत्तु खलवयणहिं वासइ ।
 तो तउ करइ अमंगलु जंतहो मूलु वि जाइ लाहु चित्तंतहो ।
 जंपइ मामहु महुकरलाएं चंगउ वुत्तु पुत्त कमलाएं ।
 अम्हहं एत्थु वसंतहो तेहउ को वि ण मित्तु पहाणु सणेहउ ।
 बंधुअत्तु पुरमज्झि सइत्तउ राउलि सण्णमाणु धणयत्तउ ।
 वत्ता । जइ जणणिवयणविसविसमगइ दाइय मच्छरु मणि वहइ ।
 तो तुम्हहं अम्हहं सयणहमि वंचिवि कुलि परिहउ करइ ॥ ११ ॥
 भविसयत्तु विहसेविणु जंपइ तुम्हहं भीरत्तणिण समप्पइ ।
 अइयारिं वामोहु ण किज्जइ समवयजणि पोढत्तणु हिज्जइ ।

१ B °णिउत्तहं २ B अहो ३ B सेवहो ४ B पइसहु अंतरेपि सहु आयइ ५ B डज्जंतहो ।

अइणएण जणि कायरु बुच्चइ अइभएण जइ लच्छिए मुच्चइ ।
 अइमएण दप्पुवभडु णावइ अइघिएण भोयणु वि ण भावइ ।
 अइरुविं नियरयणु विणासइ अइयारिं सव्वहो गुणु णासइ ।
 जइ ववसाइ दाउ णउ दिज्जइ तो णायरहं मज्झि लज्जिज्जइ ।
 जइ सो कहव सव्वत्तिहि जायउ तो वि तायहो सरीरि संभूयउ ।
 एकुसरीरुजाउ विहिभायहि तहिं किर काइं रायवेयारहि ।
 अण्णु वि तहिं कुलसीलनिउत्तहं होसहिं पंचसयइं वणिउत्तहं ।
 तेहिं समाणु पंथि पवहंतर्हा केम करेसइ दोहु बहंतहो ।
 अण्णु वि अम्हहं तेण समाणु किंपि ण पुव्वविरोहविहाणु ।
 घत्ता । मं माइ चित्तु कायरु करहि फुडु कम्मइं कम्महु कारणु ।
 खुट्टइ जीविज्जइ जेम णवि तेम अखुट्टइ नउ मरणु ॥ १२ ॥
 मामहं सालि महंतरवयणइं सुणिवि सुणिवि अणुमणिवि सयणइं ।
 णयदिट्ठंतहेउ विक्खवायइं जंपिवि कियइं निरुत्तरवायइं ।
 एम करेवि समुच्चउ गोत्तहो भविस्सु पढुक्कु पासि बधुयत्तहो ।
 सो पिकखेवि तेण सकियत्थें अब्भुत्थाणु कियइ परमत्थें ।
 विहडप्फड विमुक्कसिंगारिं पच्चासत्तु खुहियपरिवारिं ।
 अवियलदिट्ठिपलोयणसीलिं सव्वावसरसमप्पियलीलिं ।
 अमुणियकज्जागमणवियप्पिं सविणयवयण दिण्ण माहप्पिं ।
 तणुपच्छण्णपिहियपरिहासइ सुपरिट्ठियणायरियइं भासइं ।
 घत्ता । पणवंतिं करु करयलि धरिवि फुडुतडवियडपडुत्तरिण ।
 सम्माणु दाणु पेसणु करिवि बोल्लिउ नेहनिरंतरिण ॥ १३ ॥
 अहो वट्टइ अच्चरिउ महंतरु एउ कज्जेण केण किउ संचरु ।
 एत्थु वि हत्थिणयरि सम्माइवि वयणु वि कहमि ण करहि कयाइ वि ।
 भविसयत्तु पियवयणहिं तज्जइ विणु कज्जे किर को पडिवज्जइ ।
 तुहुं परिपुण्ण अट्ठिद्वियदव्वें पडुसम्माणदाणगुणगव्वें ।
 अम्हइं वणिवरवरमाहप्पहो जीवहं करिवि सेवें तइ बप्पहो ।
 उज्जउ तुम्हतणउं आयणिवि किउ अम्हइं चित्तु अणुमणिवि ।
 सुट्ठु वि णरहं परिट्ठियकायहं सिज्जइ किंपि णाहिं असहायहं ।
 जइ तउ ठाइ करंतउ एहउ तेण विमणिविं णीसंदेहउ ।

सविणउ भणइं काइं किर बुच्चइ ओसहु गुलियउ कासु ण रुच्चइ ।
हउं सकियत्थु अज्जु हउं धण्णउं हउ परमत्थगुणिहिं संपुण्णउं ।
सिज्झइ किण्ण णरहं कयउण्णहं होइ सव्वु परिवाडिण पुण्णहं ।
पुर पउरालंकारसमण्णिउ पइं चल्लंत ताउ संचल्लिउ ।
आसिगहणु महु तउ अमिलंतहो एयहिं तउ ण विसउ चल्लंतहो ।
घत्ता । संकेउ करिवि सुहसंगरय णियणियणिलयहो बेवि गय ।
आउच्छिवि सुहिवंधवसयण बेवि परमसव्भावरय ॥ १४ ॥
बंधुयत्तु गंजोल्लियगत्तउ णिययजणोरिहि कहइ सइत्तउ ।
माए माए दिहु कज्जु अहिट्टिउ भविमयत्तु महु समउ परिट्टिउ ।
जंपिवि गुणदोसइं सुहियंतरु मइंसहुं संचल्लिउ देसंतरु ।
तेण सहाएं सव्वइं कज्जइं महु सिज्झंति अज्जु णिरवज्जइं ।
तं णिसुणेवि सरूवइं बुच्चइ आयहो सरलसहाउ ण मुच्चइ ।
एहु महंतु पुत्तु तउ वप्पहो सामिउं पउरधणहो माहप्पहो ।
सहुं जणणिण गेहहो णीसारिउ अच्छइ कढकढंतु मणि ग्वारिउ ।
घत्ता । जइ रंजिवि पहु णिम्मलगुणिहिं जणणिवयणु हियवइ धरइ ।
तो पहरिवि कण्णमहाविसिण अम्हहं पडिपरिहउ करइ ॥ १५ ॥
आएंसहुं संकेउ ण किज्जइ पुव्वविरूद्धइ हियय ण दिज्जइ ।
जाम ण चित्तंतरिण वियंभइ जाम ण पउरुमहायणु थंभइ ।
जाम ण णेह महातरु भंजइ जाम ण मणु भूवालहो रंजइ ।
ताम उवाउ कोवि चित्तिज्जइ कलितरु वरहो मूलु छिदिज्जइ ।
तेम करिज्जहि मज्झि समुदहो जेम ण मिलइ पुणु वि णियविंदहो ।
तं संकेउ तेण मणि भाविउ थिउ सविलक्खु वयणु मउलाविउ ।
माइ अणिट्टु तुम्ह जो थामहो लुहमि लीह तहु तणयहो णामहो ।
माणु मरट्टु तासु दलवट्टमि रयणायरहो मज्झि आवट्टमि ।
करमि तेम परिवड्ढियच्छायहो जेम ण मिलइ पुणु वि णियमायहो ।
घत्ता । तं वयणु सुणिवि पुत्तहुतणउं हरिसिय बंधुअत्तजणणि ।
सियकुसुमकयंजलि पिउ चवइ अणुमग्गि चंपइ धरणि ॥ १६ ॥
अविसु वि जिणवरपडिमउं सिंचिवि अहिसिंचिवि अंचिवि परियंचिवि ।

विणयविहेउ पडिच्छियपेसणु जणणिहि पुणु वि करइ संभासणु ।
 अंगु भरेवि गरुयसम्माणहो देहि आणसु माइ पत्याणहो ।
 अच्छिज्जहि सुहझाणु समारिवि परिहवसल्लु हियइ अवहारिवि ।
 समउ सखवइं सरलु करिज्जहि भं दुव्वयणदोसु पडिवज्जहि ।
 अणइच्छियइं होंति जिम दुक्खइं सहसा परिणवन्ति तिह सोक्खइं ।
 सावि सिप्पि चंदणहो भरिप्पिणु अहिणवकंचणपत्ति करेप्पिणु ।
 वंदणु करिवि वयणु अवलोइवि दहिदुव्वक्खय सिरि संजोइवि ।
 घत्ता । संवरिवि हियउ लोयण लुहिवि दुक्खु दुक्खु मणि संभवइ ।
 जिणपडिम सेस करयलि करिवि पियपेसलवयणइं चवइ ॥ १७ ॥
 अइरुहुहियविरल्लियगत्तें णियणंदणु सिक्खवइ पयत्तें ।
 पइं विणु मज्झु कालु अइदुत्तरु होसइ दिणु वि नाइं संवच्छरु ।
 अज्जवि पुत्त निरारिउ बालु इरविणस तुज्झु को कालु ।
 दिदु होज्जहि उत्तमगुणवग्गहो रविस्वज्जहि लंछणु कुलमग्गहो ।
 होइ जुवाणभाउ सवियारउ अमुणियकज्जाकज्जपयारउ ।
 चलतियमइहि पवड्डियमाणहु गयवइयहं दूहवहं जुवाणहु ।
 वहुरइ वयणालाउ ण किज्जइ जंपंतिहु महियलु जोइज्जइ ।
 णयणइं होंति जुवाणहं मुद्धउ तरुणिवयणदंसणरसलुद्धउ ।
 घत्ता । जोव्वणवियाररसवसपसरि सो सूरउ सो पंडियउ ।
 चलसम्मणवयणुल्लावएहिं जो परतियहिं ण खंडियउ ॥ १८ ॥
 पुरिसिं पुरिसिन्वउ पालिन्वउ परधणु परकलत्तु णउ लिन्वउ ।
 तं धणु जं अविणासियधम्मं लब्भइ पुव्वक्खियसुहकम्मं ।
 तं कलत्तु परिओसियगत्तउ जं सुहिपाणिग्गहणि विदत्तउ ।
 णियमणि जेण संक उप्पज्जइ मरणंति वि ण कम्मु तं किज्जइ ।
 अण्णु वि भणमि पुत्त परमत्थें जइवि होहि परिपुण्ण महत्थें ।
 तरुणितरललोयण मणि भाविउ पहुसम्माणदाणुगणाविउ ।
 तहिंमि कालि अम्हहिं सुमरिज्जहि एकवार मुहदंसणु दिज्जहि ।
 परधणु पायधूलि मणिज्जहि परकलत्तु मइं समउ गणिज्जहि ।
 जंपिज्जहि जणणयणाणंदणु जिणहु तिकाल करिज्जहि वंदणु ।
 घत्ता । जिणधम्मगुणज्जमसंजमिण, सुहु सिज्जउ गमणागमणु ।
 रक्खिउ जिणसासणदेवएहिं विदविवि आवहि अतुलु धणु ॥ १९ ॥

तो कुमारु संचलिउ तुरंतउ तं संकेयभूमि संपत्तउ ।
 अणित्तहि सुहिसयपरियरियउ बंधुयत्तु णयरहो णीसरियउ ।
 अणित्तहि सहायसंजुत्तहं चलियइं पंचसयइं वणिउत्तहं ।
 अणित्तहि कलयलसंघट्टइं करहवसहवाहणइं पयट्टइं ।
 अणित्तहि दिद्वपीडियचोल्लइं उक्खित्तइं भंडइं बहुमोल्लइं ।
 अणित्तहि वणिवरवरपत्तिउ पियसुहसुहदंसणु अलहंतिउ ।
 उम्माहउ रणरणउं वहंतिउ पुणु पुणु पियसुहकमलु नियंतउ ।
 विरहदवगिङ्गुलुक्खियकायउ नियनियपइ अणुअंचिवि आयउ ।
 उम्मुहसुहकमलउ उदंडउ कज्जलजललवमइलियगंडउ ।

घत्ता । नियपइपिम्मपरव्वसिहिं अहिणवजोवणइनियहिं ।
 उप्पायउ कासु न रुहुरुहउ जुवइहिं सासु मुवंनियहि ॥ २० ॥
 धणवइ नियनंदणइ सम्पपइ पउरहो पियपेसलइं पयंपइ ।
 अहो वणिउत्तहो तहो गुणगारउ जो णयविणयपरक्कमसारउ ।
 दूरविणसवणिज्जवियडुहं चाइदाइपडिवाइगुणडुहं ।
 विन्निवि सुव तुम्हहं निक्खेवउ आयहं च्छलु सव्वहं दिक्खेवउ ।
 जो जहिं देसि पहाणु नरिंदहो सो तहिं देग्विवि ससुहडविंदहो ।
 तहु मंतिणइं करेवि सुपुज्जइं दरिसिवि पियपाहुडइं अउव्वइं ।
 चोरइ चरइं अणुज्जु अवक्कइ भडभोइयचैहोडचाणक्कइ ।
 सव्वइ वंचिज्जहो अवलोइवि वंचणमइहु अवंचिय होइवि ।

घत्ता । अइवहु सम्माणदाणु करिवि संपेसिय संपुडिवि कर ।
 चडुलंगतुरंगिहि आरुहिवि संचल्लिय सुंदर कुम्वर ॥ २१ ॥
 अग्गेयदिसइं मलहंति जंति कुरुजंगलु महिमंडलु मुअंति ।
 लंघंति वियणकाणण पलंब पुरगामखेडकव्वडमडंब ।
 जउणानइसलिलु समुत्तरेवि जलदुग्गइं थलदुग्गइं सरेवि ।
 अन्नन्नदेसभासइं नियंत रयणायरे वेलाउलइं पत्त ।
 लक्खित्तउ समुहु जललवगहीरु सप्पुरिसु व थिरु गंभीरु धीरु ।
 आसीविसोव्व विसविसमसीलु वेलामहल्लुल्लोललीलु ।
 दिट्ठइं बिउलइं वेलाउलाइं कयविक्खयरयवयणाउलाइं ।
 धम्मत्थकामकंखिरसुहाइं सुवियडुवग्रणविलयामुहाइं ।

तहि थाइवि जलजंतइं कियाइं परिहरिवि वसहमहिसयसयाइं ।
 जलजंताकम्मंतरु करेवि करणइं पियवयणहिं संवरेवि ।
 वहणहिं आरूढ महापहाण वणिवरहं सयइं पंचहिं समाण ।
 घत्ता । णिज्जावयवयणुज्जुअमुहइं किंखवयइं णं णं भडइं ।
 संचल्लइं रयणाथरहो जलि खरपवणाहयधयवडइं ॥ २२ ॥
 दिढ बंधइं जिह मल्लरगणाइं णिल्लोहइं जिह मुणिवरमणाइं ।
 णिब्भिण्णइं जिह सज्जणहियाइं अकियत्थइं जिह दुज्जणकियाइं ।
 वहणइं वहंति जलहररउहिं दुत्तरि अत्थाहि महासमुहि ।
 लंघंतइं दीवंतरथलाइं पिक्खंति विविहकोज्जहलाइं ।
 इय लीलइं वच्चंताहं ताहं उच्छाहसत्तिविक्रमपराहं ।
 दुप्पवणें घणतरुवरसमीवे वहणइं लग्गइं मयणायदीवे ।
 कल्लोलवोलजलरववमाले असगाहगाहगहणंतराले ।
 तीरंतरे जं संघट्ट पोय उत्तरिय तरिवपमुहाइ लोय ।
 घत्ता । सो दिट्ठु तेहिं मयणायगिरि णयणालोयमुहावणउं ।
 दुल्लंघु दुसंचरु दुग्गमु नं पियारु महिलहंतणउं ॥ २३ ॥
 तहिं घणतरुसमीवि मयणायदीवि हिंडंति ते वणिंद ।
 इरुज्झियपमाय परिसुक्कचायचक्कलियगीढविंद ।
 किवि जलु आहरंति कुंभइं भरंति आवंति तं जि लेवि ।
 फलतरु चुणंति सन्वइ सुणंति कुसुमइं खुडेवि ।
 किवि मिल्लिवि बंधुयत्तु सो भविसयत्तु पइसरइ तं अरत्तु ।
 तरलतमालतालीमालूरमालसालईदुमरवत्तु ।
 पिक्खइ कहिंमि ताइं पंकयसराइं सयवत्तसोहियाइं ।
 कत्थइ पाणियाइं अवमाणियाइं करिजूहडोहियाइं ।
 कत्थइ णिज्झराइं पडिरवकराइ जलरेणुभूसियाइं ।
 वरतणुकुसुमगंधपरिमलसुयंधमयरंदमीसियाइं ।
 कत्थइं मणहराइं किसलयहराइं दलवहलपत्तलाइं ।
 कत्थइं मुहरसाइं चित्तियवसाइं करगिज्झवरफलाइं ।
 कुसुमइ उच्चिणंतु मेइणि मिणंतु संचरई एम जाम ।
 ता वोहित्थगल निज्झियखयाल संमिलिय सयल ताम ।
 जंपइ बंधुयत्तु फट्टइयगत्तु किं सयल इत्थु आय ।

जोइवि कहइ को वि अज्ज वि ण कोविच्छुंणुं णत्थि तुम्ह भाय ।
तं सुणिवि तेण बहुमच्छरेण वावरिउ अइरउहु ।
अवलोइउ खरेण कहुअक्खरेण तज्जिवि णिययविंदु ।

घत्ता । आएसिउ भिउडिभयंकरिण उच्चलहो सुग्गरघणइं ।
तंडवहो पवणधयवडइं खणु वि म धरहु पओहणइं ॥ २४ ॥
अहो लोयहो महु आएस माणु धरि अत्थि किंपि माणाहिमाणु ।
न करिंउ इत्थु विचारु को वि संचलहु तुरिय वोहित्थ लेवि ।
तं सुणिवि तेवि कलुणइ सुमीस करयल मलंति विहुणंति सीस ।
हा बंधुयत्त पइं काइं वुत्तु सप्पुरिसहं कहिंमि ण एउ जुत्तु ।
उप्पणु जइ वि परिहउ गहीरु घाइज्जइ तो वि ण नियसरीरु ।
इह रत्तिपरत्तिवि अहियदोसु विसहिंउ कह दुब्बयणघोसु ।
तं वयणु सुणिवि कोवग्गिदित्तु पज्जलिउ णाइं हवि विण्ण सित्तु ।
णवि सुणहुं सवत्तिविरोहु अम्ह अणित्तहं को वावारु तुम्ह ।
लइ करहु ताम जलजंतकम्मु पच्छइ चिंतिज्जहु परमधम्मु ।
घत्ता । तं वयणु सुणिवि णायरजणहु नं सिरि वज्जदंडु पडिउ ।
वोहित्थइं लेवि दुरासि खलु गहिरमहासमुदि चडिउ ॥ २५ ॥
पमुक्के कुमारे दुरायारिएहिं अमोहे जलोहे वहंतेहिं तेहिं ।
थियं विंभियं तं वणिंदाण विंदं वियप्पाउरं करयलुग्गिण्णमुहं ।
अहो सुंदरं होइ एयं ण कज्जं अगम्मं पि गंतूण खट्ठं अखज्जं ।
गयं णिप्फलं ताम सव्वं वणिज्जं हुवं अम्ह गोत्तम्मि लज्जावणिज्जं ।
ण जत्ता ण वित्तं ण मित्तं ण गेहं ण धम्मं ण कम्मं ण जीयं ण देहं ।
ण पुत्तं कलत्तं ण इट्ठं पि दिट्ठं गयं गयउरे दूरदेसे पइट्ठं ।
खयं जाइ नूणं अहम्मेण धम्मं विणट्ठेण धम्मेण सव्वं अकम्मं ।
कयं दुक्कियं दोहएणं हएणं सुहायारभट्ठेण दुट्ठेण एणं ।
अणिट्ठं कणिट्ठं भुअं सप्पहाएं समुदे रउदे खयं तुम्ह जायं ।
घत्ता । सो णत्थि विसूरिउ जेण णवि तं पिक्खेविणु दुच्चरिउ ।
धणवइ वि णिरोहायामुगउ इत्थु विच्चि विंभयभरिउ ॥ २६ ॥

तृतीयः सन्धि.

चंदप्पहु जिणु हियवइ धरिवि जासु पहाविं विमलमइ ।
 पुणु कहमि जेम भविसत्तु णरु तिलयदीवि लाहउ लहइ ॥
 अहो जिणु अंचहु मं परु वंचहु इंदिय खंचहु सुक्किउ संचहु ।
 बंधुयत्तु कुलकिस्तिविणासु गउ बोहित्यइं लेवि हयासु ।
 भविसु वि सरि करचलण धुएवि जाम एइ वरकमलइ लेवि ।
 ताम ण कोइवि पिक्खइ तित्थु विंभिउ मणि अमुणियकज्जत्थु ।
 सुण्णउं तं पएसु ण सुहाइ कमलइं मिल्लिवि उम्मुहुं धावइ ।
 पिक्खइ ताम समुहि वहतंइ धुयधयवइं ताइं जलजंतइं ।
 दुक्खहो भरिउ हियइ आहल्लिवि गउ खलु बंधुयत्तु मइं मिल्लिवि ।
 करु महियलि हणेवि उरि कंपिउ ण चलिउ जं चिरु जणणिए जंपिउ ।
 णटु कज्जु कहिं अब्भुद्धरणउं वणि असमाहिए आयउ मरणउं ।
 घत्ता । अण्णण्णइं चित्तिज्जंति मणि खलविहि अण्णण्णइं सरइ ।
 सुटु वि वियडु गुणसयभरिउ दइउ परम्मुहुं किं करइ ॥ १ ॥
 हा हय पावकम्म मइवज्जिय किउ अजुत्तु हयवुद्धि अलज्जिय ।
 णियकुलमग्गु भग्गु जसु हारिउ दुज्जणजणि जंपणउं सम्मारिउ ।
 कवडु करिवि जं परु वंचिज्जइ आएं गुणवंतहं लज्जिज्जइ ।
 एत्तिउ दुक्खु मज्झु निक्कारणु कुलहो कलंकु जाउ जं दारुणु ।
 गयउरि अयसपडहु वज्जाविउ तायहोतणउं णाउं लज्जाविउ ।
 /अह इत्थु वि ण विसाउ करिन्वउ मं च्छुडु एण एम होइन्वउ ।
 जइ तं तेम घडिउ तं तेणइ तो किर काइं विसुरिय एणइ ।
 एउ चिंतंतु विसाएं मिल्लिउ विहुणिवि बाहुदंड संचल्लिउ ।
 इउ वणु इउ सरीरु धम्मद्वउ करि खलविहि जं पइं पारद्धउ ।
 घत्ता । चिंतंतु एम उब्भडवयणु दूरविसज्जियमरणभउ ।
 संचलिउ सम्मुहु वणकाणणहो णं सुक्कं कुसुमत्त गउ ॥ २ ॥
 पइट्ठो वणिंदो वणे तम्मि काले पइट्ठो तहिं दुण्णिगिक्खे खयाले ।
 दिसामंडलं जत्थ णाउं अलक्खं पहायं पि जाणिज्जए जम्मि दुक्खं ।
 भमंतो विभीसावणं तं वणं सो णियच्छेइ दुप्पिच्छराई सरोसो ।
 कहिंचिप्पएसे सजूहं गयंदं महालीलकल्लोलगंडं सणिइं ।
 कहिंचिप्पएसे णिएउं णरिदं ण णटं ण रुदं सदप्पं मइंदं ।
 कहिंचिप्पएसे घणं कज्जलाहं गयं भुंडिणीसावराहं वराहं ।

कहिचिप्पएसे समुण्णोण्णघोसो हुओ पायडो वंसयाले हुयासो ।
 कहिचिप्पएसे मऊरं पमत्तं णडंतं पि अप्पाणयं विण्णडंतं ।
 घत्ता । अवियलचित्तु मुणेवि गय एम सुइरु हिंडंतु थिउ ।
 अइमुत्तयमंडइदुमहो तलि वियडसिलायलि वीसमिउं ॥ ३ ॥
 करचरण धुएवि वरकुसुम लेवि जिणु सुमरिवि पुप्फंजलि खिवेवि ।
 फासुयसुयंधरसपरिमलाइं अहिलसिवि असेसइं तरुहलाइं ।
 थिउ वीसवंतु खणु इक्कु जाम दिणमणि अत्थवणहु दुक्कु ताम ।
 हुअ संज्ञतेयतंबिरसराय रत्तंबरु णं पंगुरिवि आय ।
 पहि पहिय थक्क विहडिय रहंग णियणियआवासहो गय विहंग ।
 मडलियऽरविंद वम्महु वितहु उप्पन्न बालमिहुणहं मरहु ।
 परिगलिय संज्ञ तं णिएवि राइ असइ व संकेयहो चुक्क णाइ ।
 हुअ कसण सवत्ति व मच्छरेण सिरि पहय णाइं मसिखप्परेण ।
 हुअ रयणि बहलकज्जलसमील जगु गिलिवि णाइं थिय विसमसील ।
 अवरुप्परु पयडंतेहि गुज्जु मिहुणहि पारंभिउ सुरयजुज्जु ।
 एहइ पडिवणि क्कालि कालि गहभूअजक्खरक्खसवमालि ।
 वणि विसमि विएसि विचित्त पत्तु तह वि हु अकंपु कमलसिरिपुत्तु ।
 घत्ता । परमिट्ठि पंच हियवइ धरेवि दुविहें पच्चक्खाणु किउ ।
 अहियरिवि मंतु सत्तक्खरउ परमप्पउ ज्ञायंतु थिउ ॥ ४ ॥
 परिगलिय रयणि पयडिउ विहाणु णं पुणु वि गवेसउ आउ भाणु ।
 जिणु संभरंतु संचलिउ धीरु वणि हिंडइ रोमंचियसरीरु ।
 सुणिमित्तइं जायइं तामु ताम गयपयहिणंति उड्ढेवि साम ।
 वामंगि सुत्ति रुहरुहइ वाउ पियमेलावउ कुलुकुलइ काउ ।
 वामउ किलिकिंचिउ लावएण दाहिणउं अंगु दरिसिउ मएण ।
 दाहिणु लोयणु फंदइ सबाहु णं भणइं एण मग्गेण जाहु ।
 थोवंतरि दिट्ठु पुराण पंथु भविएण वि णं जिणसमयगंथु ।
 सप्पुरिसु वियप्पइ एण होमि विज्जाहर सुर ण च्छिवंति भूमि ।
 णउ जक्खहं रक्खहं किण्णराहं लइ इत्थु आसि संचरु णराहं ।
 संचल्लिउ तेण पहेण जाम गिरिकंदरि सो वि पइहु ताम ।
 चिंतवइ धीरु सुंडीरु वीरु लइ को वि एउ भक्खउ सरीरु ।
 पइसरमि एण विवरंतरेण निव्विडउ कज्जु किं वित्थरेण ।

घत्ता । हुत्तरु दुलंघु दूरंतरिउ ताम जाम संचरहिं णैउ ।

भणु काहं ण सिज्झइ सउरिसहो अवगणंतहं मरणभउ ॥ ५ ॥

सुहिसयण मरणभउ परिहरेवि अहिमाणु माणु पउरिसु सरेवि ।

सत्तक्खरअहिमंतणु करेवि चंदप्पहु जिणु हियवइ धरेवि ।

गिरिकंदरि विवरि पइहु बालु अंतरिउ णाहं कालेण कालु ।

संचरइ बहलकज्जलतमालि णं जिउ वामोहतमोहजालि ।

सेइउ णिरुद्ध पवणुच्छवेण बहिरिउ पमत्तमहुअरवेण ।

चिंतिउ अचितणिबुइवसेण कंटइउ असमसाहसरसेण ।

अणुसरइ जाम थोवंतरालु तं णयरु दिहु ववगयतमालु ।

चउगोउरचउपायारसारु चउधवलपओलिदुवारफारु ।

मणिरयणकंतिकब्बुरियदेहु सियकमलधवलपंडुरियगेहु ।

घत्ता । तं तेहउ धणकंचणपउरु दिहु कुमारिं वरणयरु ।

सियवंतु वियणु विच्छायछवि णं विणु णीरिं कमलसरु ॥ ६ ॥

तं पुरं पविस्समाणएण तेण दिट्ठयं तं ण तित्थु किंपि जन्न लोयणाण इट्ठयं ।

वाविकूवसुप्पहूवसुप्पसण्णवण्णयं मढविहारदेहुरेहिं सुहु तं रवण्णयं ।

देवमंदिरेसु तेसु अंतरं णियच्छए सो ण तित्थु जो कयाइ पुज्जिऊण
पिच्छए ।

सुरहिगंधपरिमलं पसूअएहिं फंसए सो ण तित्थु जो करेण गिण्हऊण
वासए ।

पिक्कसालिधण्णयं पणट्ठयम्मि ताणए सो ण तित्थु जो घरम्मि लेवि तं
पराणए ।

सरवरम्मि पंकयाहं भमिरभमरकंदिरे सो ण तित्थु जो खुडेवि णेइ ताहं
मंदिरे ।

हत्थगिज्झवरफलाहं विंभएण पिक्खए केण कारणेण को वि तोडिउं ण
भक्खए ।

पिच्छिऊण परधणाहं खुब्भए ण लुब्भए अप्पणम्मि अप्पए वियप्पए सु
चित्तए ।

पुत्तिचोज्जु पट्ठणं विचित्तबंधबंधयं वाहिमिच्छतंजणं दुरक्खसेण खड्दयं ।

पुत्तिचोज्जु राउलं विचित्तभंगिभंगयं आसि इत्थु जं पट्ठं ण याणिमो
कहं गयं ।

पुत्तिचोञ्जु कारणं ण याणिमो असंहमं एकमित्तएहिं कस्स दिज्जए
सुविग्गमं ।

घत्ता । विहुणियसिरु भरडक्खियलोयणु पइं पइं विंभइ अणिमिसजोअणु ।

णवतरुपल्लवदलसोमालउ हिंइइ तित्थु महापुरि बालउ ॥ ७ ॥

पिक्खइ मंदिराइं फलअड्डुग्घाडियजालगवक्खइं ।

अद्धपलोयराइं णं णववहुणयणकडक्खइं ।

अहं फलहंतरेण दरिसियगुज्झंतरदेसइं ।

अद्धपयंधियाइं विलयाण व ऊरुपएसइं ।

पिक्खइ आवणाइं भरियंतरभंडसमिद्धइं ।

पयडियपण्णयाइं णं णाइणिमउडइं चिंधइं ।

एक्कधणाहिलासपुरुसाइव रंधिपलित्तइं ।

वरइत्तजुवाणइं णं वड्डुकुमारिहु चित्तइं ।

जोएसरविवायकरणाइं व जोइयथंभइं ।

विहडियणेसणाइं मिहुणाण व सुरयारंभइं ।

पिक्खइ गोउराइं परिवज्जियगोपयमग्गइं ।

पासायंतराइं पवणुद्धुअधवलधयग्गइं ।

जाइं जणाउलाइं चिरु आसि महंतरभवणइं ।

ताइंमि णिज्झुणाइं सुरवइसम्मत्तइं मिहुणइं ।

जाइं णिरंतराइं चिरु पाणियहारिहु तित्थइ ।

ताइं वि विविहिवसेण हुअइं णीसइसुदुत्थइ ।

घत्ता । सियवंतणियाणइं णिइवि तहो उम्माहउ अंगइं भरइ ।

पिक्खंतु णिययपडिबिंबतणु सण्णिउं सण्णिउं संचरइ ॥ ८ ॥

भमइं कुमारु विचित्तसरूवे सव्वंगिं अच्छेरयभूए ।

हा विहि पट्टणु सुट्टुरवण्णउं किर कज्जेण केण थिउ सुण्णउं ।

हट्टमग्गु कुलसीलणिउत्तहिं सोह ण देइ रहिउ वणिउत्तहिं ।

टिंटाउत्तएहिं विणु टिंटाउ णं गयजोव्वणाउ मयरट्टउ ।

वरघरपंगणेहिं आहोयइं सोह ण दिंति विवज्जियलोयइं ।

सो वरणइंमि रसोइपएसइं विणु सज्जणहिं णाइं परदेसइं ।

घत्ता । हा किं बहुवायावित्थरिण आएं दुहिण को ण भरिउ ।
 तं केम पडीवउ संमिलइ जं खयकालिं अंतरिउ ॥ ९ ॥
 एम दिट्ठु तं पट्ठणु बालें खयकालावसाणु णं कालें ।
 लीलइं परिसक्कंतु महाइउ जसहणरायदुवारु पराइउ ।
 राउल्लु सीहदुवारहो पिक्खइ दरवियसंति णाहं सविलक्खइं ।
 दिक्खइ णिग्गयाउ गयसालउ णं कुलतियउ विणासियसीलउ ।
 पिक्खइ तुरयवलत्थपएसइं पत्थणभंगाइ व विगयासइं ।
 पिक्खइ सहु पंगणउं विवित्तउ चिरचंदणच्छडकदमि लित्तउ ।
 पिक्खइ कणयवीडु सिंहासणु छत्तु सच्चिधु सचामरवासणु ।
 णिप्पहु पहुपरिवारविवज्जिउ हसइ व णाहं विलक्खु अलज्जिउ ।
 मणिकंचणचामरइं णियच्छइ चामरगाहिणीउ णउ पिच्छइ ।
 घत्ता । सहमंडवि रायजसोहणहो पिक्खवि परिसक्कंतु णरु ।
 सुत्ताहलमालञ्जुलक्कइहिं रुवइ व थोरंसुवहिं घरु ॥ १० ॥
 आउहसाल विसाल विसंतिं चित्त विचित्त परामरिसंतिं ।
 अंग्वाइउ सुअंधु मयपरिमलु णं पुव्वक्खियसुकियमहाफलु ।
 सोउ करिवि नवकमलदलच्छिणं णं णीसासु मुक्कु घरलच्छिणं ।
 तूरभेरिदडिसंखसहासइं वीणालावणिवंसविसेसइं ।
 जसहण सामिसाल अच्छंतए पुरपउरालंकारसमत्तइं ।
 एवहिं अम्हहिं को वज्जावइ थक्कइं मउणु लएविणु णावइ ।
 बहुविलासमंदिरइं पईसिवि रइहरि भमिवि तवंगि बईसिवि ।
 निग्गउ भविसयत्तु अविसण्णउ चंदप्पहजिणभवणु पवण्णउं ।
 घत्ता । तं जिणभवणु णिएवि धवलुत्तुंगुविसालु ।
 वियसियवयणुरविट्ठु मणि परिओसिउ बालु ॥ ११ ॥
 दिट्ठु जिणालउ भविसनरिंदिं णं णंदीसरदीउ सुरिंदिं ।
 पवरारामगामपरियंचिउ इंदणरिंदसुरिंदहिं अंचिउ ।
 धवलुत्तुंगसिहरु सुविसालउ छणससिकंतकंतिसोमालउ ।
 वरमणिकिरणकंतिसोहिल्लउ सइं चित्तु व दिट्ठवच्चकडिल्लउ ।
 आगमजुत्तिपमाणविहंजिउ मणिमोत्तिपवालपहरंजिउ ।
 बहुघणघुसिणपंकि पडियंकिउ सुहलक्खणलक्खणि चच्चंकिउ ।

अग्गइ कमलवावि सुमणोहर णं कामिणि सच्छायपओहर ।
 तहिं अवयरिवि अंगु पक्खालिवि कमलइं खुडिवि धुएवि अणुमालिवि ।
 अहिमुहुं चलिउ धवलसियवाहहो दिट्ठु बिंबु चंदप्पहणाहहो ।
 घत्ता । परिअंचिवि अंचिवि परमगुरु अवलोइवि सव्वायरेण ।
 समदिट्ठिए सामाइउ करेवि थुइ आढत्त णरेसरेण ॥ १२ ॥
 तिलयदीवंतरत्थेण चंदप्पहं संथुअं भविसयत्तेण चंदप्पहं ।
 भरहखेत्तम्मि काले चउत्थे जए वट्ठमाणम्मि तस्से य तित्थेसए ।
 सिसिरकालम्मि उन्हालए पाउसे मत्तलोयम्मि दसलक्खपुव्वाउसे ।
 उस्समाणं धणूणं दिवड्डं सयं जेण पत्तं पवित्तं सिवं सासयं ।
 अट्ठमं जेण तित्थं पवित्ताइयं जस्स जस्से तिलोयम्मि वट्ठावियं ।
 जस्स वायाइं भुवणत्तयं मोइयं केवलेणं तिलोयं पउज्जोवियं ।
 जेण मिच्छत्तमोहं च णिण्णासियं दिव्वभासंतरेणं जयं भासियं ।
 जेण लोयस्स लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं ।
 अप्पमत्ताण भत्ताण संती सया देसिउं दाविया जीवलोए दया ।
 णाह कज्जेण तेणं मए संथुओ जेण तुम्हाण पासं गमं तक्कुओ ।
 देहि अम्हाण भाणम्मि काउं दयं अक्खयं अव्वयं तं महंतं पयं ।
 घत्ता । तहिं तिलयदीवि भविसिं णमिउं इत्थु काले घणवइ थुणइं ।
 अणुणंतपढंतसुणंतहंमि देहि भडारा विमलमइं ॥ १३ ॥

चतुर्थः सन्धिः

तं निसुणहुं जेम सइं भविसाणुरूव वरइ ।
 भविसत्तु कुमारु पाणिग्गहणु जेम करइ ॥
 चंदप्पहुजिणुसामि नमंसिवि पावकलंकपंकु विड्डंसिवि ।
 चउविहसवणसंधु अहिणंदिवि अप्पउ सलहिवि गरहिवि निंदिवि ।
 होइवि भविसयत्तु कयउन्नउं सुहसिज्जासणि पट्ठि निसन्नउ ।
 सोवइ निंद जाम थोवंतरु तामन्नित्तिहि चलिउ कहंतरु ।
 पुव्वविदेहि मुणिंदु जसोहरु संठिउ सुक्कज्झाणि परमेसरु ।
 नाणुप्पणु तासु तं केवलु चउविहदेवागमणु समुज्जलु ।
 पुच्छइ अच्चुयनाहु सुरेसरु चिरु महु मित्तु आसि जो वणिवरु ।

C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खए वुहधणवालकयाए पंचमिफलवणणाए भि
 सत्ततिलकपुरवणणो णाम चउत्थो संधी परिच्छेओ सुम्भत्ती ।

फुडु धणमित्तु नाउं गुणवंतउ अणुदिणु पियवच्छल्लु करंतउ ।
महु वयणिं जिणधम्मि पवत्तिउ सो कहिं नाह कवण गइ पत्तउ ।

घत्ता । तहु गुण सुमरंतु नाह विसूरइ मज्झु मणु ।

करु करिण धरेवि पुणु वि करमि वयणालवणु ॥ १ ॥

तं निसुणेप्पिणु कहइ जसोहरु निसुणइं अच्चुयसग्गपुरंदरु ।
जंबूदीवि भरहि ससिदप्पणि अज्जवखंडि सुसमि अवसप्पिणि ।
अट्ठमि जिणवरिंदि ससिकंतए पंचपयारि नाणि पवहंतए ।
सुयणसमिद्धि समुन्नयमाणं दीह दिवडु धणुहं सयमाणइ ।
सुविहिए सिसिरुन्हालए पाउसि जणि वीसद्धलक्खपुब्बाउसि ।
कुरुजंगलि भूवालनरिंदहो पट्टणि हत्थिनायपुरिविंदहो ।
धणवइ रायसिट्ठि सुपसिद्धउ पट्टपरिवारे तिवग्गसमिद्धउ ।
परधणु पायधूलि जो मन्नइं पिक्खवि परकलत्तु अवगन्नइं ।

घत्ता । भूवाल नरिंदु सप्परिवाउ समंतिगणु ।

तहो वयणु निणइ किं पुणु पउरु सपउरयणु ॥ २ ॥

तहो कमलसिरि कंत सुमणोहर चक्कलपीणुत्तुंगपओहर ।
बालमराललीलगइगामिणि सब्बहो पइपरिवारहो सामिणि ।
विणए ताइं मुणिंदु समासिउ तेण वि पुत्तजम्मु आएसिउ ।
सुउ उप्पन्नु सयणु परिओसिउ भविसयत्तु तहु नाउं पघोसिउ ।
परिवड्डिउ सिक्खविउ महत्थइ सुअसत्थत्थगंथसहत्थइ ।
सा कमलसिरि पुराइयकम्मिं गुरुगहणेण विणासियधम्मिं ।
सीलचरित्तकुलक्कमजुत्तु वि परिसेसिं कंतिं गुणवंति वि ।
विणयवरिट्ठ इट्ठपियरुल्लिय घरवासहो नीसारिवि घल्लिय ।

घत्ता । हरियत्तहो गेहि जाइवि थिय निव्वुइ जणिवि ।

परिपालिउ बालु लच्छिण दोहित्तउ भणिवि ॥ ३ ॥

वरइत्तिं नयविणयपयत्तहो परिणिय अन्न धीय धणयत्तहो ।
नाउं सरूवसरूवमणोहर उरयडि अड्डुम्मिल्लपओहर ।
ताहिं पुत्तु उप्पन्नु मनोहरु सयलकलाकलावपसरियसरु ।
बंधुयत्तु नामेण महामइ धणहो निमित्तें करिवि महामइ ।
चल्लिउ कंचणमहि सुमरिप्पिणु पंचसयइं वणिउत्तहं लेप्पिणु ।

पंकयसिरिसुओ वि गयउ खेरिहि अणइच्छंतिहिं मंडजणेरिहिं ।
निग्गउ सोवि बेवि समहाइय गिरिमयणायरदीवि संपाइय ।
सो तहिं तेण पुव्वउवरोहिं जणणिहिं तणइं सवत्तिविरोहिं ।
दुट्ठिं दाइयमच्छरु मन्निवि घल्लिउ पंचैवि सय अवगन्निवि ।
तित्थु रन्नि अविसन्नु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।

घत्ता । गिरिविवरि पइदु तं पइसंतु जाम सरइ ।

धणकणयसमिद्धु तिलयमहापुरि पइसरइ ॥ ४ ॥

तं पट्ठणु परिभमिउं रवन्नउं अन्नपसत्तु कलत्तु सुवन्नउं ।
चंदप्पहजिणभवणि पवन्नउं अच्छइ आसणपट्ठि निसन्नउं ।
एवहिं वरतियरयणु लहेसइ अन्नु वि कहिउ जेम जं होसइ ।
तं परमत्थु तेण मन्नेप्पिणु सुणिवरपयपंकयइं नवेप्पिणु ।
गउ सुरवइ तं दीउ रवन्नउं दिदु वीरु जिणभवणि निसन्नउं ।
भामरि देवि समउ आहासिवि चंदप्पहजिणविंबु नमंसिवि ।
सुहिण सुअंतु मित्तु पिक्खेविणु भित्तिहिं अक्खरपंति लिहेप्पिणु ।
पभणिउं माणिअहु जक्खेसरु एहु सुमिच्छु मज्झु जाईसरु ।
तुज्झु समप्पिउ मइं निक्खेवउ सहं कंतइं मइं ससु पिक्खिव्वउ ।
गयउरि दिणयरकरअरविंदहो पइ मेलेव्वउ सज्जणविंदहो ।

घत्ता । गउ एम भणेवि अच्छुअसग्गसुराहिवई ।

थिउ होइ पसन्नु माणिअहु जक्खाहिवई ॥ ५ ॥

भविसु वि उज्झिवि जाम पलोअइ लीलइं पुरउ भित्ति अवलोयइ ।
अक्खरपंति जाम परिभावइ ताम निरारिउ हियइ सुहावइ ।
उट्ठइं वयणपवाहु रवन्नउं अहो भविसत्त काइं थिउ वुन्नउं ।
जिणहरपुव्वदिसइं संपुन्नउं जं पंचमउं गेहु सोवन्नउं ।
तहिं अच्छइ कुमारि सुमणोहर कक्कसपीणुत्तुंगपओहर ।
लडहरमणि नियकुलसोवासिणि सा तउतणिय धणिय पियभासिणि ।
उट्ठहि जाहि ठाहि किं सेरउ एउ पट्ठणु असेसु तउकेरउ ।
तं धायंतु करइ साहारणु एउ न जाणहं काइंमि कारण ।

घत्ता । मुहिं करयलु देवि परिचितइ विंभयभरिउ ।

इउ काइं विहाणु असुउ असंभउ अच्छरिउ ॥ ६ ॥

अहिणउ लिहिउ एउ विणु भंतिए दीसइ पडिउ चुणु तलि भित्तिए ।
 किं पच्छनु को वि वेयारइ कवडिं जिणभवणहो नीसारइ ।
 अहवइ एण काइं सवियप्पें मरणु वि नाहि अपूरिं मप्पें ।
 खुट्टइ नाहिं जेम जीविज्जइ अणखुट्टइ वि तेम न मरिज्जइ ।
 एउ जाणिवि जं साहसु मुच्चइ तं पुरसत्तहीणु जण वुच्चइ ।
 एम्ब भणिवि सो चलिउ तुरंतउ पंचमु गेहंगणु संपत्तउ ।
 चडइ वीरु वित्थयसोवाणइ वरभवणहो पिक्खंतु निवाणइ ।
 मणिकवाडमणिजालगवक्खइ मणितवंगतोरणइ सलक्खइ ।

घत्ता । जामाउ व लील परिचिंतइ अहिणवसुरउ ।

मुत्ताहलदंतु हसइ व लीलइं सासुरउ ॥ ७ ॥
 चंदकंतिपहधवलियधामइं कहिंमि थोरमुत्ताहलदामइं ।
 कहिंमि रयणकुट्टिमपहरंजिउ तमरउ मणिदीवियहिं परज्जिउ ।
 तहि सुविचित्तचित्तपयसंचरि निरु सविसुद्धफलिहभवणंतरि ।
 दिट्ठ कुमारि वियणि सोवणघरि लच्छि नाइं नवकमलदलंतरि ।
 जिणसासणि छज्जीवदयाइ व पंडियमरणि सुगइपरिमाइ व ।
 सुहुमारुइण मलयवणराइ व सिंहलदीवि रयणविक्खाइ व ।
 सोहइ दप्पणि कील करंती चिहुरतरंगभंग विवरंती ।
 सो फलिहंतरेण सा पिक्खइ सा वि तासु आगमणु न लक्खइ ।

घत्ता । नं वम्महभल्लि विंधणसीलजुवाणजणि ।

तहि पिक्खवि कंति विंभिउ झत्ति कुमारु मणि ॥ ८ ॥
 उप्पलदलदीहरपायहिं नहमणिकिरणकरंविच्छायहिं ।
 जंघोरुयगुज्झंतरपासइं सुणियत्थइं मिज्झीणपरिवासइं ।
 पोतंतरउग्भिन्नपयासइं तं विहसंति पिहियपरिहासइं ।
 वियडु नियंबविंबु सोहिल्लउ रेहइ अच्चाइडकडिल्लउ ।
 रोमावलि वलि अंगि विहावइ थिय पिपीलिरिंछोलि व नावइ ।
 रसणादामनिबंधणु सोहइ किंकिणिरणझणंतु मणु खोहइ ।
 समचक्कलु कडियलु किसुमज्झउ नज्जइ करयलमुट्ठिहि गिज्झउ ।
 तिवलितरंगइं नाहीमंडलु नं आवत्ताइडु महाजलु ।
 पीणुन्नयनिबिडइं थणवट्टइं निग्भिडइं हारावलिथट्टइं ।
 मालइमालाकोमलबाहउ रयणकडयकेऊरसणाहउ ।

सरलंगुलिसुरेहकोमलकर संज्ञावय व नाइं नहतंबिर ।
 रयणाहरणविहसियकंठिं वेलांसिरि व उवहिउवकंठिं ।
 किउ अपमाणु णिउत्तु मुहुल्लउ अहरउ नावइ दाडिमहुल्लउ ।
 उत्तुंगिं तिक्खग्गे नासिं पच्छन्नेण व अमुणियसासें ।
 कन्निहिं कुंडलजुअगंडयलिहिं नयणहिं दीहकसणाचलधवलहिं ।
 भउहाजुअलएण सुविहत्तें भालयलेण अद्वससियत्तें ।
 महुपियपेसलमहुरालाविं सिरु आवंचिय केसकलाविं ।
 सौ पिकखेवि अणोवमरूवे अच्छेरइं विवभमसंभूवे ।
 बोलाविय नायरपरिहासइं मणहरकामुक्कोवणभासइं ।
 हे मातूरपवरपीवरथणि अच्छहिं काइं इत्थु वज्जियजणि ।
 कारण काइं नयरु जं सुन्नउं मढविहारदेहुरहिं रवन्नउं ।
 राणउं कवणु आसि इह राउलि धयतोरणमणिखंभरमाउलि ।
 तं निसुणेवि सलज्जियवयणी थिय हिट्टामुहपगलियनयणी ।
 मइलकवोलकज्जलामीसिय नियकुलदेवयाइं मं भीसिय ।
 घत्ता । वरइत्तु पुत्तिथहु तउतणउ मुहकमलु निहालहि करि विणउ ।
 लइ जलु पक्खालहि लोयणइं मं चिरु करि दुक्खुक्कोयणइं ॥ ९ ॥
 तो पंगुरणु करेवि समुट्ठिय संभासणवासणइं परिट्ठिय ।
 वयणु वलेवि समुहुं अवलोइउ नं मयणावयारु संजोइउ ।
 पहउ कडक्खचक्खुविक्खेविं नं पढमावयासु अवलेविं ।
 चित्तइ वरकुमारि घरु आयहो पेसणु काइं करमि हउं आयहो ।
 भायरपियरमित्तसुहिवंधव होंति पढमदंसणि सुहि बंधव ।
 एयहो पुणु परनरहो विसेसणु काइं करमि पढमउं संभासणु ।
 ऋद्धुविहु एम वियणु वहंती ठिय महि वामइं पइ विलिहंती ।
 पढमदंसणायामविओहिं अच्छइ जाम एम मइमोहिं ।
 तं पिकिखवि पियसंगमधुत्तिं विहसिउ कमलमहासिरिपुत्तिं ।
 जे घरगमणायारु मुणिज्जइ तं परइत्थु गेहि जाणिज्जइ ।
 घत्ता । ति वयणिं ताहि मणु अहिमाणकलंकियउ ।
 कुलमग्गायारि दूसणु सहिवि न सकियउ ॥ १० ॥
 सविणय वलिय कुलंकुसवन्नइं करिणिबरोहवियक्खणसन्नइं ।

अग्गजलोहु पिहिय सिंगारिं दिन्नु सुवन्नमेणभिगारिं ।
 आसणु कणयवीहु अप्फालिउं सुयणु बइहु वयणु पक्खालिउ ।
 किउ गउरउ मग्गे पडिसूरिं वरतंबोलु दिन्नु कप्पूरें ।
 मयपरिमलघणघुसिणामोइउ गंधामलयपिंडु संजोइउ ।
 कंचणपत्ति करेवि समप्पिउ तेण वि सरसु वियारउ जंपिउ ।
 न्हाइवि कमलमहासरि आयउ पइसारिउ संतिहरु महाइउ ।
 भोयणु भुंजाविउ सुहचारिहिं छडरसलहुअखंडपयारिहिं ।
 देविणु विणयवयणु संभालिउ चुट्टिउ सलिलु वयणु पक्खालिउ ।
 मिसलिवि परमामंयविमहणु करयलि मलिवि दिन्नु हरियंदणु ।
 पुणु घुसिणिं मयपरिमलपूरिं पुणु तंबोलु दिन्नु कप्पूरिं ।
 करपेसियइं णियंत नियत्थइं मणिकडयइं देवंगइं वत्थइं ।
 पुरउ निविट्ट सुअणु अवलोइउ सयलु वि नियवित्तंतु निवेइउ ।
 घत्ता । तउ काइं कहमि सुंदरसुयण अम्हंतणिय विचित्त कह ।
 निमुणंतकहंतहं जणियभय कलंतरहो वि दुव्विसह ॥ ११ ॥
 राणउं इत्थु जसोहणु होंतउ सो इउ तिलयदीउ भुंजंतउ ।
 तह भवयत्तु समुन्नयमाणउं मज्झु पियरु वणिवरहं पहाणउं ।
 मायरि मयणवेय सुहचिट्ठी तह नायसिरि नाउं सस जिट्ठी ।
 हउं भविसाणुरूव लहुआरी तिहिंमि ताहं पाणहंमि पियारी ।
 तिन्निमि ताइं आसि गुणवंतउ तिन्निमि जिणवरसासणि भत्तउ ।
 तिन्निमि दिट्ठसम्मत्तपहावइं तिन्निमि गुरुवच्छल्लसहावइं ।
 तिन्निमि दिन्नचउव्विहदाणइं तिन्निमि नयरि समुन्नयमाणइं ।
 तिन्निमि ताइं बहुगुणभरियइं खलविहिकलिकालि अंतरियइं ।
 घत्ता । तं निययकुडुंबु सुमरिवि अंगइं हल्लियइं ।
 हुअ गगिरवाय नयणइं अंसुजलोल्लिख ॥ १२ ॥
 बहुअच्छरियवयणसंखुत्ति किउ हुंकारु पुणु वि वणिउत्ति ।
 अंसु फुसंति चवइ मिगलोयण हेट्ठासुहमुहकमलपलोयण ।
 आवइ असुरु इत्थु बलवंतउ सो परिभमइं नयरु जगडंतउ ।
 पट्टणि तेण सयलु जणु मारिउ दल वट्ठिवि समुद्धि संचारिउ ।
 केण वि कारणेण खलदुट्ठिं हउं परिहरिय तेण पाविट्ठिं ।

पुणु वि पुणु वि मं भीसिवि मिल्लिय अच्छमि तेण इत्थु इक्कल्लिय ।
सुंदर तुहु वि खणु वि मं थक्कहि लहु मइ लेहि जाहि जइ सक्कहि ।
अहु कुलधवल एउ दरिसावहि अन्नहो जणहो मज्झि मेलावहि ।
घत्ता । तुहुं दीसहि कोवि धीरु वीरु विक्कमचरिउ ।

नउ जाणहं केम इत्थु दुसंकडि अवयरिउ ॥ १३ ॥
तं निसुणिवि पंकयसिरिपुत्तिं विहसिउ सीलकुलक्कमजुत्तिं ।
हे पसयच्छि कहिउ पइं चंगउ महु अच्छेरयविंभिउ अंगउ ।
हउं मि इत्थु दइविं संजोइउ नियबंधयसयणहिं विच्छोइउ ।
जेण समाणु वणिज्जे आयउ तेण जि वणि घल्लिउ असहायउ ।
सेरैउ दीविं दीउ भमंतउ वलणिं तउ मंदिरि संपत्तउ ।
एवहिं दूरिं दुरिउ विसज्जहि अभउ अभउ भउ सयलु विवज्जहि ।
तुहुं वणिवरकुमारि कुलि पुंगले हउं वणिउत्तु देसि कुरुजंगले ।
विहिवलणिं संघडिउ समागउ मंच्छुहु होसइ सयलुवि चंगउ ।
घत्ता । तं निसुणिवि ताहे अंगगइं आहल्लियइं ।

सज्झसिवि गयाइं मयरद्वयसरसल्लियइं ॥ १४ ॥
ताम तरलतरलावियनयणइं सज्झसवसमउलावियवयणइं ।
विब्भमहावकडक्खणसीलइं वम्महसरसंपेसणलीलइं ।
परं गियमणाइं जंपिज्जइं जं ठिउ तुरिउ किल्ल तं किज्जइं ।
पभणइं वीरुचरित्तु अकंपिउ चंगउं पइं पसयच्छि पयंपिउ ।
अह महु सुद्धि परिप्फुडमाणहो अत्थि निवित्ति अदत्तादाणहो ।
जाम्बहिं मज्झु णो वि पइं देसइ तामहिं सच्चु तेम तं होसइ ।
अह नउ देइ कोइ तउ अंगउ तो अम्हहं साहम्मियसंगउ ।
तो चिंतिउ एए एहु कोवि सामनु नवि ।

विचारु नहि अत्थवणहो दुक्कु रवि ॥ १५ ॥

ताइं परिहासपवित्तइं निम्मलसीलकुलक्कमजुत्तइं ।
जावसरनिरौहु किलंतइं आसणि सयणि वयणि अभिलंतइं ।
कुलमगगायारु सरंतइं चंदप्पहजिणमहिम करंतइं ।
थियइं बेवि गंजोल्लियगत्तइं दियहइं केवि जाम संपत्तइं ।
ताम थक्कइ विहुरु पवज्जिउ महि थरहरिय गहिरु नहि गज्जिउ ।

बालइ कलणु सहुं किउ कायरु लहु आयउ खलु खुहु निसायरु ।
 लइ वट्टइ अवसाणु निरंतरु नियविकिउ कयंतदंतंतरु ।
 तो पिक्खिवि अवलंबिय धीरिं मं भीसिय कुमारि वरवीरिं ।
 घत्ता । आघुट्टइं ताइं सत्त परमसिद्धकखरइं ।
 सम्मत्तिं जाइं कयकल्लाणपरंपरइं ॥ १६ ॥
 तओ आगओ सो अराइन्नराओ महाभीमभाभासुरो भिन्नकाओ ।
 असंतो विसंतो सुपच्छन्नमित्तो कुले सुप्पट्ठवाण भूआण मित्तो ।
 अखोणीवलग्गो असावन्नभासो घणंधारघोरो कयंदट्टहासो ।
 सिरे उद्धकेसो जलंतंतरिक्खो सचम्मट्टिसेसो भिसं दुण्णिणरिक्खो ।
 सया भूलयाभंगुरावत्तगत्तो दुरालोयणो दुम्मुहो रत्तनित्तो ।
 फुरंताहरुट्ठो समीरं गिलंतो ललंतंतजीहो हविं दुग्गिलंतो ।
 महापावकम्मो सुसंघट्टगाढो कयंतुव्व कुद्धो करातुंगदाढो ।
 नराणं वराणं व दिट्ठीविणासो पइट्ठो सि तं मंदिरे सो हयासो ।
 - घत्ता । आवंतहो तासु धीरु वीरु रहसिं भरिउ ।
 वसुनंदउ लेवि मंडलग्गु करयलि धरिउ ॥ १७ ॥
 सो निएवि जालोलिभयंकरु अग्गिफुलिंदित्तु संयसक्करु ।
 विरसु मुक्कु हुंकारु भयावणु कुरुडकयंतलीलदरिसावणु ।
 तेण वि दिट्ठु कुमारु अकायरु वडवानलिण नाइं रयणाएरु ।
 न खमिउं खणु वि भवीसहो कंतिं तज्जिउ सुहडालाव चयंतिं ।
 अरि अरि ढंढवाल भडभोइय कहिं पइसरहि कयंतिं चोइय ।
 खलमुहि वाइओसि पुरलोएं निहणु नेमि पइं अज्जु अजोएं ।
 एम सरोसु चवंतिं बालिं धारायरु निरुड्डु जिह कौलिं ।
 दाहिणकरु करवालें चप्पिउ वामउं वसुनंदइण झडाएउ ।
 तं निसुणेवि निसायरु झक्किउ परिचितइ मणेण आसंकिउ ।
 नउ सामन्नु कोवि नरु दीसइ जो महु समुहुं भडत्तणु दरिसइ ।
 घत्ता । एउ विरसु रसंतु मइं संघारिउ सयलु पुरु ।
 पडिवयणसमत्थु एहउ कोवि न दिट्ठु नरु ॥ १८ ॥
 एहु न इत्थु नयरि संजायउ अन्नु कोवि पासंडिउ आयउ ।
 आसि एत्थु जो राउ जसोहणु तेण वि न किउ किंपि आओहणु ।

अन्नवि नरनरिंद मइं भक्खिय केणवि नियमज्जाय न रक्खिय ।
 एहु अउव्वु कोवि महु भावइ अन्न वि नियलोयणहं सुहावइ ।
 इउ चित्तंतु जाउ जाईसरु भवपच्चइण सरिउ जम्मंतरु ।
 नामग्गहणु विहंगिं जाणिउं पियपेसलवयणहिं सम्माणिउं ।
 अहो भविसत्त काइं एकल्लउ कुसलु सरीरि तुज्झु थिउ भल्लउ ।
 तावसु पुव्वजस्मि हउं होंतउ कोसिउ नामिं नयरि वसंतउ ।
 वज्जोअरखलेण अवमाणिउं पइं वच्छलवयणिहिं सम्माणिउं ।

घत्ता । तहो पडिउवयारु एहु मित्त मइं तुज्झ किउ ।

धणकणयसमिद्धु पुरु सहुं कन्नइं अल्लविउ ॥ १९ ॥
 जो तहिं आसि मंति वज्जोयरु अरिपुरनयराहिवहं मणोहरु ।
 चिरु हउं आसि जेण अवहत्थिउ अन्नहो सेव कराविउ पत्थिउ ।
 पहु पुरु पउरु मज्झु अणुराइउ भंजिवि जेण दियंबरि लाइउ ।
 सत्थिं हउं नयरिं अवगणिउं पइं परि किंपि किंपि अणुमणिउं ।
 तं मुउ तेण कसाएं तत्तउ मरिवि धोरु असुरत्तणु पत्तउ ।
 मरिवि धोरु असुरत्तणु पत्तउ एत्थु वि तिलयदीवि हुउ राणउ ।
 मइंमि तासु पडिवइरु समारिउ सनयरु सपरिवारु संघारिउ ।

घत्ता । वइरइं न कुहंति कालिं कहिम्मि जणंति भउ ।

अह दुग्गइ निंति असमाणियइं न जंति खउ ॥ २० ॥
 तिं वयणिं परिओसियगत्तइं विन्निवि तक्खणि हुअइं सइत्तइं ।
 भविसमहानरेण तो वुच्चइ जइ तुम्हहमि मणहो इउ रुच्चइ ।
 जइ सच्चउ उवसमिउ तमालहो तो तं करहु जुत्तु जं कालहो ।
 तं पडिवणु वयणु अविचारिं मायामंडउ किउ वित्थारिं ।
 पुरिय रंगावलजलकलसहिं छडतोरणतरुपल्लवकलसहिं ।
 रिसिउ सज्जणजणु दिहिगारउ वत्थाहरणसोहसियसारउ ।
 वड्डिउ नंदिसहु चउपासहि अहिहवसिरिमंगलविन्नासिहिं ।
 सा भविसाणुरुअ सुहिलोएं अहिसिंचिय मंगलजलतोएं ।
 परिहाविय सेयंबरवत्थइं पाणिग्गहणि जाइं सुपसत्थइं ।
 उम्मालिय मुत्ताहलदामिहिं मालइकुंदविमीसियधामिहिं ।
 दसण चिहुर कररुह निप्फंकिय मणहर हरियंदण चच्चंकिय ।

अहरइं अलयराउ संचारिउ कज्जलु छुडु तिलउ बद्धारिउ ।
 सिहि पच्चक्खु पुरउ पज्जालिउ लग्गुजोग्गु सुमुहुत्तु निहालिउ ।
 ता सुहपियदंसणि अणुराइय भविष्यत्तकरपल्लवि लाइय ।
 घत्ता । एक्कासणि ताए बइसारिप्पिणु किउ विणउ ।
 पियवयणु चवेवि असणिवेउ उप्पमिवि गउ ॥ २१ ॥
 सोहहिं ताइं तेत्थु वरइत्तइं सरलसहावइं सुंदरचित्तइं ।
 निहुअनेहनिभरमणमिसलइं मुहमारुपरिओसियमसलइं ।
 नवसयवत्तसमुज्जलवत्तइं चंदप्पहजिणहरि संपत्तइं ।
 भामरि देवि विहइ सणाहहो दरिसिवि पुज्जमहिम जिणनाहहो ।
 चंदप्पहजिणभवणहो तिन्नइं लीलइं नियमंदिरि अवइन्नइं ।
 तहिंमि संति संतिहरि करेप्पिणु विणएं कुलदेवय सुमरेप्पिणु ।
 घत्ता । एत्तियइं करेवि नियकुलमग्गअहिट्ठियइं ।
 सुहपिम्मरयाइं रइवावारि परिट्ठियइं ॥ २२ ॥
 निज्झुणि वियणि गेहि निवसंतहं कामकामु आहारु असंतहं ।
 मयणवियारु ताम उप्पज्जइ अच्चुब्भडविलासरइ छज्जइ ।
 रम्महिं भोय परिवड्ढियमयणइं निभरदरमउलावियनयणइं ।
 दियहि दियहि अन्नन्नइं कीलइ सुरवरवरविज्जाहरलीलइ ।
 सरहसगाढालिगणपीलइं निहुअसरसपरिउंवणसीलइं ।
 वरपल्लंकतूलिसुहसयणइं अवगणियसुवन्नमणिरयणइं ।
 सरसख्वजोव्वणमयमत्तइं कयनहनियरकलंकियगत्तइं ।
 उब्भडसुरयमल्लपडिमल्लइं फुडियाहरइं सिढिलधम्मिल्लइं ।
 थियइं एम परिवासियगत्तइं अमियरसोव्वमभोगासत्तइं ।
 ताम जाम नवनेहनिरंतर कालहो गय बारह संवच्छर ।
 घत्ता । एत्तियइं कहेवि धणवालं सरसइ नमिय ।
 भविसत्तहो कव्वि संधि समाणिय पंचमि यं ॥ २३ ॥

पञ्चमः सन्धिः

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियवम्मत्थकाममोक्खाए इहवणवालक्याए पंच-
 मीकलवण्णणाए भविसयत्ततिलकपुरपवेशविवाहकल्लाणवण्णणो णाम पंचमो सन्धी परिच्छेओ सम्मतो ॥

सुव्वयवयणेहिं तववयनियमगुणन्नइय ।
 तं निसुणहुं जेम कमलइं सुवपंचमि लइय ॥
 अच्छउं ताम एउं अक्खाणउं दीवंतरि भविसत्तकहाणउं ।
 कह संचरिय विचित्तपया सिरिगयउरि जहिं सा कमलमहासिरि ।
 अच्छइ दुक्खमहणविखित्ती सुअविओइज्जलोलिपलित्ती ।
 आसणु सयणु वयणु नउ भावइ सिढिलवलय वायसु उड्डावइ ।
 रडि वायस जइ किंपि वियाणहिं भविसयत्तु महु पंगणि आणहिं ।
 किं कह्यहंमि दिवसु तं होसइ जहि सो सरहसु सोइउ देसइ ।
 दुक्करु एम एउ पियसंगउ एवहिं खलविहि विनडइ अंगउ ।
 गयउरि सव्वउ तिथउ सउन्नउं नियभत्तारपुत्तपरिपुन्नउं ।
 कावि न मइं जेही दुहभायण सुहिसयणहं बहुदुक्खुप्पायण ।
 एम रुअंति सरीरु किलेसइ वयनियमहिं उववासहिं सोसइ ।
 यत्ता । विहि विनडहि काइं केणवि किउ अब्भुद्धरण ।
 अह मेलहि पुत्तु अह संखेविं दइ मरण ॥ १ ॥
 एत्थंतरि अज्जियगणसारी सुव्वय नाउं महव्वयधारी ।
 तह वच्छल्लु करइ सा सेवय नं पचक्खमहासुयदेवय ।
 हे कमलसिरि पुत्ति मं सोअहि जिणवयणामय मणु संजोयहिं ।
 किं सुहिसयणवयणु अवगन्नहिं चंचलजीव लोइं रइ मन्नहिं ।
 सुहदुक्खइं कयधम्माहम्मि जीवहो होति पुराइयकम्मि ।
 मं लुडु पइं दुहकम्मपरंपरि असुहु किंपि किउ अन्नभवंतरि ।
 किमि दुहकम्मपयडि संजोइय ति पइपुत्तसुहिण विच्छोइय ।
 कहु घरु कहु परियणु कहु बंधउ मं तुहुं करि असगाहिं धंधउ ।
 मज्जवि एम गइवि तं भावहि जेण महंतमहादिहि पावहि ।
 यत्ता । पुच्छवि पुत्ति सुअपंचमि तिविहेण लइ ।
 रि पुणु न कयावि इट्ठविओउ न संभवइ ॥ २ ॥
 तं निसुणेवि भणइं ससिवयणी सुक्काहरणपरम्मसुहवयणी ।
 कमलइं वुत्तु महावयधारिए सुअपंचमि किम लेमि भडारिए ।
 सुव्वय कहइ सुणंतहं सव्वहो पढमागमि नंदीसरपव्वहो ।
 अह कत्तिए अह फग्गुणि आवइ अह असाढमासे संपावइ ।

पढमउं सियपंचमिहि लइज्जइ सुअपंचमि सा तेण भणिज्जइ ।
 अक्खमि जेम मुणिंदहं सिट्ठी तेंहिंमि जिणपरमागमि दिट्ठी ।
 चित्तियकामधेणु जा सुक्खहो सुहसोवाणपंतिक्कियमोक्खहो ।
 सुयणहिं जिणसासणि उवसंतिहिं किज्जइ जिम्ब घरवासि वसंतिहिं ।
 घत्ता । जो ताहि फलेण वंच्छइ सासयसुक्खनिहि ।
 जाणेविणु तेण पढमउं ता उववासविहि ॥ ३ ॥
 एक्काहारु करिवि तव तन्हइं सुमरिन्वउ चउत्थिअ वरन्हइं ।
 पच्चक्खवि पच्चक्खें सूरिं विसयसंगु परिवज्जिवि दूरिं ।
 रयणि वसिवि चंचलु मणु खंचिवि पुणु पच्चूसकालि जिणु अंचिवि ।
 नाणहो गुरुहु विमुक्कवियारिहिं पुज्ज करेविणु अट्टपयारिहिं ।
 तिहिं सक्खिहिं उववासु लइज्जइ परमजिणागमजुत्तिए किज्जइ ।
 अच्छिज्जहु सुहझाणु समारिवि घरवावारु हियइ अवहारिवि ।
 दसविहु धम्मक्खाणु सुणंतहं जीवाजीवपयत्थ सुणंतहं ।
 धम्माहम्मवियारणु लक्खवि अखलिउ बंभचेरु परिरक्खवि ।
 तिन्नि काल जिणनाहु नवेप्पिणु तद्धिणु रयणि वि एम गमिप्पिणु ।
 पुणु दिवसयरउअइ पडिवन्नइं जिणपुज्जाविहाणसंपुन्नइं ।
 छट्ठिहि एक्कवार भुंजिन्वउ तवविहि पुन्नपुंजु पुंजिन्वउ ।
 घत्ता । अच्छिन्वउ एम मासि मासि सियपंचमिहिं ।
 तवनियमगुणेहिं जाम समाणिय सयलविहि ॥ ४ ॥
 पढमउं पंचमास उवसिज्जइ पुणु संवच्छर पंच लइज्जइ ।
 सव्वइं सत्तसट्ठि उववासइं होंति महातवरिद्धिपयासइं ।
 पच्छइ पुणु उज्जवणु करिन्वउ पंच पयारु सव्वु वि वरिन्वउ ।
 पंचिदियइं वियारु जिणेन्वउ मंगलु पंचपयारु भणिन्वउ ।
 पंचाचारु करुणु अणुमन्निवि पंच लएवि पंच अणुमन्निवि ।
 चामरकलसच्छत्तभिगारइं ताइंमि दरिसिवि पंचपयारइं ।
 पोत्थइ पंचमिसत्थु लिहाइवि पंचवन्नवत्थइं उच्छाइवि ।
 जासु नाहिं उज्जवणविहोउ तहो विउंणारउ तं जि निओउ ।
 घत्ता । सुव्वयवयणाइं कमलइं सिरिण पडिच्छियइं ।
 करमउलि करेवि तिविहंतरिण समिच्छियइं ॥ ५ ॥
 सुव्वयाइ जं कहिउ हियसिं कमलइं तं जि लयउ परमत्थि ।

नंदीसरि पढमागमि सुद्धइं सुअपंचमि उववासिय सुद्धइं ।
 दरिसियपुज्जमहिम दिहिगारी भवियायणमणनयणपियारी ।
 थिय वयनियमसीलसंजुत्ती बहुउववासपरीस सहंती ।
 अखलियजिणवरसासणिभत्ती मासि मासि उववासणिउत्ती ।
 मासि मासि गुरुवयणइं भावइ मासि मासि महदाणइं दावइ ।
 मासि मासि उज्जवणइं पोसइ मासि मासि साहंमिय तोसइ ।
 मासि मासि पुत्रप्फलु संचइ मासि मासि इंदियवलु खंचइ ।
 मासि मासि गुरुचरणइं वंदइ मासि मासि अप्पाणउं निंदइ ।
 घत्ता । वैरि एण तवेण दीणहिं मज्झु पुत्तु मिलउ ।
 पुणु पच्छइ होउ तं सिव सासयसुहनिलउ ॥ ६ ॥
 तं निसुणेवि कलणु दुक्कंदिरु निय सा सुव्वयाइं जिणमंदिरु ।
 करिवि पणाउ तिनाणपहाणउ पुच्छिउ रिसि परमागमजाणउं ।
 परमेसर बहुदुक्खजणेरी एह धीय हरियत्तहो केरी ।
 भत्तारिं परिहरिय वराइय पुच्छइ तुम्ह किंपि दुहघाइय ।
 एयहिं तणउं पुत्तु गुणवंतउ सो परएसि कवण गइ पत्तउ ।
 तहो आगमणु कहिंमि जइ देक्खहो तो सव्भावसरूवइं अक्खहो ।
 अह नउ मिलइ कहिंमि गउ दुग्गमि तो परिहरउ आसि पियसंगमि ।
 अह कालिं अंतरिउ कहाणउं तो सव्वहं अवसाणु पहाणउं ।
 घत्ता । तो भणइं मुणिंदु एयहिं नंदणु नउ मरइ ।
 बहुभोयासत्तु विविहविलासकेलि करइ ॥ ७ ॥
 अन्नहिं दीवंतरि सकलत्तउ अच्छइ कामभोयआसत्तउ ।
 एत्थु वि पुणु आगमणु करेसइ अद्धु रज्जु नरवइहिं धरेसइ ।
 तुज्झु वि बहुसम्माणु करेसइ अज्जवि बहुवहुसयइं वरेसइ ।
 अज्जवि तुहुंमि भणिव्वी राणी होसहि बहुनरवरहं पहाणी ।
 निसुणेवि जणणि परिओसिय आसावसरवियप्पि पोसिय ।
 व्वय भणइं मुणिउं पइं एउ न चलइ मुणिवयणहो संकेउ ।
 त निसुणिवि गय गेहि सइत्ती थियमुणिवयणरसायणि तिन्ती ।
 बंधुयत्तहो जणेरी मणि झूरइ धणवइ पहुअत्थाणि विसूरइ ।
 घत्ता । किं किज्जइ राय वट्टइ भारिय कज्जगइ ।
 चिरयालपवासि मंच्छुडु कुसलिहिं ताहं जइ ॥ ८ ॥

अहो नरिंद महु मणु संयट्ठइ खलइ बुद्धि रणरणउं विसट्ठइ ।
 विन्निवि सुय घल्लिय परएसहो मंच्छुडु हउं भायणु हुउअयसहो ।
 बिहिं तिहिं वरिसिहिं सत्थु परावइ एत्तिउ कालु न कोवि चिरावइ ।
 गयवइयहिं वणिवरवरपत्तिहिं उम्माहउ रणरणउं वहंतिहिं ।
 घरि घरि नियकम्मइं परिचत्तइं घरि घरि ओवाइयइं पउत्तइं ।
 जे जे सामुदिय वाणिज्जिय ते ते कोक्खिवि राएं तज्जिय ।
 अहो तुम्हइं न सुणिउं देसंतरि वोहित्थियहं पमाउ जलंतरि ।
 पुच्छिज्जंतु वि नायरलोयहिं पर सिरु धुणहिं वयणु अवलोयहिं ।

घत्ता । नायरहं सएहिं पुच्छिय पहि पंथियहं सय ।

पर सिरु विहुणंति को वि न जाणइं कहिंमि गय ॥ ९ ॥
 विद्वाणउं सुहकमलु सरूवहिं नियचरियहि अप्पं परिहूयहिं ।
 हा विहि मइं सिक्खविउ विरूवउ मंच्छुडु महुमि अंगि संभूअउ ।
 परहो सरीरि पाउ जो भावइ तं तासइ वलेवि संतावइ ।
 वट्ठइ असरणु कालु पउत्थहो दुक्करु किंपि कुसलु तहो सत्थहो ।
 किं समुदि वोहित्थइं फट्ठिवि वोइय सलिलि सयल आवट्ठिवि ।
 किं महुतणउं वयणु मणि बुज्झिवि मुअ विन्निवि अवरुप्परु जुज्झिवि ।
 नियदुच्चरिय सयलु मणि भावइ अणु वि सुअविओउ संतावइ ।
 ताहिं वि दुक्खु जाउ विउणारउ दुक्कहणीउ गुज्झु विरुआरउ ।

घत्ता । पुरि अंभरहुल्लु सरससहाउ सणेहवउ ।

खेड्डे णइं केम नंदणु हत्थावारगउ ॥ १० ॥
 एत्थंतरि अच्छरियपहाणउं तिलयदीवि संचरिउ कहाणउं ।
 तहिं वरनयरि वियणि निवसंतहो इच्छियकामभोय भुंजंतहो ।
 एक्कहिं दियहिं पगुणगुणवंतए वुच्चइ भविसयत्तु नियकंतए ७
 नाह तइउ मइं नउ पैरियाणिउं एत्तिउ कालु कहिंमि नउं पुत्तं उं ।
 थिय चिंतंति सुइरु वंच्छिच्चइ अवसरु कहिंमि न हुउ पुत्तिं वइ ।
 कवणु देसु जहिं तुहुं उप्पन्नउं कवणु नयरु सुरसिरिसंपुन्न ।
 राणउं कवणु तित्थु दिहिगारउ कवण जणणि पिउ कवणु तुहारउ ।

घत्ता । तं निसुणिवि तेण णियसहएसहो संचरिउ ।

जलु नयणिहिं मुक्कु हियवउ कलुणसरहो भरिउ ॥ ११ ॥

सा नियजम्मभूमि सुमरंतउ नियजणेरिवच्छल्लु सरंतउ ।
 परिचितइ परिवड्ढियसोएं काइ एण महुतणइ विहोएं ।
 अच्छइ जणणि कहिंमि दुक्खल्लिय बहुदुज्जणदुव्वयणहिं सल्लिय ।
 जाइ सुइरु चितविउ सुआसइं पुत्तजम्मदोहलयपियासइं ।
 नवमासहिं नियकुक्खिहिं धरियउ पुणु रउरवकालहो नीसरियउ ।
 नियसरीरखीरिं परिपालिउ अणुदिणु पियवयणहिं दुल्लालिउ ।
 ताहिं क्याइ न मइं किउ चंगउ आयउ दुक्खें पूरिवि अंगउ ।
 एउ चितंतु कंतु दुव्वयणउं पिकिखविं अंसुजलोल्लियनयणउ ।
 सइं वत्थंचलेण पियकंतए लुहिय नयण तरलावियनित्तइं ।

वत्ता । नीसासु मुएवि किउ विच्छायउ मुहकमलु ।

संभरिउ कुडुंबु ताए वि नयणिहिं मुक्कु जलु ॥ १२ ॥
 अवरुप्परु पक्खालिय नयणइं अवरुप्परु जंपिवि पियवयणइं ।
 अवरुप्परु नियमणु साहारिउ सोयमहाजलि अप्पउ तारिउ ।
 भणइं कुमारु पवड्ढियमंगलि पिए महु जम्मभूमि कुरुजंगलि ।
 हत्थिनायपुरि पुहइपसिद्धउ पहु भूवालनरिंद समिद्धउ ।
 धणवइ नाउं जणणु अम्हारउ नरवरिंदपरिवारपियारउ ।
 मायरि कम्बल सुअणदिहिगारी हरिवलदुहिय सासु तुम्हारी ।
 सइ चारित्तसीलसंपुत्री लच्छिहिं तणइं अंगि उप्पत्री ।
 अण्णुवि बंधुयत्तु महु दाइउ तेण समाणु वणिज्जे आयउ ।
 मिलियइं पंचसयइं वोहित्थइं वेलाउलेहिं चडिवि उत्तिथइं ।
 दुव्वाएं उल्लूरिवि भग्गइं गिरिमयणायरदीवि उवलग्गइं ।

वत्ता । हउं तेण छलेण दुट्ठसवत्तिहिं मच्छरिण ।

वणि वंचिवि मुक्कु दुन्नयदोसपरंपरिण ॥ १३ ॥
 सो खलु बंधुयत्तु मइं मिल्लिवि अप्पणु गउ वोहित्थइं पिड्डिवि ।
 हउंमि तित्थु वणगहणु भमेप्पिणु अइमुत्तयमंडवि निसि नेप्पिणु ।
 गिरिकंदरि सो विवरि पइट्टउ तं लंघिवि पुरु इउ मइं दिट्टउ ।
 धणकंचणसमिद्धु जणवज्जिउ तं पिकखंतु भमिउं अपरज्जिउ ।
 दिट्ठु सयलु धुयधयमालाउल्लु सालंकारु सगेहु सराउल्लु ।
 चंदप्पहजिणभवणि पवन्नउं जिणु अंचिवि सुहसयणि निसन्नउं ।
 अक्खरपंति लिहिय तहिं दिट्ठी पंचमि गेहि ताइं तुहुं सिट्ठी ।

सा वायंतु एत्थु संपाइउ तुह सुहसुहदंसणु निज्झाइउ ।
 पइं अक्खिउ वित्तंतु चिराणउं पट्टणु खड्डु जेम हउ राणउं ।
 पुणु भोयणु भुंजाविउ लीलइं विन्निवि थियइं असंगाकीलइं ।
 आयउ असणिवेउ बलवंतउ सौ वि पुव्वकम्मि उवसंतउ ।
 तिं तुहुं मज्झु द्विन्न सहं वित्तिं मइं परिणिय परिओसियचित्तिं ।
 विण्णिवि थियइं भोय भुंजंतइं रइरसपसरमहामयमत्तइं ।
 एत्तिउ कालु जाउ सुहसंगु एव्वहिं नितु उम्माहिउ अंगउ ।

घत्ता । चिरुमुक्क रुअंति जणणि परमसम्भावरय ।

सा मज्झु विओइ किं जीवइ किं मरिवि गय ॥ १४ ॥
 तो वरि मंतु किंपि तं किज्जइ जेण निययसज्जणहं मिलिज्जइ ।
 किं बहुएण वि एण विहोएं जं न दिट्ठु सुहि बंधवलोएं ।
 जं सुहु असणेहिं रचंतए जं सुहु अंधारइ नचंतए ।
 जं सुहु सिविणंतरु पिच्छंतए तं सुहु एत्थु नयरि अच्छंतइ ।
 तो वरि एवहिं एउ पउंजहं लहु महग्घमणिरयणइं पुंजहं ।
 विण्णिवि वारवार उत्थल्लहं सायरतीरि वहेविणु घल्लहं ।
 जो तहिं सत्थवाहि को एसइ सो अम्हहं नियनयरहो नेसइ ।

घत्ता । जंपेविणु ताए चलवावारि परिट्ठियइं ।

भंडारइं लेवि रयणपुंज पुंजइं कियइं ॥ १५ ॥
 चंदप्पहु जिणवरु जय कारिवि सुदिढ निविड वासणइं समारिवि ।
 देवितूलु मणिरयणहं भरियउ संवाहिवि घरपंगणि धरियउ ।
 चलियइं बेवि लेवि नियखंधिं नीसरियइं तहो विवरहो रंधिं ।
 पुणुवि तित्थु अइमुत्तातंडवि किउ आवासु विउलि लयमंडवि ।
 तं मिल्लिवि पुणरवि संचल्लइ दिणि दिणि वारंवार उत्थल्लइ ।
 पयफंसिं परिमलिय वसुंधर तं जि विणोउ जाउ तें वासर ।
 संवाहियइं अणेयपयारइं बहुमणिरयणकणयभंडारइं ।
 चेलियाइं णाणाविहवन्नइं जाइजाइ लोयणहं रवन्नइं ।
 बहुअन्नन्ननामगुणवेयइं नवकुंकुमकणिसारुणतेयइं ।

घत्ता । घणसारज्जुआइं मयपरिमलहरियंदणइं ।

उव्वहिवि कयाइं पुंजइं नयणाणंदिरइं ॥ १६ ॥
 मणिवेऊरकडयकडिसुत्तइं मणिकंचुअइं रयणपज्जुतइं ।

थूलाहलमुत्ताहलदामइं आहरणइं विचित्तबहुनामइं ।
 परियलउवहिवेसकल्लोलइं उज्जलकणयथालकचोलइं ।
 पद्मासणइं कडयवेयडियइं विहुमदुमचामीयरघडियइं ।
 सिरिकुलभवणरवणसिंगारइं दप्पणकलसचमरभिगारइं ।
 अंजणघुसिणतूलिपल्लंकिइं चरुयकडाहसुवन्नमडक्कइं ।
 संखसिप्पिबहुगुणसंभूअइं अवराइमि अणेयबहुरुअइं ।
 परियट्ठिवि धणरिद्धि समारिय वणिवइ स वणरिद्धि संचारिय ।

घत्ता । उत्थामिय सावि नायमुदसिज्जइं सहिय ।

चित्थियफलसारा जा सा तिलयदीवि अहिय ॥ १७ ॥
 धणु तरुमूलजाले अणुसंधिवि उप्परि दुमहो पडाय निबंघिवि ।
 अच्छमि जाम तित्थु वणि लीलइं सुरकिन्नरविज्जाहर कीलइं ।
 ताम वहिवि दुप्पवणि लाइउ सो बंधुअत्तु तहिं जि संपाइउ ।
 लग्गइं पंचसयइं वोहित्थइं पव्भट्ठइं वेलाउलतित्थइं ।
 झीणइं ^१तित्थि तित्थु भमंतइं कहिंमि नाहि सुहि निव्वुइ पत्तइं ।
 हुअ वणिउत्त सयल मुहकाथर गलियगव्ववसाय अणायर ।
 लुलियकेस मलपंकियविग्गह जरकप्पडनेवत्थपरिग्गह ।
 सिद्धिलचरिय परिवज्जियसंजम निद्वण निरलंकार निरुज्जम ।
 तं मयणाउ दीउ पिक्खंता झूरिय थोरंसुयहिं सुयंता ।
 एउ तं वणु जहिं एण अणिट्ठिं किउ तं मिच्छकम्मु पाविट्ठिं ।
 डज्झइ को न महासइसाविं अम्हइं खउ गय तेण जि पाविं ।

घत्ता । वरतरुसिहरग्गि दिट्ठ पडाय सुहावणिय ।

हक्कारइ नाइं सन्नइं सिय भविसहो तणिय ॥ १८ ॥
 सो पिक्खंतु पडाय महानरु वणि पइसंति जाम थोवंतरु ।
 विन्नवि ताम लयाहरि दिट्ठइं मउअतूलि पल्लंकि निविट्ठइं ।
 तक्खणि कल्लोसन्निय वायहिं गय नासिवि पच्छन्नहिं पायहिं ।
 तुरिउ गंपि बंधुयत्तहो अक्खिउ अम्ह देउ सहुं देविण लक्खिउ ।
 जाम न कहिंमि जाइ आयासहो ताम तुरिउ तुम्हइं मि पयासहो ।
 तं निमुणेवि सोवि संचल्लिउ पिक्खवि जणसमूहु उत्थल्लिउ ।

तिय भयविहल जाय नउ संठिय एउ काई पभणंति समुद्रिय ।
 धीरिय नरिण होहि भयवज्जिय आइय इत्थ केवि वाणिज्जिय ।
 घत्ता । तं पिक्खवि ताए बंधुअत्तु लज्जाभरेण ।
 थिउ वयणविलक्खु पइउ नाई मसि खप्परिण ॥ १९ ॥
 पिक्खवि भविसयत्तु सियवंतउ सालंकारुवयणु सकलत्तउ ।
 झत्ति लिहेवि फुसिउ नंदाइउ थिउ सविप्पु कसणु विच्छायउ ।
 कयपणाउ संवरिवि निलीणउं चिरु दुच्चरिउ सरंतु विलीणउं ।
 सज्झसवसि वहंतु आयल्लउ भविसिं वुत्तु भाइ थिउ भल्लउ ।
 कहिं परिभमिउं कालु किम खेविउ कवणु पएसु वणिज्जे सेविउ ।
 काई विट्ठु वित्तु ववसायहो कुसलु खेम सुव्वहो संघायहो ।
 तिं वयणिं मणाउ आसासिउ अंसुवाए पडिवयणु पयासिउ ।
 कुसलु कहिंमि किं होइ वरायहो दुन्नयदोसविडंविक्कायहो ।
 हउं पाविट्ठु धिट्ठु अकियत्थउ भट्टायारु दुरासु विगत्थउ ।
 नियकुलमग्गायारविरोहउ इहलोयहो परलोयहो दोहउ ।

घत्ता । दोहत्तणसाउ महु इहलोयवि संभविउ ।
 दुहदुम्मियदेहु दीविं दीउ परिभमिउ ॥ २० ॥
 एवहिं करहिं किंपि जं रुच्चइ कित्तिउ वारवार किर वुच्चइ ।
 मइं अवरहु तुम्ह किउ दोहिं केण वि दुम्मइमणवामोहिं ।
 तं जइ खमहिं न खमहिं कयाइ वि तो अम्हहं तुहं सरणु सयाइवि ।
 तं निसुणेवि पयंपइ जिट्ठउ जं किउ तुम्हि तं जि महु सिट्ठउ ।
 एवहिं पुणु सुवियप्पिउ किज्जइ तं न नहु जं वलिवि लइज्जइ ।
 लइ संवरहो जाहु नियदेसहो होउ च्छेउ सव्वहंमि किलेसहो ।
 सयलहं विणयालाव पयंपिय सयलहं गंधामलय समप्पिय ।
 सयलवि गय तं कमलमहासरु तो जाणिवि एक्कंतहो अवसरु ।
 भविसइं वुत्तु भवीसु महानरु सामिय मज्झु महंतु महाडरु ।
 चिरु वावरिउ जेण निन्नेहउ तासु न गम्मइ नीसंदेहउ ।

घत्ता । तुहं एक्कसरीरु एयहो बहु समूहु समउ ।
 जइ दोसहु जंति तो पाणहंमि करंति भउ ॥ २१ ॥
 तो वुच्चइ विल्लहलसहाविं सच्चउ एउ परमसन्भाविं ।

दीसइ इक्कवार जो जेहउ आजम्मु वि सहाउ तसु तेहउ ।
 परइत्तिउ जं पच्छुत्ताविउ दुम्मइदोसविडंबण पाविउ ।
 अन्नुवि निंदिउ गरहिउ तेहउ एवहिं जम्मि वि न करइ एहउ ।
 पच्चेलिउ आयहो पिउ बुच्चइ पुच्छाइयउ करेवि न मुच्चइ ।
 जइ हम्मइं दुव्वयगकरालिं तो एम्महिं जि करइ जं कालिं ।
 अह कुलमगगविणासहं आयहं कवणु गहणु बहु महंमि वरायहं ।
 पिउ आयहि समाणु जं बुच्चइ तं किर कुलमज्जाय न मुच्चइ ।
 जइ पुणरवि ओसरइ पमायहो तो तं करमि जुत्तु जं आयहो ।
 इत्थंतरि सयल वि संपाइय न्हाइवि कमलमहासरि आइय ।
 आएसिय कम्मथर पघाइय इंधणसलिलसमुच्चइ लाइय ।
 महिसारविथरविंदहिं अंचिय छडय पयन्न सुआसण संचिय ।

घत्ता । नवनेहरसाइं करिवि वयणसंभासणइं ।

दलतुंगमयाइं दिन्नइं उच्च वरासणइं ॥ २२ ॥
 सयलवि विणउ करिवि बइसारिय लहु च्छडरसरसोइ संचारिय ।
 लइय वेल वित्थारिउ परिथलु कणयथालु कच्चोलसमुज्जलु ।
 वड्डिउ भोज्जु पउर पइसारउ सालिदालिसालणयपियारउ ।
 लीलइं भुत्तु विसेस विहोएं पुणु कप्पूरकरंबियतोएं ।
 चुट्टिउ रयणकणयभिगारिहिं थिय तरुमूलजालि वित्थारिहिं ।
 पुणु वणि घरविहूइ दरिसाविय बहुमुल्लइं वत्थइं पहिराविय ।
 पिउ जंपिवि नयविणयकयत्थें दिनु घुसिणु तंबोलु सुहत्थें ।

घत्ता । तं पिक्खिवि तित्थु सिरु विहुणंति भणंति नर ।

अहो देखहो तुम्हि पुण्हं तणउं पहाउ पर ॥ २३ ॥
 बंधुअत्तु पणवंतु पयंपइ अहो अच्छरियं किन्न समप्पइ ।
 अम्मइं दीविं दीउ भमंता मुअ ववसायसयइं चितंता ।
 कहिंमि नाहिं एक्कुवि लउ पाविउ पच्चेलिउ नियमूलु विलाविउ ।
 तुहुं पुणु घल्लिउ इत्थु वणंतरि थिउ असहाउ दुपेच्छि दुसंचरि ।
 तहिंमि नाहिं कवि आवइ पत्तउ पच्चेलिउ हुउ बहुसियवंतउ ।
 एत्थुवि वणि विढत्त किम संपय किम सियवंत कंत सुंदरवय ।
 बुच्चइ पुव्वक्किय सुहकम्मि भाइ सयलु संपज्जइ धम्मि ।

घत्ता । न पयासिउ गुज्झुं दूरवियप्पमहामइण ।
इत्तिअइं कहेवि संधि समाणिय धणवइण ॥ २४ ॥

षष्ठः सन्धिः

ससिकंति ससिप्पहु परमजिणु पणविप्पिणु भावें एक्कमणु ।
पुणु कहमि कवडु दुन्नयभरिउ तहु खलबंधुयत्तहो चरिउ ।
भविंसि ते सयलवि सम्माणिवि नियकसमरहो संख परियाणिवि ।
जोइवि सइं हत्थे संचालिय विज्जय लिहिय पयड संभालिय ।
सयलहं नियनामंकइं दिन्नइं वासणतुंडइं करिवि पच्छन्नइं ।
निविडइं बहुबंधइं बहुमोल्लइं कम्भरयहिं उक्खित्तइं चोल्लइं ।
वहणहिं भंडारहिं संजवियइं अंतरगुज्झपएसह ठवियइं ।
तं पिक्खिवि गंजोल्लियगत्तहिं लोयहिं निवसहएसु वलंतहिं ।
दूरट्ठाणु सुणिवि भणि झूरिउ पक्खहं कारणि सुट्ठु विसूरिउ ।
होउ सुमंगलु भविसनरेसहो चालिय जेण समुहं सहएसहो ।
घत्ता । नियजम्मभूमि सुमरंतइहिं दूरंतरु हियइ धरंतिअहिं ।
सहएसहो सबडम्महु हुअहिं उम्माहउ किउ वणिवरसुवहिं ॥ १ ॥
चवइ कोवि संभरिवि सएसहो मंच्छुडु होसइ च्छेउ किलेसहो ।
कोवि भणइं परिवद्वियमंगलु अज्जवि मित्त दूरि कुरुजंगलु ।
कोवि भणइं ओवाइय देसहं जइ दुत्तरु मयरहरु नरेसहं ।
कोवि भणइं भविसयत्तु सउन्नउं जा एसइ बहुसियसंपुन्नउं ।
एहु पुणु बंधुयत्तु सियवज्जिउ काइं कहेसइ गंपि अलज्जिउ ।
घोसण देवि वणिज्जे आयउ नियमूलुवि दूरासिं खाइउ ।
कोवि भणइं लइ तुम्हि सवारहो बहुदुविरुडु बोल्लु अवहारहो ।
घत्ता । कोवि जंपइ च्छेयहो अप्पणउं मं करहु अणुज्जुअ जंपणउं ।
इउ बंधुयत्तु जइ संभलइ तो तुम्ह मिरिय मत्थइ दलइ ॥ २ ॥
इत्थंतरि सुमुहुत्तु समारिउ किउ चउक्कु चंदणु वच्चारिउ ।
पुज्जिय जलदेवय वित्थारिं पुप्फक्खयबलिदीवंगारिं ।
सहुं लोयहिं आरुडु महानरु मुक्कबंध उच्चलिय मोगगरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए, बंधुयत्ततिलयपुरप्पवेसभविसदत्तमेलापणं णाम लद्धमो संवी परिच्छेओ सम्मतो ।

लइय पवण धयवड संफालिय कंडवइहिं जलमग्ग निहालिय ।
 दिन्न तूर उग्घोसिउ कलयलु छुडु छुडु हल्लोहलिउ महाजलु ।
 तो भविसाणुरूव गमसंकुल नियकरु जोइवि जाय समाउल ।
 विहडप्फड वरइत्तहो अक्खइ सा थिय नायमुइ तरुपक्खइ ।
 चलिउ सो वि तं वयणु सुणेप्पिणु गउ विज्जाहरकरणु करेप्पिणु ।
 आवइ जाम ताम जलवम्मइं हुअइं सलिलि अत्थाहि अगम्मइं ।
 घत्ता । पिकखेविणु चलइं पओहणइं कर उब्भेवि धाहाविउ धणइं ।
 अहो तुम्हइं कहिं संचलिय लहु सो पच्छइ जो भंडारपहु ॥ ३ ॥
 तं निसुणिवि खुहियइं वणिउत्तइं पडिउ सहु धरियइं जलजंतइं ।
 उब्भिय कर पुरलोउ विर्यंभिउ अहो इउ पुणु वि काइ पारंभिउ ।
 अज्जवि भविसयत्तु तडि अच्छइ किर संचलिय तुम्हिं कहु पच्छइ ।
 कल्लइं भरिय गरुयसम्माणहो कज्जाकज्जु किन्न परियाणहो ।
 तं निसुणेवि सरूवहि पुत्तिं वुच्चइ दुन्नयदोसनिउत्तिं ।
 चंगउं धम्मु तुम्हिं वक्खाणिउं अह परमत्थवियारु न जाणिउं ।
 पइ मिल्लिवि जा लग्गइ जारहो सा फिट्ठइ नियपरघरवारहो ।
 मइं धणु देवि वणिज्जि आणिय एवहिं तेण तुम्हिं सम्माणिय ।
 सो सियवंतु भणिवि अणुमन्नहो मइं पर खीणविहउ अवगन्नहो ।
 वरकुलधम्मु होइ जइ एहउ तो किर सामिदोहु सो केहउ ।
 घत्ता । पल्लट्ठहु लेवि पओहणइं वणि मिल्लहु कहिंमि जियंतु मइं ।
 भविसत्तु नेहु धणवइभवणि जिं होइ महग्घिम तुम्ह जणि ॥ ४ ॥
 जाणमि होइ जेम जं जेहउ पर विहिवलणु परिट्ठिउ एहउ ।
 जा नीसरइ कुलंगणगेहहो सा परियण उत्तरइ सणेहहो ।
 एक्कवार जो चडिउ कलंकइ जम्मु वि तासु लोउ आसंकइ ।
 तइयहं हउं कुलमग्गहो चुक्कउ जइयहं भविसयत्तु वणि मुक्कउ ।
 एवहिं जं सुअणत्तणु किज्जइ तं पर अप्पाणउं वंचिज्जइ ।
 एहु अहियववसायसइत्तउ सुहिउ होइ किं पुरि पइसंतउ ।
 जणि अप्पणु पयाउ पयडावइ अम्हहं अवसु कलंकु चडावइ ।
 तो वरि वणि मिल्लिउ सुहु जम्मि मरउ जियउ अप्पणइं सकम्मिं ।
 घत्ता । वणिउत्तहं तो अवहेरि किय लइ चलहु चलहु घोसण भमिय ।

महसइहिं दडत्ति हियउ पडिउ छुडु गहिरमहासमुद्धि चडिउ ॥ ५ ॥
 वहणससूहु निएवि जलि जंतउ भविसयत्तु रुणरुणइं महंतउ ।
 काइं करमि जं छलिउ अणिट्ठिं वंचिउ पुणु वि तेण पाविट्ठिं ।
 विहलु जाउ जं चिरु परिचिंतिउ पुणरवि दुक्ख महन्न विधिंतिउ ।
 तं सहएसगमणु, नउ साहिउ जणणिहितणउं वयणु नउ चाहिउ ।
 गयउरि बंधुयत्तु पइसंतए धणवइघरि सोहलयमहंतए ।
 महु आगमणवयणु अलहंती उम्माहउ रणरणउं वहंती ।
 हयदाइयदुव्वयणभवित्तिए एव्वहिं मरइ माइ विणु भंतिए ।
 घत्ता । हउं वंचिउ बंधुयत्तुचरिउ चंगउ पिसुणत्तणु वावरिउ ।
 खलखुद्धपिसुण विवरीयविहि पूरंतु मणोरह होउ दिहि ॥ ६ ॥
 अणु वि आसि महादिहिगारउ पियकलत्तु पाणहंमि पियारउ ।
 न मुणहं तहिंमि कावि गइ होसइ अह जं जेण गहिय तं तासइ ।
 मइं वंचिवि जो पोयइं पिल्लइ सो अवसाणि सावि किं मिल्लइ ।
 इच्छइ जइ वि नाहि तो फिट्ठइ दिढसीलहो बलेण जइ छुट्ठइ ।
 एम सुइरु सुवियप्पु करंतउ पुणु पुणु पियमुहकमलु सरंतउ ।
 थिउ जोयंतु ताम जलवम्मइं जाम हुअइं नयणहंमि अगम्मइं ।
 पियमुहसुहदंसणु अलहंतउ विरहविसमवेयण असहंतउ ।
 वुण्णउं रुलुघुलंतु परिसक्खिवि दसवि करंगुलीउ मैसरक्खिवि ।
 चलिउ पुणु वि सविलक्खहिं पायहिं तरु पहणंतु सिढिलकसघायहिं ।
 जहिं सैंउं पिणु आसि कीलंतउ तं लयभवणु पुणु वि संपत्तउ ।
 घत्ता । वणि रमियइं भमियइं कीलियइं सुमरंतु सणेहुप्पीलियइं ।
 तरुपक्खिरुअहंमि जणंतु भउ लयमंडवि मुच्छाविहलु गउ ॥ ७ ॥
 दूसहपियविओयसंतत्तउ मुच्छइं पत्तउ ।
 सीयलमारुण वणि वाइउ तणु अप्पाइउ ।
 करयलि नायमुह संजोइवि पुणु पुणु जोइवि ।
 तेण पहेण पुणु वि संचल्लिउ विरहिं सल्लिउ ।
 पत्तु परिब्भमंतु दुक्खाउरु तं जि महापुरु ।
 पुणरवि तें पएसैं परिसक्कइ कहिंमि न थक्कइ ।

दुम्मणु तं पइहु वरमंदिरु नयणाणंदिरु ।
 पियहिं पयल्लयाइं परियच्छइ सौं न नियच्छइ ।
 सुमरिवि वारवार उम्माइय पंचसु गाइय ।
 दुन्नउ नाहि कोवि संभालइ दिसउ निहालइ ।
 पियविरहानलेण संतत्तउ सो हिंडंतउ ।
 पइसइ चंदकंतिचइतालइं सव्वसुहालइं ।
 चंदप्पहु जिणु सामि नवेप्पिणु भामरि देप्पिणु ।

घत्ता । तइलोयसिहरपुरगामियहो किय थुइ भुवणत्तयसामियहो ।
 जय तुहुं गइ तुहुं मइ तुहुं सरणु लइ एवहिं देहि समाहिमरणु ॥ ८ ॥
 इत्थंतरि संचरइ महाकह जहिं सा भविसयत्तमणवल्लह ।
 अच्छइ वहणसमूहि वहंती दूसहु पियविओउ विसहंती ।
 पोयंतर वरभवणि रवन्नइ पत्तलपिहुलफलयसंच्छन्नइ ।
 मउअतूलिपल्लंकु सुएविणु थिय जरपीदुखंडु तलि देप्पिणु ।
 बंधुअत्तु वि करेवि इक्कंतरु ताहि पदुक्कु फलयभवणंतरु ।
 नियडु निविट्टु तारतरलच्छिहिं चारणपुरिसु नाइं नियलच्छिहिं ।
 भमरु अमउलियकमलदलच्छिहिं नं दारिदकंडु धनलच्छिहिं ।
 बोल्लाविय किं काउ किलेसहि किं न तूलिपल्लंकि बईसहि ।
 किं अच्छहि मउलावियवयणी अंसुपवाहजलोल्लियनयणी ।
 मुद्धि तुज्झु को परिहउ आणइं जाहि अणंगु अंगि रइ माणइं ।
 गयउरि जाहि समउ सुहिलोएं परियणु परिपालहि सुनिओएं ।
 एउ असेसु कोसु तउकेरउ सुहियणजणआणंदुजणेरउ ।
 जिम सो तित्थु आसि पियदंसणु तिम हउं तुज्झ पडिच्छियपेसणु ।
 घत्ता । तं निसुणिवि मणि संघट्टु किउ विहि काइं असंभउ दक्खविउ ।
 चिंतंतिहि वयणु समच्छरिउ सो अंसुपवाहिं अंतरिउ ॥ ९ ॥
 ताहिं सोवि पडिवयणु धरंतउ नियडकवडचाडुयइं करंतउ ।
 अंसु फुसंतु जाम करु पेसइ तक्खणि झत्ति पलित्त महासइ ।
 उट्ठिय संवरंति विहडप्फड दोच्छिउ रे ऊसरु तियलंपड ।
 नउ नंदहि चिरु आएं भाएं गउ खउ सहु अप्पणइं सहाएं ।

एत्तिउ कालु आसि खलु देवरु एवहिं ढक्कु साणुगदहु खरु ।
 चंगउ नियकुलधम्मु सम्बारिउ पसुवहंतणउ मग्गु अवहारिउ ।
 हियवइं महु आसंक गुरुक्की सा नियजणणि केम तउ चुक्की ।
 निवडइं किन्न वज्जु तउ मत्थइं कवण केलि सहुं मरणावत्थइं ।
 घत्ता । छेयावसाणि कुवि किं करइ जसु रुट्टउ जीविउ अवहरइ ।
 ह्य पावकम्म विवरीयमइ सिविणेवि एउ कहिं संभवइ ॥ १० ॥
 तो सचिलक्खु पयंपइ देवरु जंपहि काइं अणिट्ठु असुंदरु ।
 होसइ दोसु सइत्थनिवारणि एउ सव्वु मइं किउ तउ कारणि ।
 जं वलिवंड करेवि न छंडमि तं किर केम माणु नउ खंडमि ।
 तं निसुणिवि चिंतवइ महासइ खलिउ किपि दुक्कम्मु करेसइ ।
 दीसइ गरुआवेसु भरंतउ किम रक्खिउ बलिवंड करंतउ ।
 जइ परिमुसिउ एण महु अंगउ तो पर सरणु मरणु आवग्गउ ।
 तं जाणेवि उवहिउवसेवय हूअ पच्चक्ख महाजलदेवय ।
 हल्लोहलिउ लोउ वहणट्ठिउ चलिउ पवणु विवरीउ परिट्ठिउ ।
 गहिरीजंति सलिल आवत्तइं मोडिजंति परम्मुह पत्तइं ।
 घत्ता । आसन्न विहुर उल्लावइहिं ओरालिउ णहि निज्जावइहिं ।
 नउ जाणहं कहिंमि किंपि चलिउ वहणहं गइमग्गु पडिक्खलिउ ॥ ११ ॥
 तो पोयहिं विवरीउ वहंतिहिं उवलक्खिउ बहुबुद्धिमहंतिहिं ।
 एह पइव्वय माइ महासइ मणि संखोहु किंपि आवेसइ ।
 जइ आयहो नउ संति समारिय तो सयल वि जलि वोइवि मारिय ।
 एम्ब भणेवि कज्जि असमत्थ सयलवि थिय ओणावियमत्थ ।
 परमेसरि सुहझाणु समारहि मं सयल वि जलि वोइवि मारहि ।
 तं निसुणेविणु भणइं पइव्वय तं नवि धम्मु जित्थु मुच्चइ दय ।
 तुम्हहं सयलहं एउ जि ओसहु करहु अ संति संति उग्घोसहु ।
 अहो जइ केण वि किउ महु पच्चउ तो उवसमउ एउ फलु सच्चउ ।
 घत्ता । तो जाय संति पच्चउ मिलिउ बंधुअत्तहो तणउं गव्वु गलिउ ।
 लग्गइं वेलाउलि पओहणइं उत्तरियइं तीरि महावणइं ॥ १२ ॥
 तो कयविक्रयदायसइत्तइं अहिमुह मिलिय सयलनाइत्तइं ।
 नायर निरवसेस संपाइय कूसलाकुसलु परोप्परु जाइय ।

विक्रिउ इक्कु रयणु तहिं कड्डिवि सवियक्खणजणमणि परियड्डिवि ।
जं तहो मुल्लि महाधणु पाविउ तेणं पउरि जणि सिरु विहुणाविउ ।
तुंगगइंद तुरय संचारिय अहिणवरायलच्छि अवयारिय ।
लइयइं थलवाहणइं सुलक्खइं करहवसहमहिसय सयसंगइं ।
पहि पओहणइं जाण जंपाणइं दूसावासइं सियकल्लाणइं ।
वन्नविचित्तचित्तपरिवत्थइं दिन्नइं उज्जलाइं नेवत्थइं ।
गुज्झावरणसीलसुनिउत्तइं पेसिय वणि विहूइ वणिउत्तइं ।
कयपेसणउं पसाहियतिलयउ धरियउ पिंडवासु वरविलयउ ।
आवासिय अंतरि तरुजालहो थिउ खंधारु नाइं भूवालहो ।
घत्ता । तं पिक्खिवि सा भवयत्तसुय अहिणवमुणालसोमालभुअ ।
परिचित्तइ उत्तमसत्तमइ इयकालहो एउ न संभवइ ॥ १३ ॥
परिहवसल्लु केम विसहिज्जइ जइ दुज्जणहं मज्झि निवसिज्जइ ।
पियमि सलिलु जं भुंजमि भोयणु जं लोयणहं करमि अवलोयणु ।
तं अविणउ संभवइ निरुत्तउ विणु नाहिं महु एउ न जुत्तउ ।
लइ परिहरमि जाम पडिवज्जइ सिविणइं सासणदेवय तज्जइ ।
विसहि पुत्ति मं काउ किलेसहि पुणरवि चिंतियसुहइं लहेसहि ।
भंतिए ताइं देहु अप्पायउ ओसहमित्तु असणु आसाइउ ।
जंपइ किंपि नाहि सवियारिं सहं सवियड्डुवइपरिवारिं ।
समुहं सएसहो दिन्नु पयाणउं वहइ समूहु समुन्नयमाणउं ।
समविसमइं लंघंति महाइय जउणानइहिं तीरि संपाइय ।
घत्ता । जलि तरणि तरंड परिट्ठविय गयउरि वद्धावा पट्ठविय ।
नंदणविओइमोहियमइहिं परिओसु जाउ मणि धणवइहिं ॥ १४ ॥

सप्तमः सन्धिः

पणवेवि मोहमयनिम्महणु चंदप्पहु चंदुज्जलवयणु ।
निसुणहुं पवंचुअविसुद्धमणु गयउरि बंधुयत्तसमागमणु ।
सुयविओयउब्बाहुल्लिहूअहिं वामउ लोयणु फुरइ सरूअहिं ।
कुरुल्लिउ वायसेण घरपंगणि भणइं सावि आहल्लिय नियमणि ।
कुरुल्लिं काइं अलिउ असुहावउ बंधुअत्तु परदेसहो आवउ ।

१ B इत्थियइं २ C adds इय भविसत्तकहाए पयडियवर्मत्थकाममोक्खाए बुहधणवालकयाए पंच-
मीफलवण्णणाए भविसयत्तुपवंचणो, बंधुयत्तजउणाणयसमागमो णाम सत्तमो सन्धी परिच्छेओ सम्मतो ॥

तक्खणि सो पइद्दु वद्धावउ अक्खिउ सयलहं वयणु सुहावउ ।
 पणवइ बंधुयत्तु अणुराइउ जउणानइहिं तीरि संपाइउ ।
 धाइउ सयलु लोउ विहडप्फडु केण वि कहोवि लइउ सिरि कप्पडु ।
 केण वि कहो वि छुडु करि कंकणु केण वि कहो वि दिनु आलिंगणु ।
 केण वि कहो वि अंगु पडिबिंबिउ केण वि कहो वि लेवि सिरि चुंबिउ ।
 घत्ता । गयवइयहिं कम्मइं मिल्लियइं नयणइं हरिसंसुजलोल्लियइं ।
 पियकुसलाकुसलु करंतियइं चित्तइं संदेहविडंबियइं ॥ १ ॥
 वणिवइ अंसुजलोल्लियनयणउं पुच्छइ पुणु वि सगगिरवयणउं ।
 अहो किं सच्चु एउ पइं जंपिउ किंपि विचारहि करहि मुहप्पिउ ।
 पभणइं वत्तयारु मं मुज्झहिं आयउ बंधुयत्तु फुडु बुज्झहि ।
 मइं मिल्लिउ परिहैत्थु वहंतउ जउणानइपवाहु लंघंतउ ।
 वट्ठइ तउ नंदणहो पयाणउं पडुखंधारहो अणुहरमाणउं ।
 घर दलंतु तुक्खारतुरंगिहिं पडिपिल्लंतु मत्तमायंगहिं ।
 वहइ सिमिरु सहएसाकंखिहि करहवसहवाहणहिं असंखहिं ।
 ता दिहि दिंतु सयलुसुहिविदहो सिद्धि पराइउ पासि नरिंदहो ।
 घत्ता । जाणाविउ पुत्तहो आगमणु पडु पभणइं हरिसुप्फुल्लतणु ।
 लइ चंगउ जायउ पउरयणि थिउ सयलु वि जणु सविसन्नु मणि ॥ २ ॥
 एत्थंतरि जाणिवि सुपयत्ते कमलहिं कहिउ गंपि हरियत्ते ।
 परिहरि पुत्ति सोउ संतावउ आयउ सिद्धिहि घरि वद्धावउ ।
 जाणाविउ अत्थाणि णरिंदहो खेउ कुसलु सन्वहो जणविंदहो ।
 तं निसुणेवि सावि परिओसिय जाय उच्चरोमंचविहूसिय ।
 पट्टणि आवणसोह कराविय तोरणि मंगलकलस धराविय ।
 अहिमुहुं सयलु लोउ संचल्लिउ पउरु सपिंडवासु उत्थल्लिउ ।
 दिद्दु विंदु रहसेण पधाइय अवरुप्परु आवीलिय साइय ।
 सुयणहिं अंसुजलोल्लियनयणिहिं पुच्छिउ कुसलु सुहासियवयणिहिं ।
 झल्लरिपडइसंखनिग्घोसिं पट्टणि पइसरंति परिओसिं ।
 घत्ता । धणकणयरयणकामिणिपउरि सो बंधुयत्तु पइसंतु पुरि ।
 बहुकोऊहलपिल्लियमणिण अवलोइउ नायरियायणिण ॥ ३ ॥
 तं पिक्खवि पइसंतु निरंतरु नायरीउ बोल्लंति परुप्परु ।
 सहियरि एहु सुसिद्धिहि नंदणु पुत्तु सरूवहिं नयणाणंदणु ।

साहसधीरु महाववसायउ अतुलु महाधणु विदविवि आयउ ।
पइसइ सुहडविंदपरियरियउ वीरचरीउ महियलि अबयरियउ ।
एम नयरनायरिहु चवंतिहु नियनियघरि मंजरिउ भमंतिहु ।
वंधुयत्तु वरभवणि पइट्टउ उक्कंठियउ जणेरहिं दिट्टउ ।

घत्ता । आणंदसमागमगभिभयइं संभासणवयणइं थंभियइं ।

सहसन्ति न सक्किउ जोयणिहिं हरिसंसुगलत्थियलोयणिहिं ॥ ४ ॥
कयपणवाउ निविट्टु वरासणि दिन्न दिट्ठि सुहिसयसंभासणि ।
वहु अवइन्न पुरउ जंपाणहो नं परमेसारे सिवियाजाणहो ।
हुक्कउ वरजुवइउ चउपासिहिं पढमसमागमकमविन्नासिहिं ।
निद्धसमिद्धसमप्पियवयणिहिं चवलतारतरलावियनयणिहिं ।
वरभालयलपसाहियतिलयहिं पासि सरूअहिं नियवरविलयहिं ।
विणउ करेवि नेवि आसणणए एह तउ सासु पदरसिय सन्नइं ।
थिय तहितणउं वयणु अवलोइवि पचासन्नु जुवइजणु जोइवि ।
नउ पणवाउ करइ नउ जंपइ हियइ अणेयउ वाय वियप्पइ ।

घत्ता । तो बहुमंगलसंगिच्छइणइं चंदणचउक्कनिम्मच्छणइं ।

दरिसिवि सुहुं जोइउ नंदणहो नउ नवइ न जंपइ काइं वहु ॥ ५ ॥
जणणिहिं वयणु सुणेवि अणुज्जे सण्णित्तं नियपरिवारु अलज्जे ।
नेहु ताम इक्कंतपएसहो अज्जवि मणि संभरइ सएसहो ।
तो लंजियगणेण ओसारिय लहु इक्कंतभवणि वइसारिय ।
परिवेढिय वरतियहिं सुवेसहिं मणिकंचीकलावनिग्घोसहिं ।
संथुअ वरविलयहिं तुहुं धन्नी जा वरभवणि इत्थु उप्पन्नी ।
अंगणगणहो समुन्नयमाणी सुहु भुंजहि गयउरहो पहाणी ।
अज्जवि किं संभरहि सएसहो अंगु समोडहि मयणावेसहो ।
लुहि लोयणइं माणु अवहारहि वत्थाहरणसोहसिंगारहि ।

घत्ता । निसुणंतिवि तं भविसाणुमइ नियपइविओयसंतत्तमइ ।

अवगन्नइं पियसंभासणइं जिणभावण जेम कुसासणइं ॥ ६ ॥
अवगण्णियउं ताम वरवेसउ कियउ अणुत्तरवयणविसेसउ ।
वियसिवि कुलजुवइउ आहल्लउ नवजोव्वणगुणरूवमहल्लउ ।
दंसणु कोऊहलपियइत्तिउ सजलसमुज्जलविज्जुलकंतिउ ।
कावि णियइ तरलावियनयणिहिं कावि चवइ पियवयणुल्लाविहिं ।

आणइं कावि घुसिणु बहुपरिमलु कावि. निरंजणनयणिहिं कज्जलु ।
 दरिसइ कावि समुज्जलवत्थइं कावि कुंदकुसुमइं सुपसत्थइं ।
 कावि समुज्जलु दप्पणु दावइ कावि निहित्त चित्त परिभावइ ।
 कावि ताहि तंबोलु समप्पइ कावि किंपि सवियारउ जंपइ ।
 घत्ता । वरजुवइहिं ताइ मुहप्पियइं उवयारसारभावट्ठियइं ।
 पिक्खेविणु सा भविसाणुमइं पचेल्लिउ दुक्खु समुच्चइ ॥ ७ ॥
 एत्थंतरि परिओसियमणेहिं आणंदु पणच्चिउ सज्जणेहिं ।
 ओरसइ तूरु जयनंदियोसु पइसरइ सरइ जणु जणियतोसु ।
 दिज्जइ हरियंदणु घुसिणु सारु पिज्जइ पियवयणामोयचारु ।
 खिज्जइ अणिट्टलोयाहिमाणु दीसइ सुहिसंगमु रइनिहाणु ।
 नच्चइ तरुणीयणु कयपयासु महमहइ चूयमयरंदवासु ।
 रम्मइं सोहलउ मणोहिरामु विलसिज्जइ दिज्जइ धणु पगामु ।
 पडुपडहसंखकाहलनिनाडु अंतरिवि चडइ वंदिणहं सडु ।
 तहिं जो किउ सुहिसयणाणुराउ सो दुक्खु तहो जम्मणि विजाउ ।
 घत्ता । एत्तहिं महुमासहो आगमणु एत्तहिं पियपुत्तसमागमणु ।
 परमोच्छवि रोमंचियभुवहो मुहुं वियसिउ धणयत्तहो सुवहो ॥ ८ ॥
 जिम तित्थु तेम पंचहिं सएहिं किय भवणसोह निव्वुइगएहिं ।
 घरि घरि मंगलइं पघोसियाइं घरि घरि मिहुणइं परिओसियाइं ।
 घरि घरि तोरणइं पसाहियाइं घरि घरि सयणइं अप्पाहियाइं ।
 घरि घरि बहुचंदणच्छडय दिन्न मरुकुंदवणयदवणय पइन्न ।
 घरि घरि सर्रेणुरइपिंजरीउ सोहंति चूयतरुमंजरीउ ।
 घरि घरि चच्चरिकोऊहलाइं घरि घरि अंदोलयसोहलाइं ।
 घरि घरि कय वत्थाहरणसोह घरि घरि आइह महाजसोह ।
 घरि घरि सरूवरंजियमणाइं जुवइहिं जोइयइं सदप्पणाइं ।
 घत्ता । घरि घरि जलमंगलकलस किय घरि घरि घरदेवय अवयरिय ।
 घरि घरि सिंगारवेसु धरिवि नच्चिउ वरजुवइहिं उत्थरिवि ॥ ९ ॥
 तं गयउरु सो पउरसमागमु सो सियपक्खु वसंतहो आगमु ।
 ताइं निरंतराइं चूअवणइं ताइं धवलपुंजवियइं भवणइं ।
 सो बहुपरिमलडु वणतूरउ पियसुहसीयलु दाहिणमारुउ ।
 सा पुरसोह कासु उवमिज्जइ जा पिक्खवि सुंरहिमि रइ किज्जइ ।

जहिं उज्जाणपुरइं सुहसंचिय दाहिणपवणपहयकुसुमंचिय ।
जहिं मरुकुंदकुसुमसंचलियउ दैवंगयमंजरीउ नवहलियउ ।
जहिं आयंबिरफुल्लपलासउ सोहइ नाइं पलित्तु हुँवासउ ।
जहिं बहुरसविसेसवसकमलइं बहुकुसुमइं धुणंति भमरउलइं ।
घत्ता । जहिं मालइकुसुमामोयरउं चुवंतु भमइं वणि म्हुअरउं ।
अइसुत्तए वि जहिं रइ करइ सो बालवसंतु को न सरइ ॥ १० ॥
ऐत्तहे वि सा कमलमहासिरि मग्गु निधइ थणपन्हुपयासिरि ।
चंदणछडउ दिण्णु जणु पेसिउ अहिसुहु मंगलकलसु निवेसिउ ।
पंगणि धित्थरियइं सयवत्तइं धरियइं दहिदोव्वक्खयपत्तइं ।
केण वि कहिउ असेसु गविट्टउ भविसयत्तु जणि कहिंमि न दिट्टउ ।
तं निसुणिवि सहसत्ति चमक्किय उट्ठिय सोयदवग्गिदमक्किय ।
गुज्झावरणगूढ सुणिउत्तहं घरि घरि भमिय नयरि वणिउत्तहं ।
कारणु किंपि कोवि नउ साहइ पर पियवयणु चवइ सुहुं चाहइ ।
जाइवि ताम सँरुवइं जाएं जणणिवयणसंकेयसराएं ।
घत्ता । कर मउलि करेवि कवडिं पणविप्पिणु सिरिण ।
संखुहियमणेण जंपिउ किंपि सगग्गरिण ॥ ११ ॥
पुच्छिउं कुसलु वयणु थिउ भल्लउ सो कहिं तुम्हतणउं सत्थिल्लउ ।
भणइ कुडिल्लु अणुज्जु अवक्कउ सो अन्नहिं दीवंतरि थक्कउ ।
केणउं किंपि समगलु लेसइ कहिंमि दिणिहिं सोवि आवेसइ ।
तहो जंपंतहो वयणु पलोइवि थिय कवोलि करयलु संजोइवि ।
नउ सुंदरइं चवंतहो वयणइं थोरंसुयहिं निरुद्धइं नयणइं ।
किउ संघट्टु विहुरु चिंतंतिए अकुसलु किंपि जाउ विणु अंतिए ।
हा विवरीउ जाउ विहि दुट्ठिय रलुधुलंति सहसत्ति समुट्ठिय ।
घरुमि न पत्त समुग्गिभयवाहिहिं अद्धवहिज्जि विणिग्गयधाहिहिं ।
घत्ता । हा पुत्त पुत्त उक्कंठियहिं घोरंतरि कालि परिट्ठियहिं ।
को पिक्खवि मणु अब्भुद्धरमि महि विवरु देहि जिं पइसरमि ॥ १२ ॥
हा पुव्वजम्मि किउ काइं मइं निहिदंसणि जं नयणइं हयइं ।
हा पुत्त नयरि वद्धावणउं महु दीणहि वयणु दयावणउं ।

हा पुत्त जंतु विणिवारियउ ताएं बहुवारउ वारि यउ ।
 हा एहइं कहिंमिं मुहुत्ति गउ जं वलिवि न दिहु पुणन्न मउ ।
 हा पुरि छणदियहु समावडिउ महु दीणहि दुव्वसंतु पडिउ ।
 हा मिलिय सयलसयणहं सयण हउं मुद्ध एक पर दीणमण ।
 हा पुत्त बाल कीलइं सुहइं एवहिं ताइंमि विनडंतु मइं ।
 हा पुत्त होउ दिहि दुज्जणहो किम वयणु निहालमि सज्जणहो ।
 घत्ता । हा पुत्त पुत्त पइं दुत्थियइं खलखुइहं घणु वरिसिउ हियइं ।
 महु पुणु पर एवहिं जिणु सरणु लइ होउ समाहिए सहं मरणु ॥ १३ ॥
 तं कूवारु सुणिवि दोमियमणु विंभिउ कर मलंतु नायरजणु ।
 दुम्मणवयणु कहइ अन्नोन्नहु पिकखहु एउ काइं आयन्नहो ।
 दारुणु रुअइ धीय हरियत्तहो न सुणहं किंपि जाउ भविसत्तहो ।
 को वि भणइं जइ एहउ जायउ तो धणवइहि चित्तु विच्छायउ ।
 को वि भणइं एउ को पडिवज्जइ आएं वद्धावणउ न छज्जइ ।
 तं निसुणिवि अन्निकिं बुच्चइ मंछुडु एउ सरूवहिं रुच्चइ ।
 जाय बोल्ल धणवइहिं घरंगणि ताहि वि संक पईसइ नियमणि ।
 एउ न जाणहं काइंमि कारणु रोवइ कमल सदुक्खउ दारुणु ।
 घत्ता । हा विहि अजुत्तु मइं सिक्खविउ आएं मंछुडु तं तेम किउ ।
 किउ वयणु सरूवहि दुम्मणउं अवलोइउ मुहुं पुत्तहोतणउं ॥ १४ ॥
 तो पुरवइ गलिअंसुपवाहिं पुच्छइ बंधुयत्तु असगाहिं ।
 अहो जइ भविसयत्तु अच्छंतउ तो वट्टइ सोहलउ मंहंतउ ।
 भणइं सरूअ पुत्त फुडु अक्खहि एवडंतरि गुज्झु न रक्खहि ।
 नंदणु भणइं अम्मि को जाणइं सो थिउ दीविं तहिं जि पयाणइं ।
 अम्हहंसिय देखणहं न सकइ परिहउ माणु वहइ सकलंकइ ।
 थक्कु पइज्ज करेवि अयाणउं नउ घरु जामि निरुन्नयमाणउं ।
 तो धणवइ मणाउ अवमाणउं विरूअउ कियउ जन्न समाणिउं ।
 एवहिं जो अवमाणिं थक्कु तहो आणिवि सक्को वि असक्कु ।
 घत्ता । तं वयणु सुणेवि तवंगि थिय भविसाणुरूअ मणि पज्जलिय ।
 लइ कहमि सयलु एयहो चरिउ अणुहवउ किंपि दुन्नयभरिउ ॥ १५ ॥
 पुणु वि दीहु चित्तवइ महासइ आएं पइहरि कज्जु विणासइ ।
 वरि अप्पाणु हणेविणु घाइउ मं पइभवणि दोसु उप्पायउ ।

तो वरि कइवि दिणइं पडिवालिवि पच्छइ मरमि देहु अप्फालिवि ।
 इत्तहि सुव्वयाइं दुव्वासिरि नियमुणिवरहो पासि पंकयसिरि ।
 पुरउ पणाउ कराविय सा तहो सामिय एह धीय हरियत्तहो ।
 आयहिं कंतु रुव्वगुणवंतउ रायसिट्ठि जो पउरि महंतउ ।
 अह तेण वि परिहरिय न जोइय अच्छइ दुक्ख महन्न विढोइय ।
 एक्कु पुत्तु हियवइं साहारणु तासुवि गउ संदेहहो कारण ।
 चिरु वट्टइ परएसि वसंतहो सुम्मइं वत्त न कावि जियंतहो ।
 जे गय तेण समउ ते आइय तेहिंमि किंपि भंति उप्पाइय ।
 घत्ता । असहंतिहि पुत्तविओयदुहु आयहिं दिणु रयणि वि नाहिं सुहु ।
 छेयट्ठिय पर मग्गइं मरणु मइं आणिय तुम्ह पायसरणु ॥ १६ ॥
 भणइं सुणिंदु पिहियरयणत्तउ अच्छइ एयहि पुत्तु जियंतउ ।
 दिणि तीसमइं इत्थु आवेसइ रयणिहिं पच्छिलपहरि मिलेसइ ।
 सुक्किलपंचमि जा वइसाहहो तहिं रयणिहिं तहु आगमु चाहहो ।
 मं मणि करउ किंपि उव्वेवउ आयएं पुत्तरज्जु भुंजिव्वउ ।
 अज्जवि एह भणिव्वी राणी होसइ बहुनरवरहं पहाणी ।
 तिं वयणिं आणंदु पणच्चिय निसुणिउं जेहिं तेवि रोमंचिय ।
 सुव्वय भणइं करहि दिदु पच्चउ जम्मसए वि न होइ असच्चउ ।
 तं निसुणेवि जाय दिहि देहहो गय कमलसिरि पराणिय गेहहो ।
 घत्ता । थिय लीहउ दिति गणंति दिण वयसंजमनियमनिउत्तमण ।
 जइ न मिलइ सुउ तीसमइं दिणि ता पइसमि पजलंतइ जलणि ॥ १७ ॥
 तो धणवइवि पउरु संजोइवि पियपाहुइइं अउव्वइ ढोइवि ।
 दरिसइ नियनंदणु नरनाहहो अंतेउरहो विहूइसणाहहो ।
 तेण वि कुसलु भणिवि पियवाएं किउ सम्माणदाणु अणुराएं ।
 सालंकारु पउरु परिहाविउ पियमहुरक्खरवयणिहिं भाविउ ।
 परमाणंदि पुणु वि कयकज्जिय नियनियनिलयहं सयल विसज्जिय ।
 सिट्ठिवि अतुलु महाघणु जोइवि विंभिउ पुत्तवयणु अवलोइवि ।
 निम्मलबुद्धिए सुइरु वियप्पइ हियवइं धरइ न पयडउ जंपइ ।
 सुकयकम्मफलसंगइतुल्लि आयहो इक्कहो रयणहो मोल्लि ।
 जं धणु सुवियक्खणहं मिलीसइ तं पुरि पडुमंदिरि वि न दीसइ ।

घत्ता । अह विंभउ किज्जइ काइं मणि कयउन्नहं^१ सिज्जइ किन्न जणि ।
 पुव्वक्खियकम्मनिबंध किय णउ तज्जइ जं तिणवंति सिय ॥ १८ ॥
 तो सरूव तरलावियनयणी पुत्तविहूइसमुज्जलवयणी ।
 बहुअहि समुह चलिय मल्हंती पुरउ परिट्ठिय पियइं चवंती ।
 हलि हलि पुत्ति काइं थिय बुन्नी सा सकियत्थ जुवइ कयउन्नी ।
 जा महु पुत्तहो करयलि लग्गइ साअभिघेण वियालिउं^२ मग्गइ ।
 तउ सोहग्गिं जणु पोमाइउ जाहिं मज्झु नंदणु अणुराइउ ।
 करु करयलिण धरिउ पिउ जंपिउ तो वि न बहुअइं हियउ समप्पिउ ।
 तो सविलक्ख समुट्ठिय रोसिं बुत्तु कुमारु सगग्गरघोसिं ।
 पुत्त एह कुलवहुअ तुहारी अम्हहं निरु लोयणहं पियारी ।
 अक्खहि काइं भणिवि विन्नप्पइ अम्हारिसमाणुसहिं न कुप्पइ ।
 तो विहसेवि भणइं सुहसेवउ एक्कु मज्झु अवराहु खभिच्चउ ।
 अन्नहिं दीवंतरि उप्पनी सयणाहिं विच्छोइय सुहउन्नी ।
 उब्बाहुलिय सएसहो अच्छइ भासइ तुम्ह नाहिं परियच्छइ ।
 एयहिं विणयालाविं^३ बलेच्चउ वित्तइं पाणिग्गह्णि करिच्चउ ।
 तं निसुणेवि समाउलिहूअए जाणाविउ धणवइहि सरूवए ।
 पाणिग्गहणउच्छउ पारंभिउ अप्पाहिवि पायइं जणु थंभिउ ।
 घत्ता । घरि पेसिवि नयरहोतणिय सिय आरंभिय गरुय विवाह किय ।
 आएसु भमिउं सम्माइयहो पुरि कंदुक्कइ अणुराइयहो ॥ १९ ॥
 तो भविसाणुरूअ विसमट्ठिय चिंतइ तुंगतवंगि परिट्ठिय ।
 गयउरि हउं पिययमु दीवंतरि जोयणसयइं अणेयइं अंतरि ।
 संभउ कवणु इत्थु किर संगमि जहिं संचरु वि नाहि महिजंगमि ।
 जित्तिउ दुक्खु मज्झु तणु भुंजइ तित्तिउ सो वि कहिंमि अणुहुंजइ ।
 अच्छइ समसमंतु दुहसायरि किं मुउ झंप देइ रयणायरि ।
 विणु आसइं किम तणु साहारमि लइ घल्लिवि घरसिहरहो मारमि ।
 निसुणिउं ताम कोवि पभणंतिउ पंकयसिरिहि पइज्ज थुणंतउ ।
 मासिं जइ न मिलइ नियपुत्तहो तो अप्पउ मुहि छुहइ कयंतहो ।

घत्ता । ताएँ वि पडिवज्जिय सज्ज किय किउ निच्छउ दियहं गणंति थिय ।
धणवइं वि पसाहियसन्वसिय थिउ संधि समाणिवि अट्टमियं ॥ २० ॥

अष्टमः सन्धिः

चंदप्पहनाहु नविवि परमसन्भावउ ।
पुणु अक्खमि जेम भविसयत्तु नियनयरि गउ ॥
भविसहो तिलयदीवि निवसंतहो चंदप्पहजिणभवणि वसंतहो ।
दइयाहुहसायरि मज्जंतहो फासुय तरुवरफलइं असंतहो ।
सुमरिउ माणिभइजक्खेसैं अच्चुअसग्गसुरिंदाएसैं ।
चिरु आहत्तु आसि महु वणिवरु जिणमंदिरि निसन्नु महिगोयरु ।
सुयणु समप्पिउ महु निक्खेवउ एहु सहएसभूमि पइ नेव्वउ ।
सो थिउ तेमइं तहिं महानरु नउ सुमरिउ विचित्तु चित्तंतरु ।
न मुणहं तासु कावि गइ वट्टइ एउ चिंतिवि सविलक्खु पयट्टइ ।
चंदप्पहजिणभवणि पराइउ जिणु पणविवि आलत्तु महाइउ ।
अहो सुंदर सुहकम्मनिउत्तहं कुसलु तुम्ह सकलत्तसवित्तहं ।
घत्ता । तं वयणु सुणेविं भविसयत्तु विंभयभरिउ ।
कियविविहवियप्प तासु समुहुं जोयंतु थिउ ॥ १ ॥
ता संवरिवि अंगु दिहु वीरिं परिचिंतिउ अवलंबिय धीरिं ।
अणिमिसनयणु अणोवमु दित्तिए मणुउ न होइ एहु विणु भंतिए ।
अह सुविणीयवयणु पियदंसणु हियइ छिवंतु करइ संभासणु ।
वित्तकलत्तवत्त वक्खाणइं को सावन्नु अन्नु तं जाणइं ।
अह दीवंतरेण जइ पिच्छइ तो अवहरणु किन्न परियच्छइ ।
किं सो असणिवेउ इयरुविं करइ केलि पच्छन्नसरुविं ।
को जाणइं बहुमायाभरियइं एयहं कवडकुडिल्लइं चरियइं ।
अह सिद्धिलत्तणि को न निहम्मइं ता एयहो वीसासु न गम्मइं ।
घत्ता । अवलोइवि संतु साहंकारु समालविउ ।
को तुहुं किं नामु किं कज्जि आगमणु किउ ॥ २ ॥
तो वुच्चइ माणेसरजक्खें महु आएसु दिन्नु सहसक्खें ।

१ C adds इय भविसत्तकहाए पयडियवम्मत्थकामजोकखाए इहधणवालकयाए पंचमिफलवण्णणाए कमलसिरिखुनिवयणनिस्सीकरणं णाम अट्टमो संधी परिच्छेओ ।

अक्खरपंति जेण चिरु दाविय जेण तुम्ह संपय दरिसाविय ।
 तेण पुव्वसंबंधं पेसिउ साहम्मियंवच्छल्लु पयासिउ ।
 निदावसरु तुम्ह नउ भंजिउ हउं करि लेवि पयत्तं तज्जिउ ।
 एहु महु मित्तु अन्नजम्मंतरि अच्छइ पडिउ गरुयदुत्तंतरि ।
 होसइ जइ विथाउ परिओसहो तोवि असमत्थु गमणि सहएसहो ।
 बहुधणसहिउ समुज्जलमाणि पइं निव्वउ नियदिव्वविमाणि ।
 तं वीसरिउ तोवि महु चित्तहो गउ इत्तडउ कालु असरंतहो ।
 एव्वहिं तउ पुज्जंति मणोरह द्दुअ सिरि साणुराय जणवल्लह ।
 यत्ता । चड्ढ दिव्वविमाणि नयरहो लेवि असंखु धणु ।
 तं गयउरु जाहि पिक्खहि सुहिबंधवसयणु ॥ ३ ॥
 एउ चित्तिवि नियमणि परिओसिं सुमरिउ दिव्वविमाणु महेसिं ।
 आयउ धगधगंतु गयणंगणि सुअणिं दिट्ठु जिणालयपंगणि ।
 सोहइ रणझणंतु किंकिणिरउ धवधवंतु धग्घरयमहारउ ।
 चउदुवारचउपुरयपइन्नउ चउसुमत्तवारणयरवन्नउं ।
 जालगवक्खपक्खपडियक्खहिं विविहविचित्तरुवरइदक्खहिं ।
 नं नियमणिमउहकयभेयहिं तंज्जइ तरुणतरणितरुतेयहिं ।
 जं केणवि न खलिज्जइ धेयहो गयणि पवणसंगहपरिछेयहो ।
 जं नियकिरणहिं तिमिरु विहंडइ जं निविसिं भुवणंतरु हिंडइ ।
 यत्ता । तं तुंगतवंगु पिक्खवि पंगणि जिणवरहो ।
 रोमंचिउ अंगु हियवइ फिट्ठ भंति नरहो ॥ ४ ॥
 तं पिक्खंतु मुअइ मइविंभउ अत्थि किंपि सुहकम्महो संभउ ।
 सच्चउ संविहाणुफलु दीसइ लइ मंछुडु सुहिसंगसु होसइ ।
 पभणिउं साहिलासु जइ एहउ तो तं करि पडिवन्नियनेहउ ।
 एम तेहिं जंपिवि पियवयणइं पुरवरसंगहियइं बहुरयणइं ।
 तमरयरेणुविणासणसीलइं रिद्धिविद्धिसुहसंगमलीलइं ।
 दिव्वाहरणसारसुपसत्थइं मणिकडयइं देवंगइं वत्थइं ।
 नायमुहमणिपसुहवरिट्ठइं मणि चित्तिथइं विमाणि बइट्ठइं ।
 वरपल्लंकासिज्ज संचारिवि चंदप्पहु जिणवरु जयकारिवि ।
 खयरिं भविसयत्तु सइं पेसिउ मउअतूलिपल्लंकि निवेसिउ ।

घत्ता । तो चिंतियमित्तु विविहकिरणमणिवेयडिउ ।

उप्पमिउं विमाणु फरहरंतु गयणहो चडिउ ॥ ५ ॥

चडिउ विमाणु गयणि मणिजोएं जहिं सा तहो जणेरि सहं सोएं ।

अच्छइ मरणपइज्जइं संठिय मुणिवरवयणाएसपरिद्विय ।

दियहइं तीस गयइं चिंतंतिए अणुदिणु पुत्तागमणु सरंतिए ।

आइय सियपंचमि वइसाहहो दरिसियपुज्जमहिम जिणनाहहो ।

सुव्वयकमलमहासिरि संतिउ रयणि गमंति बेवि जग्गंतिउ ।

छुडु छुडु तइयउ पहरु समायउ कमलइं छडिउ मणि उम्माहउ ।

दुहु वल्लहविओइ अवहारिउ परलोयहो दिहु चित्तु समारिउ ।

मंडलिय मुणिवयणहो माहपिं खोहिय सुव्वयावि सवियपिं ।

एत्तहिं मुणिवरवयणु न चुक्कइ एत्तहिं खलु अवसाणहो दुक्कइ ।

एहइं विसमकालि संपत्तइ सुहिसयणहं रणरणइं महंतए ।

तो उज्जोउ करंतु नहंगणि झत्ति विमाणु पडिउ घरपंगणि ।

घत्ता । तं पिक्खिवि तित्थु नट्ट लोय विंभयभरिय ।

पंकयसिरि सावि जिणु सुमरंति समोसरिय ॥ ६ ॥

घरपंगणि पंकयसिरि धावइ अज्जिय जिणवयणइं परिभावइ ।

भविसयत्तु धणु घरि संपेसइ माणिभहु पियवयणइं भासइ ।

सुव्वय विहिंमि जाम नवकारिय तो सविलक्खइं सन्न समारिय ।

हलि हलि कमलि कमलि किं धावहि पुत्तहो वयणु काइं न विहावहि ।

तं निसुणिवि रहसेण पधाइय हरिसि निययसरीरि न माइय ।

सरहसु दिनु सणेहालिंगणु निवडिवि कम कमलहि थिउ नंदणु ।

मुहदंसणु अलहंतइं नयणइं अंसु सुआइयाइं जिह रयणइं ।

लेवि सहत्थि सइं उट्ठाविउ नयणहिं मुहदंसणसुहु पाविउ ।

किर आसीस देइ सुहवरिसिं ताम निरुद्धवाय अइहरिसिं ।

उच्चल्लिवि मुहकमलु निउंजइ सन्नइं पवरासीस पउंजइ ।

निम्मच्छणउं करिवि नियपुत्तहिं वहइ खीरु चउवीसहिं सुत्तहिं ।

सुहमंगलजलकुंभ सम्बारिय दहिदुव्वक्खय सिरि संचारिय ।

चंदणवंदणाइं मंगलइ एम सइंमि कीयइं सुमहल्लइं ।

भविसिं माणिभहु संभालिउ बहुपरिमलकुसुमहिं ओमालिउ ।

घत्ता । संपेसिवि जक्खु भवणि वियणु एकंतु किउ ।

सुहु कुसल भणंतु भविसु जणेरिहि पुरउ थिउ ॥ ७ ॥

तो आसीस देवि पियवायए अक्खिउ कुसलु सवित्थरु मायए ।

अज्जु कुसलु बहुसोक्खहं साइउ जं तुहुं महु घरपंगणि आयउ ।

तं चिंतविउ आसि तउ अंगहो जं निवडउ दुज्जणहो दुसंगहो ।

महुंमि सरीरि जीउ सविसेसिं रक्खिउ सुणिवरवयणाएसिं ।

अन्नमि तउ विओइ संजमनिहि सुअपंचमि मइं लइय महाविहि ।

जंपइ भविसयत्तु परिपुंगलु होसइ रिद्धिविद्धिसुहमंगलु ।

पुच्छइ निहुअसमासपडायउ बंधुयत्तु किं इत्थु परायउ ।

अक्खइ जणणि तासु सव्वायहो वट्ठइ मासु इक्कु घरि आयहो ।

तेणवि अतुलु महाघणु आणिउ राए पउरसहिउ सम्माणिउं ।

घत्ता । अण्णमि जणि घोसु सुम्मइं आणिय तेण तिय ।

तहि वन्नइं लोउ कावि अणोवमरूवसिय ॥ ८ ॥

अण्णवि जणि अच्चरिउ पंयपइ नवि केणवि समाणु सा जंपइ ।

नउ विहसइ नउ तणु सिंगारइ नउ लोयणहं अंसु विणिवारइ ।

अच्छइ पडिय गरुयउव्वेवइ जणु संदेहु करइ जीवेव्वइ ।

तहविहु तह विवाहु आरंभिउ तेण सयलु पुरुलोउ वियंभिउ ।

सुहमंगलजण जणियायल्लहो आयरु अज्जु अत्थि तहु तिल्लहो ।

तो पच्छन्नपवित्ति समारिवि निययजणेरि समासइ वारिवि ।

अप्पुणु गउ राउलहो तुरंतउ पाहुहु रयणकिरणदिप्पंतउ ।

नेवि समप्पिउ नरवरनाहहो पियसुंदरि महएवि सणाहहो ।

तेणवि सो सविसेसिं जोइउ रयणनिहाणु जेम अवलोइउ ।

पभणिउं साहिलासु किं किज्जउ भणइं कुमारु विणयवयणिज्जउ ।

देव इत्थु तउ नयरि न एणवि महु संबंधु अत्थि सहु केणवि ।

सो पिक्खिउव्वउ पइं मज्झत्थिं जोइवि गुणदोसइं परमत्थि ।

घत्ता । तो जंपइ राउ एत्थियमिन्ति किं गहणु ।

तउ मग्गिउ देमि अन्नवि नीसंदेहु भणु ॥ ९ ॥

तो जाणिवि नरिंदु सुपसाइउ पुणरवि भणइं कमलसिरिजायउ ।

जइ पहु महु पंसाउं अणुवल्लहि तो पइ सारवारु मोकल्लहि ।

तं निसुणेवि तुरिउ साणंदिं तज्जिय नियपडिहार नरिंदि ।

एयहो नरहो विणयनयवंतहो न करिब्वउ निरोहु पइसंतहो ।
तक्खणि गउ कुमारु पणवेप्पिणु अच्छिउ तणु पच्छन्नु करेप्पिणु ।
मामहु मंदिरि जणु संभासिवि पणविवि किउ संकेउ समासिवि ।
जणणिण वुत्तु पुत्तु दिहिगारउ तुह पिउहरहो आउ हुक्कारउ ।
आणिय जा कुमारि बधुयत्तें तहो तिल्लायरु अज्जु पैयत्तें ।
किं तहिं जामि किं त नउ गम्मइं तो विहसंतु भणइं सुंदरमइ ।

घत्ता । तउ अक्खमि माए वट्ठइ इत्थु महल्लह ।

रक्खेव्वउ गुज्झु जाम पईसमि रायसह ॥ १० ॥

तं निसुणेवि जणणि आहल्लिय परिपुच्छइ हरिसंसुजलोल्लिय ।
मइं सहु पुत्त गुज्झु नउ किज्जइ जं वित्तउ तं सव्वु कहिज्जइ ।
भणइं कुमारु वयणि दिट्ठु होज्जहो मं बाहिरि जणि घोसु करिज्जहो ।
एह कुमारि लोइ जा सुम्मइ जाहि विचित्तरुवि जणु धुम्मइ ।
ताहिं विवाहु जाहिं आरंभिउ जाहिं कज्जि पुरुपउरु वियंभिउ ।
सा महु घरिणि तुम्ह वहुआरिय एण खलेण हरिवि संचारिय ।
जं पइं वुत्तु आसि विज्जासिं तं जि एण सच्चविउ हयासिं ।
चिरु हउं घल्लिउ एण वणंतरि दुसहसीहसहूलभयंकरि ।
जहिं माणुसु सुविणे वि न दीसइ जहिं धीरहं मि चित्तु भय भीसइ ।

घत्ता । जहिं धूमंधारि सूरु न दीसइ नवि गयणु ।

तहिं असरणि रत्ति मइं संभरिउ तुम्ह वयणु ॥ ११ ॥

तहिं वणगहणि बहलतरुतंडवि गमिय रयणि अइमुत्तयमंडवि ।
पसरि पइट्ठु गहिरु गिरिकंदरु तं लंघिवि दिट्ठउ वरपुरवरु ।
मढविहारदेहुरहिं रवन्नउं बहुधणकणयरिद्विसंपुन्नउं ।
तहिं पइसरमि जाम भयवज्जिउ सुन्नउं तंपि गामु जणवज्जिउ ।
हिंडिउ तंपि सगेहु सराउलु वरतोरणतवंगतुंगाउलु ।
मणपरिओसकोसदरिसावणु पायडपउरभंडभरियावणु ।
तहिं धवलामलकेवलवाहहो दिट्ठु भवणु चंदप्पहनाहहो ।
तहिं थुइ करिवि जाम खणु अच्छमि ताम वरक्खरपंति नियच्छमि ।
सा उद्देसइं सुहिकन्नंतरि पुव्ववासि पंचमइं घरंतरि ।
अच्छइ वरकुमारि सुवियक्खण सा करि घरहि गंपि सुहलक्खण ।

घत्ता । गउ तेण पहेण तं वरमंदिरु पंचमउ ।

आरुडु तुरंतु मणहरु सव्वु सुवन्नमउ ॥ १२ ॥

तित्थु कुमारि एह मइं दिट्ठी सुहलक्खणगुणरूववरिट्ठी ।

आयएं सविणयाएसविसिट्ठउ नियकुलु नाउं थाउं महु सिट्ठउ ।

जिम पुरु निसियरेण उज्जाडिउ जिम परियणु असेसु विव्भाडिउ ।

मज्झु कुमारि एह अवइत्ती नवि पडिवन्निय मइंमि अदिन्नी ।

आइउ असणिवेउ मणि स्वारिउ पट्ठणु सयलु जेण संघारिउ ।

तेणवि मइं समाणु पिउ जंपिउ सहु कन्नइं वरनयरु समप्पिउ ।

किउ विवाहु महु तेण सहाएं बारहवरिस थियइं अणुराएं ।

पुणु तं मुएवि विउलतरुतंडवि संचिउ वहिवि दव्वु लयमंडवि ।

घत्ता । तहिं वियणि अरणिण नियकुलमग्गि अहिट्ठियइं ।

जिणधम्मरयाइं विणिणवि दियहं केवि ठियइं ॥ १३ ॥

तहिं जि सोवि बधुयत्तु परायउ हिंडिवि निद्वणु निव्ववसायउ ।

बहु निंदिउ गरहिउ अप्पाणउं मइंमि खमिउं अवराहु चिराणउं ।

पुणरवि छिहु लहेविणु धाइउ तं धणु धणिय हरेविणु आयउ ।

थिउ हउं तहिं जि वणंतरि छंडिउ पुणरवि तं जि पएसहिं हिंडिउ ।

तं जि नयरु पुणरवि परिसक्किउ थिउ जिणहरि अहिमाणकलंकिउ ।

सुमरिउ माणिभइजक्खेंदें तहु आढत्तु आसि चिरु इंदें ।

सरिवि पुव्वजम्मंतरकारणु साहम्मियवच्छल्लवियारणु ।

तेण सुमित्तत्तणु मणि भाविवि आणिउं इत्थु विमाणि चडाविवि ।

घत्ता । तं सुणिवि जणेरि सिरि करपल्लव धरिवि थिय ।

समसज्झसि हूअ नाइं विणिम्मिय कट्टमिय ॥ १४ ॥

दुक्खु दुक्खु नियमणि संजोइउ पुणु पुणु पुत्तहो वयणु पलोइउ ।

हा तहिं कालि पुत्त मइं वुत्तउ गमणु न एण समाणु न जुत्तउ ।

हा पाविट्ठिं जन्न विणासिउ मंछुडु कुलदेविए आसासिउ ।

हा किम वणि हिंडिउ असहायउ महु पुत्त अज्जु पुणु जायउ ।

हा गिरिकंदरि केम पइट्ठउ हा सुन्नउं पुरु भमिउं अणिट्ठउ ।

हा पुरु सयलु जेण संघारिउ कह न तेण निसियरिण वियारिउ ।

हा सुन्नंगणि होइ उवइउ परिभमंति निसियरिउ रउइउ ।

हा पर बंधुयत्तु महु सज्जण जेण पुत्त तउ न किउ विमदणु ।
ताहिवि साहु साहु कुलवहुअहिं सीलचरित्तगुणंतरनिहुअहिं ।
जा एवडु कज्जु थिउ झंपिवि पइहरि दुव्वावरणु वियप्पिवि ।
नयरिलोउ पर सुक्खइं माणइं खलहं पवंचु माइ को जाणइं ।
एम करेवि सुइरु कूवारउ पुणु पुणु सिरु चुंविउ सयवारउ ।
भविसयत्तु विहसिवि उल्लावइ अम्मि गहिल्ली हूई नावइ ।

घत्ता । सिंगारहि सोह मइलहि माणु समच्छरहो ।

लइ पाणिउं देहि परिहवदुक्खपरंपरहं ॥ १५ ॥

एम भणिवि परिओसियगत्तिं दरिसिउ जणणिहिं पुलउ वहंतिं ।
आणिउं जं तहो नयरहो होतउ वत्थाहरणु रयणुपजलंतउ ।
जं नउ चडइ अंगि सामन्नहो अह कुरुजंगले वि नउ अन्नहो ।
जं कयकोऊहलु अमरिंद वि जं सोहगगरासि जणविंदि वि ।
तं दक्खविउ जणणि आणंदिवि उहयकरिहिं पयजुवलउ वंदिवि ।
पहिरि माइ इउ तुज्जु जि जोगगउ सयणविंदि पयडावियभोगगउ ।
तं पिक्खेवि जाउ सुहसंगउ कुंकुमेण उव्वट्टिअअंगउ ।
पुणु वि जक्खकइमिण पसाहिउ तिलउ समारिवि दप्पणु चाहिउ ।
अहरइं दिनु मलिवि अलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।

घत्ता । नियपुत्तविट्ठत्तु पिक्खिवि अतुलु महाविहउ ।

वट्ठिउ सिंगारु पइपरिहउ परिहरिवि गउ ॥ १६ ॥

कमलइं पुत्तपयावफुरंतिण लइउ दिव्वु आहरणु तुरंतिण ।
बडु कडिल्लि अलक्खियनामउ उप्परि पीडिउं रसणादामउ ।
मुक्कउ किंकिणीउ नउ संकिउ भरिवि रयणकंचुवउ तडक्किउ ।
मुद्धमरालजुयलि किउ छन्नउं कंबु कंठकंदलिए रवन्नउं ।
पीणघणत्थणमंडल हारिं सिरु घम्मिल्लकुसुमपवभारिं ।
कन्नहिं कुंडलाइं आइद्धइं उप्परि वेढियाइं पहचिंधइं ।
पूरिउ रयणचूडु मणिवलयहो दिन्नइं केऊरइं बाहुलयहो ।
अंगुलीउ मणिमुज्जावत्तउ वीसहिं अंगुलीहिं पक्खित्तउ ।
पय मैणिवद्वय नेउरजुवलउ सुहसंजवियमहुररवमुहलउ ।
जंघाजुयलि रयणपज्जत्तउ कडियलि रसण कणयकडिसुत्तउ ।

मुहि मणिचूडहो कंकणजुयलउ सोहिउ अद्धहारि वच्छयलउ ।
 एमाहरणु लेवि सविसेसिं थिय नंदणहो नियडि परिओसिं ।
 घत्ता । पिकखेविणु ताहि अंगइं मयणुक्कोवणइं ।
 रंइलद्धरसाइं थिउ विणिवारिवि लोयणइं ॥ १७ ॥
 नज्जइ पुणुवि ताहि सुहियंतरु अज्जवि एउ कज्जु दुत्तरतरु ।
 वरतियविहउ जइवि अम्हारउ तो वच्चइ पवंचु वड्डारउ ।
 एवहिं एउ पउरु दरिसेविणु लेव्वउ रायंगणि पइसेविणु ।
 जाहि ताहिं दरिसहि सुहिंसंगउ सहं दुज्जणहं चविज्जहि चंगउ ।
 इह लइ नायमुह दिहिगारी ताहि समप्पहि पाणपियारी ।
 तो संचल्लि करिवि दिहि देहहो गय मल्हंति महासइ गेहहो ।
 नायरजणमण संखोहंती थियमंथरचिरलील वहंती ।
 दिव्वाहरणविहूसियदेही किं सा होइ न होइ व जेही ।
 विज्जुलकंति समुज्जलदित्ती निययजायववसायसइत्ती ।
 आयल्लउ जणंति पइपरियणि झत्ति पइट्ट सवत्तिहिं पंगणि ।
 घत्ता । तरलावियनित्त सारभूअ वरजुवइजणि ।
 पिकखेविणु पत्ति धणवइ विंभिउ निययमणि ॥ १८ ॥
 कंतिहिं तणिय कंति पिकखंतहो माणु मरट्टु गलिउ वरइत्तहो ।
 चिरविलसियइं विचित्तपयारइं सुमरिवि नेहनिरंतरसारइं ।
 पिकिखवि तहिं लावन्नु विसेसिं खुहिय सवत्ति समुज्जलवेसिं ।
 उवलक्खिउ चित्तंतरि भंतिए आयउ भविष्यत्तु विणु भंतिए ।
 एहाहरणसोह सिंगारहो दीसइ कुरुजंगलिवि न अन्नहो ।
 अन्नवि वयणु सुट्टु सुपसत्थउ मंछुडु सोवि जाउ सकलत्तउ ।
 एउ चिंतंतिहिं माणु कलंकिउ तं पिकिखवि परिवारु वि आसंकिउ ।
 पुणु धणवइहिं वयणु अवलोइउ पुणुवि सवत्तिहिं समुहं पलोइउ ।
 घत्ता । मणि संक पइट्ट मइलिउ चित्तु सदुल्ललिउ ।
 हुअ सामलछाय दाइयजणहो गव्वु गलिउ ॥ १९ ॥
 दिनु सरूवइं उच्चु वरासणु किउ धणवइण कुडिलसंभासणु ।
 जइवि सवत्ति समिडु न रूवइ तो निरु नीसंदेहु न मुचइ ।
 कमलइं न किउ वयणु अवलेविं पइउ कडक्खु पक्खु विकखेविं ।
 वुत्तु सरूव विवज्जियसंकउ दरिसहिं कुलवड्डयहिं मुहपंकउ ।

भणइं सवत्ति काइं तहो दीसइ नउ आलवणुं करइ नउ वियसइ ।
 सा केणवि माणुसिण न कुप्पइ जइ परचारु लहइ तह जंपइ ।
 तं निसुणेवि वयणु विहसंती बहुअहिं समुहं चलिय मल्हंती ।
 ताएं जि दूरहो जि परियाणिय दिच्चाहरणविसेसिं जाणिय ।
 उट्ठिय समुहं करिवि पणवाइउ पुच्छिय तुहु पुत्तु किं आयउ ।
 घत्ता । परिहासइं ताहिं करिवि सन्न हियवउ भरिउ ।

पुणु बालिवि दिट्ठि बद्धसुट्ठि पच्छन्नु किउ ॥ २० ॥
 तं निसुणिवि जुवईयणु हल्लिउ किउ विंभउ अवरुप्परु बोल्लिउ ।
 भणइं सरुव एउ तउ सिद्धउ जं किउ वयणु पणामसमिद्धउ ।
 जंपइ कावि अयाणियकरणिं तोसिय बहु अनवल्लाहरणिं ।
 अन्नइं वुत्तु जाउ निरु चंगउ जं परिओसिउ बहुअहिं अंगउ ।
 अन्न भणइं उच्छविण बहुत्तिं आयरु तिल्लि करहु समुहुत्तिं ।
 अन्नहिं समुहु समासिउ मुद्धइ किं किज्जइ विग्गोवउ सुद्धइ ।
 ताइंवि पंगुरणहो अब्भंतरि लाइउ तिल्लु हसिवि चित्तंतरि ।
 अन्निं तहिं पंगुरणु विवत्तिउ दिट्ठउ चिरु कररुहवणपंतिउ ।
 अन्नइं अहरउ नयणकडक्खिउ अन्निवि हसिवि अन्नहो अक्खिउ ।
 अन्नइं वुत्तु निहालिवि अंगउ आयहो कहिंमि तिल्लु चिरु लग्गउ ।

घत्ता । मुहि अंचलु देवि हसइ समुब्भडु तरुणियणु ।
 लइ लायहो तिल्लु बालहिं उब्भंखरिउ तणु ॥ २१ ॥
 अन्न भणइं मं हसइ वराई मं कुण मच्चइ सुत्त वराई ।
 अन्न भणइं नियकज्जविहुल्ली विणु सुत्तिं किय गलि कंचुल्ली ।
 अन्न भणइ मं करह विहासइं को जाणइं विएसपरिहासइं ।
 मंछुडु तहिं दीवंतरनारिहु सव्वहु एहावत्थकुमारिहु ।
 अन्न भणइं पच्छन्न समारहु उब्भडवयणवासु अवहारहु ।
 तं निसुणेवि बहुग्गुणसुअहिं किउ पच्छन्नु महंतरजुवइहिं ।
 लाइउ तिल्लु सुमंगलसहिं बहु संघट्ट जुवइ आणादिं ।
 गय कमलसिरि पासि नियपुत्तहो कहिउ सव्वु अणुराइयचित्तहो ।
 एत्थंतरि नयविणयनिउत्तहो चित्तंतहु धणवइवणिउत्तहो ।

घत्ता । सुवियप्पनिरोहि मणु संवरणायारि थिउ ।
नवकारिवि नाहु नवमउं संधिप्रवेसु किउं ॥ २२ ॥

नवमः सन्धिः

रायंगणि गंपि पयडिवि दुट्टहो दुच्चरिउ ।
तं निसुणहु जेम भविसयत्ति जसु वित्थरिउ ।
दाइयदुप्पवंचु आयन्निवि माणकसायसल्लु मणि मन्निवि ।
हरियत्तहो संकेउ समासिवि कमलदलच्छि लच्छि संवासिवि ।
निययजणेरिवयण संपेसिवि पुव्वावरसंकेउ गवेसिवि ।
बहु नवल्ल पाहुडइं समारिवि चंदप्पहु जिणवरु जयकारिवि ।
निग्गउ वणिवरिंदु पहुवारहो भडथडनिवहविसमसंचारहो ।
जहिं गय गुलुगुलेति पिहु जंगम हिलिहिलंति तुक्खार तुरंगम ।
जहिं मंडलियसक्कसामंतहं निवडइ कणयदंडु पइसंतहं ।
गलइ माणु अहिमाणु न पुज्जइ नियसच्छंदलील नउ जुज्जइ ।
जहिं अब्भोदजट्टजालंधर मारुअटक्ककीरखसवब्बर ।
मरुवेयंगकुंगवेराडवि गुज्जरगोडलाडकन्नाडवि ।
इयएमाइ अउव्व वसुंधर अवसरु पडिवालंति महानर ।

घत्ता । सामंतसएहिं जं सेविज्जइ रत्तिदिणु ।

तं रायदुवारु पिक्खिवि कासु न खुहइ मणु ॥ १ ॥
तं भडथडवमालु आसंधिवि तिन्निवि सीहवार गउ लंधिवि ।
दिट्ठु नरिंदत्थाणु दुसंचरु सावलेवनरनिवहनिरंतरु ।
नरवइ सव्वावसरपरिट्ठिउ दिट्ठु कणयसिंहासणि संठिउ ।
परिमिउं निविडतिविहपरिवारिं जहिं ओसासु वि नउ सिंगारिं ।
तं अत्थाणु अलीढइं लंधिउ पुणु पहुपायमूलु आसंधिउ ।
करिवि पणाउ पणयसिरकमलिं पाहुडु पुरउ समप्पिउ अमलिं ।
किउ सम्माणदाणु संभासणु सइं राएं देवाविउ आसणु ।
चामरगाहिणीउ अवलोइउ पहुपरिवारु सयलु आमोइउ ।

घत्ता । तो भणइं नरिंदु करहि वयणु संखेवगउ ।

सो आणमि इत्थु जेण समउ संबंधु तउ ॥ २ ॥

१ C adds इय भविसत्तकहाए पयडिइयम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमीफलवणणाए भविसत्तहत्थिणापुरप्पवेसो णाम णवमो सन्धी परिच्छेओ सम्मत्तो ॥

तो करकमलकयंजलि हत्थें पहु विन्नविउ विणयसुकयत्थें ।
 पुरपउरालंकारनियत्तें धणवइ कुक्कोवहो सिउ पुत्तें ।
 तं निसुणेविणु वयणुं कुमारहो लहु आएसु दिनु पडिहारहो ।
 पहुआएसिं सोवि पधाइउ धणवइ पुत्तसहिउ निजझाइउ ।
 आवहु पउरु लएविणु सारउ राउलि अत्थि तुम्ह हक्कारउ ।
 वाइउ कोवि आउ सुनिबद्धउ तहु तुम्हहं समाणु संबंधउ ।
 पभणइं रायसिट्ठि अविसन्नउं अम्हहं निरु विवाहु आसन्नउं ।
 राउलि पउरकम्म संखेव्वउ वित्तइ पाणिग्गहणि करिव्वउ ।
 तिं वयणिं विणियत्तु अखेइउ वयणु गंपि नरवइहिं निवेइउ ।
 सिट्ठि विवाहारंभि समाउलु न सरइ खणु वि सरंतहो राउलु ।

घत्ता । तो वयणु फुरंतु भविसयत्तु विन्नवइ पहु ।

पइसंतहो इत्थु फुसमि विवाहारंसु तहु ॥ ३ ॥
 तं निसुणेवि चमक्किउ राणउं पहु आएसु सकक्खडमाणउं ।
 पेसिउ कुरुडु समच्छरु दूवउ सोवि ताहं आसन्नीहूवउ ।
 धणवइ सयलु कज्जु आमिल्लहो सहं पउरिं राउलि संचल्लहो ।
 तं निसुणेवि सिट्ठिं आहल्लिउ कक्खडवयणवियप्पि सल्लिउ ।
 सम्माणिवि दूवउ बइसारिउ अप्पुणु वंधुयत्तु ओसारिउ ।
 दीसइ कारणु किंपि असारउ अइकक्खडु राउलि हक्कारउ ।
 जइ परएसि किंपि किउ कुच्छिउ तो कहि करहं कज्जु को णच्छिउ ।
 पइसिवि राउलि समउ सहायहो पहु परिओसहुं लग्गिवि पायहो ।

घत्ता । फुडु कारणु किंपि महु नियमणि उप्पन्नु भउ ।

एहइं दूएण नउ हक्कारिउ कहिंमि हउं ॥ ४ ॥
 तं निसुणिवि परिचित्तइ दाइउ पंचहं सयहं मज्झि को वाइउ ।
 जंपइ मम्मच्छेय सहं राएं कवणु गहणु महु तेण वराएं ।
 दुक्कमि तेण समउ इक्कंतरु इउ चिंतंत दिनु पडिउत्तरु ।
 चंगउ वयणु तुम्ह परिपुच्छिउ मइं परएसि काइं किउ कुच्छिउ ।
 घरि अप्पणइं ताम कलि किज्जइ पच्छइ पुणि राउलि पइसिज्जइ ।
 पंचहिं सयहिं समउ जंपंतउ तेण समाणु गेणंति विदत्तउ ।
 कोवि राउलि पइहु पहु रंजिवि वंछइ तं सम्माणु विहंजिवि ।

जइ तं ताहं विहंजिवि दिज्जइ तोवि राउलि वि नाहि पइसिज्जइ ।
 कवणु गहणु किर एहिं वरायहिं काउरिसहं अइट्ठपडिवायहिं ।
 भंजिवि पंचसयहिं जो पम्मुहुं पइसिवि राउलि करहं परम्मुहुं ।
 घल्लिवि पंच वि सय दंडावहु जो जंपइ तहो सिरु खंडावहु ।

घत्ता । तो भणइं पुरेसु वट्ठइ ताम एउ करहु ।

रायंगणि गंपि पिसुणहो पिसुणत्तणु हरहो ॥ ५ ॥

तो नंदणपवंचमोहियमइ सयलु पवरु मेलावइ धणवइ ।
 गउ राउलहो गरुयसंखोहिं अमुणियकज्जाकज्जविबोहिं ।
 सहुं पुत्ति पट्ठपुरउ परिट्ठिउ साहंकारु वि सारु अणिट्ठिउ ।
 थिउ नरवइ आवेसु धरेविणु भविसयत्तु पच्छन्नु करेविणु ।
 वणिवरु पणयसगगिरु जंपइ आसंघइ राउलइ समप्पइ ।
 जइ अवराहु तोवि नउ जुज्जइ जइ सुहि तो एहउ किं किज्जइ ।
 कज्जारंभि मणोरहवंतए किज्जइ विग्गु पिसुणि पवहंतए ।
 विहसिवि बंधुयत्तु पडिवक्कइ अम्ह रिद्धि जो सहिवि न सक्कइ ।
 सो पच्चक्खु पुरउ बइसारहि सुदिढवयणसंकडि पइसारहि ।
 किउ पेसुन्नु जेण भयभीसिं अंतरु तुलमि अज्जु तहो सीसिं ।

घत्ता । हुंकारु सुएवि भविसु परिट्ठिउ तहो समुहुं ।

इहु सो पडिवक्खु करहि वयणु जइ अत्थि मुहुं ॥ ६ ॥

तो हुंकारु करेवि सुनिव्वरु जोवइ समुहु जाम बहुमच्छरु ।
 ताम्व कुमारहो वयणु नियच्छिउ झत्ति विलीणु लिहिवि नं पुच्छिउ ।
 लज्जइ समुहुं निएवि न सक्किउ नियदुच्चरियइ माणकलंकिउ ।
 नउ पडिवयणु करइ नउ पणवइ मउलियवयणकमलु थिउ धणवइ ।
 राएं पंच वि सय हक्कारिय कोक्खिवि नियडि पुरउ बइसारिय ।
 तेहिंवि भविसयत्तु अवलोइवि लज्जइ समुहुं न सक्किउ जोइवि ।
 पच्चारिय सयलवि भूवालं अहो किं तुम्हि गिलिय कलिकालं ।
 मुहि सरलहं अब्भंतरि घोरहं दीसइ तुम्ह चरिउ जं चोरहं ।
 पट्ठवयणिं अणिओयणिउत्तहं पासेइउ सरीरु वणिउत्तहं ।

घत्ता । हुइ छायाभंगि थोरपलंबुब्भियमुइण ।

पियवयणु चवेवि मं भीसिवि धणवइसुइण ॥ ७ ॥

देव देव एयहं अविहायहं न करिव्वउ अवराहु वरायहं ।

जामहिं पहु अवहिणं परिसकइ तामहिं भिच्चु धरेवि न सकइ ।
तो पुच्छिय पियवायणं राणं तेहिंमि कहिउ सयलु अणुराणं ।
पुरउ परिट्ठिय बिन्नि महंतर तेहिं निवेइय वाय निरंतर ।
अहो रायाहिराय परमेसर अम्हइं कुलि जाणिज्जहं वणिवर ।
सुअउ न सुणहं न दिट्ठउ देक्खहं किम एवडु वयणु तउ अक्खहं ।
जं किउ एण कम्मु अवियारिउ तं जणवइलज्जणउं निरारिउ ।
पियरितुल्लु जो बंधउ वुच्चइ सो किम्ब वणि वंचेविणु सुचइ ।
तहिंमि एहु पुन्नहिं न समत्तउ हुउ सकलत्तु महासियवंतउ ।

घत्ता । अम्हइंमि भवंत निज्जण निव्ववसाय हुअ ।

गय तं जि पएसु दुम्मण दुम्मरुएण धुअ ॥ ८ ॥
तं पियवयणु चवंतहो आयहो खमिउं एण बहुविणयसहायहो ।
णियसज्जणसमिद्धि दरिसाविय पंचवि सय भोयणु भुंजाविय ।
सम्माणिवि परिहाविय वत्थइं निययधणहो भरियइं वोहित्थइं ।
पुणरवि सअणु तहिं जि घल्लेविणु आयउ अतुल्लु महाधणु लेविणु ।
अह पहुपुरउ एउ किम्ब सीसइ छेयंतरि पेसुन्नउं होसइ ।
बिन्निवि तुहं मणोनयणाणंदण कमलाएविसरूवहि नंदण ।
होसइ तं जि तेम घरि तुम्हहं वज्जदंडु निवडेसइ अम्हहं ।
तं निसुणिवि विहसिउ नरनाहिं पियसुंदरिमहएविसणाहिं ।
बालउ वरविलयहिं अवलोइउ सव्वें पहुपरिवारिं जोइउ ।

घत्ता । आलिंणित लेवि राणं नेहनिरंतरिण ।

अद्दासणु दिन्नु पुव्वसणेहगुणंतरिण ॥ ९ ॥
पुणु पुणु पहु दरिसइ नियलोयहो अहो नवल्लु पडिवाइउ जोअहु ।
एहु सु धणवइपुत्तु महंतउ कमलहितणउं सुट्ठु गुणवंतउ ।
मइं कालंतरेण नउ नायउ अहो लोयणहो दिन्नु अणुरायउ ।
बालउ इत्थु एहु कीलंतउ चरियइं सुट्ठु सुहावउ होतउ ।
पोढविलासिणीहिं रुज्झंतउ एक्किक्कइं समाणु जुज्झंतउ ।
बहुसियहारतार तोडंतउ सुनियत्थइं वत्थइं मोडंतउ ।
सिंहासणसिहरोवरि थंतउ चुंबिज्जंतु कवोलइं खंतउ ।
वड्डिउ मामहं सालि असंगमु बहुकालहो संजाउ समागमु ।
एम्बहिं करमि तेम सविसेसणु जेम कयावि न होइ अदंसणु ।

तो पियसुंदरीहिं अवलोइवि थिय नियदुहियहिं वयणु पलोइवि ।
 घत्ता । तहिं काले सुमित्त राएं तासु परिट्ठविय ।
 सम्माणिवि लोय नियनियनिलयहं पट्ठविय ॥ १० ॥
 धणवइ बंधुअत्त रक्खाविय जणि गरुयावराह लक्खाविय ।
 मंदिरि कडयमुद्द संचारिय विहडप्फड सरूव ओसारिय ।
 भविसहो सयणविंदि दिहि दरिसिवि परमुच्छवि घणु हियइं पवरिसिवि ।
 राएं पडरुपमुहुं बोल्लाविउ तुह्महं एउ कज्जु संभाविउ ।
 एहु सिद्धि पुरपउरि महंतरि आयउ चोरु छुहिवि कक्खंतरि ।
 दिट्ठु तुह्मि धिट्ठत्तणु आयहो तंपि करेवि चडिउ परिच्छेयहो ।
 मंडिवि अंगु अतुल भयभीसहो दरिसिय विहिमि संवि नियसीसहो ।
 एवहिं थिय अवहेरि करेविणु जं किज्जइ तं भणह मिलेविणु ।
 घत्ता । तो भणिउं समूहु सिरु विहुणइं घुम्मइं चवइ ।
 अहो देखहो तुम्हि कम्महंतणिय विचित्तगइ ॥ ११ ॥
 तो कारण परिचिंतिवि भारिउ मइवंतेहिं समुहुं ओसारिउ ।
 करह वयणु समवायसमुच्चइ एहइं कालि काइं पहु वुच्चइ ।
 जंपइ कोवि पुराइयकम्महु अइयारिं पहु जाउ परम्महु ।
 भविसयत्तु अहिएं सम्माणिउं सिद्धिवि छायाभंगहो आणिउं ।
 कोवि भणइं अवियाणियत्तं अहु अजुत्तु कीयउ वधुयत्तं ।
 परिण विटत्तु हरेवि असारउ किम वुच्चइ धणु एहु महारउ ।
 अन्नं वुत्तु पडरमाहप्पें अईकम्महो किर काइं वियप्पें ।
 एवहिं वयणु किंपि तं वुच्चइ जेण सिद्धि सहं पुत्ति मुच्चइ ।
 घत्ता । परिचिंतिवि कज्जु एक्कायारु करेवि लहु ।
 पडिगाहिवि सिद्धि पुणु पउरिं विन्नत्तु पहु ॥ १२ ॥
 थाइवि पडरपमुहुं पडिजंपइ देव देव पउरिं विन्नप्पइ ।
 धणवइ कुरुजंगलि विपहाणउं तउ घरि सुट्ठु समुन्नयमाणउं ।
 सो अन्नायकारि जं वुच्चइ तं पउरहो न मणाउ वि रुच्चइ ।
 जइ अन्नाउ तासु मणि भावइ ता किं पुर पउरहो वि पहावइ ।
 एक्कु सरीरु विभैयहि हुत्तउ तिहिंमि ताहं सामहु विटत्तउ ।
 बंधुयत्तु चोरत्तणु पावइ जइ अन्नहो धणु लेविणु आवइ ।

भाइहुं पुणु अविहत्थु हरंतहं दाइयमच्छरु हियइ धरंतहं ।
निग्गहु तुद्धि ताहं न करिन्वउ परजीवावहारि जीवेन्वउ ।

घत्ता । परियाणिवि लेउ भविसयत्तु अप्पणउं धणु ।

आमिल्लहि सिट्ठि करउ पुत्तु पाणिग्गहणु ॥ १३ ॥

जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।

बइसहु भविसयत्तु बोल्लावहु अवरुप्परु संतोसु करावहु ।

तो संगिलिउ पउरु अप्पाहिवि धणवइ पुत्तसहिउ पडिगाहिवि ।

अहो अहो भविसयत्तु बहुमाणउं तुहु अम्हहं भूवालसमाणउं ।

बंधुयत्तु जं लेविणु आयउ तं धणु घरि संवरिअ विहायउ ।

जं वणग्गहणि खित्तु अणिओयहो तं अवराहु खमहिं पुरलोयहो ।

भणइं कुमारु कयंजलिहत्थउ महु नियजम्मु अज्जु सकयत्थउ ।

जं पुरलोएं वयणु कराविउ करहु किंपि जं मयरहो भाविउ ।

जे गय तहु सहाय ते पुच्छिवि पाणिग्गहणु करहु पडियच्छिवि ।

घत्ता । पुरु पुच्छइ तेवि करहु कज्जु जं जेम थिउ ।

तो तेहिं मिलेवि तज्जिवि दिहु संकेउ किउ ॥ १४ ॥

गुज्झाचरणसीलंसुनिउत्तहिं दिहु समवाउ करिवि वणिउत्तिहिं ।

सुअणत्तणगुणेण जं रक्खिउ तं पि अभउ मग्गेविणु अक्खिउ ।

अहो पुरपउरि केम साहारिउ अज्जवि एहु कज्जु निरु भारिउ ।

कहिं विवाहु कहिं सुहु वधुयत्तहो कहिं निव्वुइ समवाएं गोत्तहो ।

एह वरजुवइ थाइ जा सारी सा गेहिणि भविसत्तहो केरी ।

अहो परमेसरि माय महासइ नामग्गहणि ताहि दुहु नासइ ।

काइं न वुत्तु एण दुवियप्पें तोवि न चलिय सीलमाहप्पें ।

वुच्चइ तेही नारि पइव्वय हुअ पच्चक्ख महाजलदेवय ।

धयवहु भग्गु भरिवि दुव्वायहो हल्लोहलिउ चित्तु संघायहो ।

झल्लोज्झल्लिउ सलिलु रयणायरि सयलुवि जणु बुडुंतउ सायरि ।

ताहिं समासि एण साहारिउ जामहि बंधुयत्तु ओसारिउ ।

घत्ता । पणवंतइ लोइ जइ उवसमु न करंति सइ ।

तो बुडुइं आसि हुअ सव्वहं खयकालगइ ॥ १५ ॥

एहावत्थ जाय जणविंदहो वेलाउलि उत्तरिवि समुदहो ।

आएं अम्हि धरिवि निरु तज्जिय थिय कुलकित्तिकलंकहो लज्जिय ।

कहिंमि को वि काइंमि न पयासइ थिय भोयणु परिहरिवि महासइ ।
 अम्हइं दुक्खु दुक्खु तन्हाविय ओसहमित्तु गासु गिन्हावियं ।
 आपेविणु सुहिसयणहिं दक्खिय कन्नकुमारि भणिवि जणि अक्खिय ।
 पइसारिय घरि गरुयविहोएं थिय संघट्टु करिवि पइसोएं ।
 गंभीरत्तणेण नइ अक्खइ पइहरि कुलहो कलंकउ रक्खइ ।
 एवडुंतरेण जा अच्छइ सा जि एहु परिणेवइ वंछइ ।
 सयणिहिं तह विवाहु पारंभिउ एत्थंतरि एरिसउ वियंभिउ ।
 तिलमित्तुवि जइ अलियउ आयहो तो अम्हइं मिच्छित्तपरायहो ।
 निसुणेविणु वणिउत्तहो वयणइं थियइं कन्न झंपिवि सुहिसयणइं ।
 वड्डिउ गरुआवेसु नरिंदहो जोइउ समुहुं कुरुडभडविंदहो ।
 ओसारेवि बेवि दिहुबंधहो अणुहवंतु फलु दुन्नयरंधहो ।

घत्ता । गयउरु सविलक्खु अंभुजलोल्लियलोयणइं ।

सुहिसयणसएहिं घरि घरि कियइं अभोयणइं ॥ १६ ॥
 घरि घरि हट्टि हट्टि जणु जूरिउ भग्ग मडप्फरु हियइ विसूरिउ ।
 हा विहि जाउ सुट्टु विच्छायउ जं जम्महोवि न केणवि नायउ ।
 जो राउलि पुरपउरे महायउ तासु मलित्तु केम घरि आयउ ।
 जंपइ कोवि न एयहो अग्गे एउ सव्वु दुप्पुत्तहो सग्गे ।
 कोवि चवइ परिवड्डियखेरउ एउ पवंचु सरुवहिकेरउ ।
 भविसयत्तु बुल्लाविउ राएं सहं माणिं वड्डियअणुराएं ।
 करहि किंपि जं जुज्जइ आयहं दुन्नयदोसविडंबियकायहं ।
 तं निसुणेविणु वुत्तु कुमारिं इउ लज्जावणिज्जु अइयारिं ।
 अह अम्हहंमि एउ किं जुज्जइ जं इउ एवडुंतरु किज्जइ ।

घत्ता । असमंजसु कज्जु एहउ किंपि समावडइ ।

जं थोइलयंपि दुत्तरि दुप्पवंसि पडइ ॥ १७ ॥
 मणमलित्तु किं कासुवि भावइ अह पुव्वक्किउ कम्भु करावइ ।
 जामहिं कज्जु दुसंकडि आवइ तामहिं सुअणत्तणु न पहावइ ।
 दुक्करु कज्जाकज्जुवियारहं राउलु दप्पसाडु दुव्वारहं ।
 जं पट्टुपुरउ वियारि न भंजइ तं इहरत्ति परत्तिवि छिज्जइ ।

एवहिं महु सम्माणिं जुज्जइ निक्कउ पुरपरिवाडिए किज्जइ ।
जइवि तुम्ह पहुसत्तिए छज्जइ तोवि सुंदरु जं पुरु पडिवज्जइ ।
तउ सम्माणु जइवि मइं पाविउ पुरु अवराहि जइवि संभावित ।
तोवि मज्झु मणु एउ न माणइं नउ सोहइ विणु पउरहो आणइं ।
न लहमि सुद्धि देहजणिगारिय विमुहिं पउरि ज्जणणि वंधारिय ।
हसइ नरिंदु पलंबियसाडहं सुहियउ होइ पवंचु किराडहं ।
न चवहिं किंपि अणुज्जुअवित्तिहिं न चल्लहिं एउवि इक्कु विणु नित्तिहिं ।
घत्ता । सुणिवद्धनिओइ इहपरलोयविसुद्धमइ ।
धणवालवि होवि न करहिं खणुवि पमायमइ ॥ १८ ॥

दशमः सन्धिः ।

सइं चरहिं लएवि नरनाहिं पउरहो समउं ।
तं निसुणहु जेम सम्माणित धणवइतणउं ॥
पहुपसायपडिवन्ननिरंतरु सलहइ जाम नरिंदु महानरु ।
इत्थंतरि वरपुरिस्स पधाइंय पट्टणि चारु चरिवि संपाइय ।
पुच्छिय कहहु केम को अच्छइ पिसुणहं काइं कासु को पिच्छइ ।
काइं कासु दुच्चरित समप्पइ घरि पच्छु काइं को जंपइ ।
दुव्वाचारु काइं को माणइ अइसयवंतु काइं को जाणइं ।
तं निसुणेवि कोवि चरु बोल्लिउ पट्टणु सयलु देव आहल्लिउ ।
घरि घरि नियकम्मइं परिचत्तइं घरि घरि अंसुजलोल्लियनित्तइं ।
नयरु सबालविद्धु थिउ सियहरि अरुछइ मिलिउ थाणि सिरियाहरि ।
कयविक्कय सरोस विव्भाडिय आवणि आवणि मुह भमाडिय ।
कियइं देवमंदिरइं अपुज्जइं जायइं पुरवंदिणइं अणुज्जइं ।
जंपइ सयलु लोउ इक्कमुहु हाहाकारु करइ वंकइ मुहु ।
भणिवि निविट्ठु एकचउ किज्जइ विणु धणवइ न नयरि निवसिज्जइ ।
जइ अवराहु खमिउं नहु राएं तो नीसरहं समउ संघाएं ।
घत्ता । तं वयणु सुणेवि आएसिउ करणाहिवइ ।

कोक्काविवि लोय परिओसइ सच्छंदगइ ॥ १ ॥
 नरवइ पउरुपमुहुं मेलावइ करहु किंपि जं तुम्हहं भावइ ।
 भविसयत्तु सव्वइ अवगन्नइं पउरहोतणउं वयणु परिमन्नइं ।
 एवहिं एयहो संति समारहो सहुं सयणिहिंमि दिहि पइसारहो ।
 तं निसुणिवि पुरपमुहिं वुच्चइ देवसिद्धि सम्माणिवि मुच्चइ ।
 भविसयत्तु नियकुलि पइसारहो बंधुअत्तु बंधिवि नीसारहो ।
 सो खलु पावकम्मु मयमत्तउ कुलफंसणु दुव्वसणासत्तउ ।
 अहरइ जासु विणासियधम्महो सो अणुहवउ फलइं दुक्कम्महो ।
 तासु विडंवणाइं जं किज्जइ तेण पउरि कोवि न दूसिज्जइ ।
 जं पुणु धणवइ बंधण पावइ एउ देवपट्टणहो न भावइ ।

घत्ता । मिल्लेविणु सिद्धि पुज्जहि भविसयत्तु भवणि ।

नवि अन्नि देव दिहि संपज्जइ पउरयणि ॥ २ ॥
 जं विन्नत्तु पउरसंघाएं तं जि तेम पडिवज्जिउ राएं ।
 एत्थंतारि करमउलि करेप्पिणु भविसयत्तु विन्नवइ नवेप्पिणु ।
 अहो नरवइ नरिंदसयपरिमिय अहो पुरि पउरलोइ सुहकम्मिय ।
 अश्रुवि किंपि जाम्ब न विसप्पइ ताम्ब य तुम्ह पुरउ विन्नप्पइ ।
 तं नवि संविहाणु हयगीवहो जं संभवइ नाहिं जगि जीवहो ।
 अडसरीरु लोइ जो सज्जइ जहिं एरिसउ सोवि पडिवज्जइ ।
 तहिं अन्नहो किर को बीसासउ चंचलु नेहु पियम्मु असासउ ।
 एह कुमारि भणिवि जा उत्ती अम्हहं जइवि आसि कुलउत्ती ।
 मज्झि समुद्दहो जइवि न भुंजिय पंचहं सयहं जइवि मणि रंजिय ।
 जइवि कोवि गुणदोसु न नज्जइ तोवि नाहिं महु मणु पडिवज्जइ ।
 दुम्मइदोसविडंबियकायहो निवसिय तीस दिवस घरि आयहो ।
 कल्लइं जणु जंपणउं करेसइ कुलहं कलंकसंक वियरेसइ ।
 आणहुं ताम सावि सहमंडवि बोल्लावहो महल्ल तिय तंडवि ।
 करहु परिक्ख कावि जा जुज्जइ घरि संगहमि सीलि जइ पुज्जइ ।
 अह खंडियचारित्त पियम्महो तो अणुहवउ फलइं नियकम्महो ।

घत्ता । तो पउरयणेण भविसहो वयणालाव थुअ ।

अहो चंदहो जोन्ह किं मइलिज्जइ दूरि हुअ ॥ ३ ॥

तो राएं जयलच्छि विलासिणि पउरिं चंदलेह पियभासिणि ।

वेवि ताम परिचितियलक्खउ कज्जाकज्जवियारणदक्खउ ।
 विविहवियप्पसएहिंमि गूढउ कुडिलवयणु पडिवयणअमूढउ ।
 पुन्निमइंदरुंदमुहवंतउ .विण्णिवि विहिंमि ताउ आणत्तउ ।
 दीवंतरहो जुवइ जा आणिय जा खलवंधुयत्ति अवमाणिय ।
 ताहि गंपि मुहकमलु निरिक्खहो वयणिं वयणवियारु परिक्खहो ।
 विणएं इत्थु लएविणु आवहु चरियविसेसु पउरि संभावहु ।
 तं निसुणिवि जयलच्छिण वुच्चइ सरलसहावहं जइवि न रुच्चइ ।
 अम्हइं तोवि पवंचु करिक्खउ सोवि तुम्हि खलु हियइं धरिक्खउ ।
 विहसिवि हत्थुत्थुल्लिउ राएं विहसिउ तं जि पउरसंघाएं ।
 मलहंति विन्निवि संचल्लउ मयपरिमलगंजोल्लियगत्तउ ।
 कीलंतहं तं भवणु पईसिवि दिट्ठ जुवइपरियणु मं भीसिवि ।
 हे जुवाणजणमणविहारणि पुरु संदेहि चडिउ तउ कारणि ।
 मुहइ तुज्झु गउ छेयहो माणउं लइ जोयहि दप्पणु अप्पाणउं ।
 माणिणि माणि तरुणु कुसुमाउहु वलिवि न दिट्ठु कज्जु विवरामुहु ।
 बंधुअत्तु राएं सम्माणिउं भविसयत्तु जणि भग्गहो आणिउं ।
 जइवि तुज्झ चिरु आसि पियल्लउ परिहरि तोवि तासु आयल्लउ ।
 अह तउ पक्खवाउ तउ तंडवि तो करि वयणु गंपि सहमंडवि ।

घत्ता । तो पढमउं ताहिं सव्वंगइ रोमंचियइं ।

पुणु झसिवि गयाइं नाइं विसाएं खंचियइं ॥ ४ ॥
 तं निसुणिवि चिंतवइ महासइ माइ कज्जु विवरेरउ दीसइ ।
 अह एहउ जि किन्न संभावइ जं महु करइ तं जि जणु थावइ ।
 लइ पइसरमि पउरजणविंदहो वयणु करमि अत्थाणि नरिंदहो ।
 अवसरु अत्थि मरणसंकेयहो जइ पइज्ज निव्विडइ न छेयहो ।
 खेविउ एत्तिउ कालु पियासइं एवहिं लज्जाकज्जु विणासइ ।
 इउ चिंतंति वियक्खणजुवइहिं ओलक्खिय उवलक्खणसुअइहिं ।
 न किउ वयणु संचलिय मडक्कइ पइपरिहवदुव्वयणचडक्कइ ।

घत्ता । परिहरिवि निओइ ससुरजिट्ठदेवरवि सय ।

पइपरिहवरोसि विप्फुरंति पहुपुरउ गय ॥ ५ ॥
 तो वेगिं जयलच्छि पधाइय सहमंडवि अत्थाणु पराइय ।
 नरवइ नियड होइ आहासइ देव देव निरविक्ख महासइ ।

जाम्ब न डहइ महासइ साविं अणुणह ताम परमसम्भाविं ।
 तहिं वयणिं नरनाहु नियच्छइ सा सरोसफुरियाहर पिच्छइ ।
 विहडप्फड निम्भर निवडंती तं गयघडभडथड विहडंती ।
 विंघणसील कामसरमुट्टि व दुहिदुप्पिच्छ कुइयपहुदिट्टि व ।
 घोरंधार पलयघणवुट्टि व असरिसख्व महानिवतुट्टि व ।
 फाडियनित्तचीर जयलच्छि व अकयकडक्ख महाजलिमच्छि व ।
 सो न तित्थु अत्थाणि नरिंदहो जो नवि खुहिउ ताहि मुहविंदहो ।
 भविसुवि अणिमिसनयणु पलोवइ किं सा होइ न होइ व जोयइ ।
 घत्ता । असिरिवसिरिवत्त सजलवरंग वरंगणवि ।
 मुद्धवि सवियार रंजणसोह निरंजणवि ॥ ६ ॥
 नवर ताहिं निच्छयमाहप्पि जयसुदरिसंकेयवियप्पि ।
 जयजयकारु घुट्टु जणविंदिं विणएं आसणु मुक्कु नरिंदिं ।
 सहं अंतेउरेण पियसुंदरि खुहिय नाइं गहदुत्थि वसुंधरि ।
 एहु परिवारु खित्तु वामोहइ पुरउ होइ कंचुइ संबोहइ ।
 मं अवराहु करहि मणि सारिए दुरवराहु जणु होइ भडारिए ।
 जं नवि घडइ तहिं जि आसंकइ पिसुणपवेसुं लहिवि मुहुं वंकइ ।
 तो राएं धणवइ छड्डाविउ भविसुवि तहो कमकमलहो लाविउ ।
 बंधुयत्तु सयणिहिं विणिवारिवि सहं जणणिए नयरहो नीसारिवि ।
 विन्नि गामछेयंतरदेसहो देविणु घल्लिउ खलु परएसहो ।
 जइ पइसंतु सुणिउं कुरुजंगलि तो सिरु खुडिवि करमि महिमंडलि ।
 कमलमहासइ सियपियवयणिहिं कोक्खिवि सम्माणिय सहं सयणिहिं ।
 पंचहिं सयहिं नियरु दरिसाविउ भविसयत्तु अवराहु खमायउ ।
 पउरिं सहिउ परमपरिओसिं दियबंदिणजयजयनिग्घोसिं ।
 सहं सयणिहिं सपुत्तु सकलत्तउ धणवइ नियमंदिरि संपत्तउ ।
 घत्ता । तो कमलाएवि पुव्वखेरि अंतरि करइ ।
 पच्छन्नवियारि सज्जणजणहो हियउ भरइ ॥ ७ ॥
 घरवइ घरवावारिं चाहइ पुत्तहो मंगलसय संवाहइ ।
 कुलवहु सुयणत्तणु दुल्लालइ पइहरि सुहिसयणइं संभालइं ।
 इत्थंतरि अणुराइयचित्तहं मिहुणहं भावयत्तभविसत्तहं ।

सरसपियम्मभावि गच्छंतहं पुणु पुणु गयणमग्गु पिच्छंतहं ।
ताहं विहिंमि पियसंगपियासइ नं दिणमणि अत्थमिउं हैयासइ ।
घत्ता । पंडिवन्नियसारि परमनेहसवभावय ।
मउलावियनित्त कुलवहु वरवासहरु गय ॥ ८ ॥
तो विप्फुरियवियक्खणसत्तिए कंचणमाल वुत्तु पडुपत्तिए ।
हैले सुंदरि उवसोह लुहि सम्मारहो वहु रइभवनवासि पइसारहो ।
उट्ठिय सा विसमजअरविलयहिं कयमुहपत्तिपसाहियतिलयहिं ।
मज्जणभवणि ताहं तसु अंगिय विविहाभंगणेहिं अब्भंगिय ।
बहुपरिमलजलेण संमज्जिय घुसिणुव्वत्तणेण उव्वत्तिय ।
कुंचियकुरुलकेसपरियत्तिय निम्मलपरमणेहआसत्तिय ।
कुंकुमरसिण पसाहिवि अंगइं परिहाविय वत्थइं देवंगइं ।
वरतरुणिहिं तरलावियनयणिहिं कीलइ कामुक्कोवणवयणिहिं ।
मुद्धहिं मयरद्धउ संचारिउ दप्पणि तोए तिलउ पइसारिउ ।
रसणि अणंगु अहरि कलयज्जलु लोयणजुयलि निवेसिउ कज्जलु ।
घत्ता । सिंगारिवि सोह कमलाएविहिं दक्खविय ।
आसीस भणेविं ताइंवि रइहरि पट्टविय ॥ ९ ॥
सा वहु तं मणनयणाणंदिरु सहुं कंति पइट्ट रइमंदिरु ।
सव्वावसर जेत्यु सुहसंगहो लब्भइ रइसमिद्धि दिहि अंगहो ।
चित्तु विचित्तुवि जहिं सम्माणउं जित्तु अणंगु अंगि रइ माणउं ।
जं महमहइ घुसिणकप्पूरिं मयपरिमलपरिवासियदूरिं ।
जहिं तंबोलकुसुम सुपवित्तइं विविहकंचिवासणाहिं निहित्तइं ।
जलु भिंगारि हारि मुत्ताहलु दप्पणविंबु केलिकोऊहलु ।
पवणु गवक्खि संखि हरियंदणु विंभउ नयणि वयणि परिउंवणु ।
पुलउ कवोलि जित्तु पडिवज्जइ जरइ जाणु सिहिणिं करु छज्जइ ।
तहिं इक्कंतभवणि सुहसन्नइं वेवि तूलिपल्लंकि निसन्नइं ।
घत्ता । सुमरेविणु ताएं पियविच्छोयमहादुहइं ।
सविलक्खमणाइं थियइ वेवि मउलियमुहइं ॥ १० ॥
निब्भरु गाढालिंगणु चप्पिवि थिय उच्छंगि चडिवि मुहु झंपिवि ।

सुहकरि फंसि वयणु पडिवज्जइ मुहि गलिअंसुपवाहि नज्जइ ।
 नाह बलिक्किउ माणुसलोउ जहिं एहउ खलु इट्ठविओउ ।
 कहिं पुरवरहो जाउ नीसारउ कहिं आयउ सो दुक्कलियारउ ।
 कहिं वीसरिय मुह सहुं सयणिहिं कहिं गउ तुहुं झडत्ति महु वयणिहिं ।
 जिणि एवड्डु दुक्खु विसहाविउ खलदुव्वयणविडंवण पाविउ ।
 एत्तिउ कालु गमिउं विणु संगिं दिणुरयणिवि डज्झंतिं अंगिं ।
 दोमिउं देहु पुरउ सुहिसयणहं भरिय कन्न दूसहदुव्वयणहं ।
 निरु लज्जावणिज्जु अविसिंठउ एहउ मइं न कयाइवि दिट्ठउ ।

घत्ता । अह जम्मिवि जाय दुहदुम्मणविच्छायछवि ।

मइं जेहिय नारि दुक्खहं भायण कावि नवि ॥ ११ ॥
 तो फेडिवि वयणहो वत्थंचलु मुहि तंबोलु खित्तु बहुपरिमलु ।
 फुसिवि अंसु लोयणइं सहत्थें जंपिउ पिउ वयणें सुपसत्थें ।
 हे सुंदरि मं जाहि विसायहो सव्वहो नणुअजम्मि संजायहो ।
 सुहिसंजोउ विओएं भज्जइ मिहुणुवि सुहकम्मं उप्पज्जइ ।
 रिद्धिविणासिं समउं पवज्जइ अत्थक्कइ मरणुवि संपज्जइ ।
 जोव्वणु जररक्खसिए गिलिज्जइ तं लाहउ जं जणि जीविज्जइ ।
 पिए चिंतविउ केण इउ एहउ जं होसइ दंसणु ससणेहउ ।
 हउं जक्खेसरेण सम्माणिउं निययविमाणि करेविणु आणिउं ।
 एवहिं तउ परिपुन्नमणोरह एयारसमइ हूअ महागह ।
 चिरु विच्छोयकालि मुह दूसह निसुणहिं कहहि सयल पुव्वक्कह ।
 तं निसुणिवि उवसमियविलक्खिम हुअ पच्चक्खदक्खउवलक्खिम ।
 घत्ता । अणुराइयचित्त विउलभोय भुंजंति थिय ।
 धणवालं लोइ कव्वसमुच्चइ संधि किये ॥ १२ ॥

एकादशः सन्धिः

कुवलयसोमालहिं कंचणमालहिं उक्खंभिउ अहिमाणगिरि ।
 निसुणहं वणिउत्ति पणयनिउत्ति जिम परिओसिय कमलसिरि ।
 दुवई । पुणरवि भविसयत्तु सकलत्तउ पट्टुभोवालराइणो ।

कोक्किवि सपरिवारु सम्माणिउं अहियमणाणुराणो ।
 महएविए सइं भविसाणरुअ जोइय जुवईयणि सारभूअ ।
 दरसिवि अंतेउरि पिंडवासि पुज्जिय कुलमंगलसय निवासि ।
 सम्माणिय वत्थाहरणु देवि आलत्त तिलयसुंदरि भणेवि ।
 पुणु दिट्ठ कुम्बरु जयलच्छिगेहु पहु पभणिउं नउ सावन्नु एहु ।
 दीसइ पडु पंडिउ गुणवरिट्ठु अन्नमि महु निरु लीयणहं इट्ठु ।
 देक्खेव्वउ सुउ जुअराउ जेम राएं पडिवज्जिउ तं जि तेम ।
 बहुगुण परियाणिवि पत्थिवेण नियसुअ सुमित्त तहो दिन्न तेण ।
 कोक्काविउ धणवइ सुहिसणाहु परिओसिं परिचिंतिउ विवाहु ।

घत्ता । जयमंगलघोसिं मणपरिओसिं तुंगगइंदि समारुहिउ ।
 सुहिवंधवलोएं गरुयविहोएं भविसयत्तु नियगेहि गउ ॥ १ ॥

दुवई । चुंबिवि उत्तमंगि सकलत्तउ निम्मच्छिवि सवासहिं ।
 घरि पंकयसिरीहिं अहिणांदिउ बहुमंगलसहासहिं ॥
 दुम्मणमणेण उव्वंतएण नियसुएण विणसि वसंतएण ।
 जिणसासणदेविउ जाइं जाइं अंतरि विविहइं ओवाइयाइं ।
 चिरु कमलइं सिट्ठइं जाइं जाइं दिन्नइं पडुपडहरवेण ताइं ताइं ।
 अन्नमि भवियहं जा कामधेणु सुअपंचमि चिंतिय सुहनिहाणु ।
 चिरु चिन्न आसि जा विहुरकालि उज्जमिय सावि सुहिसुहवमालि ।
 जिणभवणइं पंच करावियाइं उत्तुंगसिहरसिरिगावियाइं ।
 जिणहरि जिणहरि पंचंतराइं अंतरि अंतरि सिहरइं वराइं ।
 दरिसिउ पंचविहु बहुपयारु वरपत्तकलसभिगारसारु ।
 जिणहरि जिणहरि न्हवणइं कियाइं जिणहरि जिणहरि दिन्नइं धयाइं ।
 जिणहरि जिणहरि भावियमणेण नीसेसरयणि जग्गिय जणेण ।

घत्ता । पंचव्विहवत्थइं पंचमिसत्थइं चिंधपडायालंकियइं ।
 दरिसियइं अणेयइं बहुविहभेयइं केणवि गणिवि न सक्कियइं ॥ २ ॥

दुवई । एउ एत्तिउ करेवि गुणवंतहो जिणसासणि अलंघहो ।
 पुणु विणएण दिन्नु वरभोयणु चउविहसवणसंघहो ॥
 जो देइ दयावरु रसहिं सुसारु दाणु तिसुद्धिविसुद्धउ ।
 सो अविचलु जाणु सुरहिंपहाणु होइ सुरिंदु समिद्धउ ॥
 सलोणं समिद्धं न देहे विरुद्धं वरं सालिभत्तं सुअंधं सुसिद्धं ।

तहा देइ सुस्सारमुग्गा यवत्ता नरा पावहो जेण भोया विचित्ता ।
 घयं देइ नासाय पेयं पसत्थं न-सो पावए किंपि भावेण दुत्थं ।
 पुणो कच्चरा पप्पडा दिन्नमेया जयं ताण को वन्नए दिव्वतेया ।
 सुराईहिं दहिणहिं लित्तं पवित्तं वरं आसुरीयं सुहं देइ दत्तं ।
 वरासन्नणाचारु साहूण दाई नरो सो लहुं भोयभूमीहिं जाई ।
 मुणीणं मणिट्ठं गुडं सेयखंडं सया दित्तए भुंजए भोयखंडं ।
 कसायंविळा तीवणा तिक्खसारा गुडेणं पि गाढा जईणं पियारा ।
 सुहासेयमंडायखंडा सुअच्छा तुमं इच्छसी सग्गभोग्गाइं वच्छे ।
 गुणाधारिया लड्डुआ खीरखज्जा कसारं सुसारं सुहाली मणुज्जा ।
 ससत्तीए भत्तीए जो देइ दाया महीमूलसग्गम्मि सा होइ राया ।
 कवित्था सुदक्खा महानालिएरा गुरु माहुलिंगा वरा पक्कसारा ।
 सहारं वसंजायया भव्वअंवा अहो एवमाई करेविं अउव्वा ।
 सुसाहूण जो देइ ए मच्चलोए न छडुंति पासं सया तस्स भोए ।
 नरेणेच्छजुत्तं दहीयंपि खीरं दिढं निच्च जो देइ ताही सरीरं ।
 रसं पायए इत्थ ए जो मुणीसं सुहं सेवए किन्नराणं असेसं ।
 मुणीणं तहा पन्नया जेहिं दिन्ना सुकप्पूरधूवेण पंडरेण भिन्ना ।
 तओ तेहिं पाविज्जए किन्नराणं भमंतो नहे हिंडए सुरविमाणं ।
 सुहा वच्चरा कोइलालावदाया सुहं पावए दिव्ववाणी सुवाया ।
 जहा जेण दत्तं तहा तेण पत्तं इमं सुच्चए सिट्ठलोएण वुत्तं ।
 सुपायन्नवा कोदवा जत्त माली कहं सो नरो पावए तत्थ साली ।
 सिरीखंडकप्पूरएलाइं दिन्ना मुहासुद्धिहे पोप्फला जेण दिन्ना ।
 भवे तस्स वाया अलीमाणयारी मुरुवेण कामो सिरी कन्नधारी ।
 ॥ भुजंगो बुहारंजणो नाम छंदो चिरं नंदओ गिह्वरो दाणइंदो ।
 घत्ता । एउ वुत्तउ तासु संपय जासु अन्नसभत्तिपमाणु निरुत्तउ ।
 भणु भाविं दित्तउ मुणिपयभत्तउ सग्गहो को न पडुत्तउ ॥ ३ ॥
 दुवई । दसवि सुभोयभूमिसुहु भुंजिवि सग्गिवि जाइ सम्मई ।
 पुणु नरपवरु होइ वरदाणि पावइ सिद्धिसंपइ ॥
 सुअपंचमिउज्जवणउं भरेवि जिणपुज्जमहिम दाणइं करेवि ।

परिओसिउ जणु सुविषक्खणाइं कमलइं नवकमलदलक्खणाइं ।
 पुणु पुब्बखेरि हियवइ धरेवि पइ वुत्तु पुत्तु अंतरि करेवि ।
 तुहुं मज्झु पुत्तु हउं तुज्झ माय पट्टआणाइं पेसिय इत्थु आय ।
 कुलमंडणु तुहुं धणवइहिं गोत्ति दिण कइवि वसिउ महुतणइं पोत्ति ।
 एव्वहिं वड्डारहिं निययवंसु कीलहि कुलसरवरि जेम हंसु ।
 एत्तिउ महु दुक्खु दुआसि देहि जं तुहुं न समप्पिउ निययगेहि ।
 भंडारिउ पालेव्वइ निउत्तु न समप्पइ तं तह जइ अजुत्तु ।
 इय जंपिवि निग्गय घरहो देवि अहिमाणु माणु हियवइ धरेवि ।
 तहिं पच्छइ सा भविसाणुरूअ संचल्लिय बहुगुणसारभूअ ।
 देहि णियउ भडारिए करमि काइं अम्हाण विहिमि एकइं हियाइं ।
 न हु सक्कमि सहिवि सवत्तिकूलि निवसिउवउ मइं तउ पायमूलि ।
 घत्ता । तो कमलइं वुचइ पिम्मसमुचइ को जाणइं छेयंतरइं ।
 अह जइ मइं मन्नइं नवि अवगन्नइं तो तउ परिहउ नउ करइ ॥ ४ ॥
 दुवई । न सुवमि पइमि जाहं जइ तुड्डुवि मणि संकेउ एहओ ।
 जाणमि हउं मि दूसहु को सक्कइ सहिवि सवत्तिवेहओ ।
 एम्ब भणेवि दोवि संचल्लउ अहरफुरंतवत्तओ ।
 लीलागामिणीउ भविसत्तहो मामहु सालु पत्तओ ।
 नववहुसुहनवल्लपियदंसणसुहरूवेण भासिओ ।
 हरिवलयत्तगेहि विहडप्फडु जणु कोड्डेण धाइओ ।
 हलि हलि पिच्छ पिच्छ मन्नरवहु कमलइं समउ आइया ।
 दुहिया सुयहो सुन्ह पिकखेविणु लच्छि मि मणि न माइया ।
 ताहिवि दिट्ठि रत्त पोत्तंतरि सुएवि न कहिमि वच्चए ।
 सासुमहत्तराण पयजुयलउ करकमलेहिं अंचए ।
 कोऊहलवसेण हरियत्तु वि वत्थंतरि विलुक्कओ ।
 जइवि अपिच्छणिज्जु तो पिच्छमि कुलवहुवयणपंकओ ।
 पढमसमागयाइं कुलवहुअहिं जं जं किंपि किज्जए ।
 तं किउ ताहि तेहिं वरजुवइहिं मंगलगेउ गिज्जए ।
 तो विहसेवि वुत्तु हरियत्तं पइ किउ पुत्ति चंगओ ।
 जं सज्जणह मज्झि नरनाहहो कड्डिउ नाहिं अंगओ ।
 मज्झि महत्तराण न कयाइवि वंकवि वंकु वुच्चए ।

परियाणेवि कज्जु करि एवहिं जं जं मणहं रुचए ।

घत्ता । एत्तहिं विअणक्खें दरसविलक्खें वुत्तु पुत्तु धणवइण सइ ।

परिवड्डियखेरिहिं निययजणेरिहिं दिट्ठ पुत्तमज्जाय पइ ॥ ५ ॥

दुवई । कुडिलसहावभावपरिवंकुडदुक्कडविसमचित्तयं ।

होंति वियक्खणोंवि दुल्लक्खइं महिलत्तणचरित्तयं ।

किर वड्डु इउ भूवालु इत्थु सामणु अन्नं गणण कित्थु ।

तेणवि सुहिसयणइं आहरेवि अब्भत्थिय करसंपुडु करेवि ।

अहो तहोवि वयणु किउ अप्पमाणु गय घरु जंपेविणु साहिमाणु ।

एव्हिं भणु किज्जइं काइ इत्थु तुहुं बुद्धिविणयविक्रमि पसत्थु ।

तुहुं कुलसाहारणु जगि पवित्तु हउं रंजमि परतउ तणउं चित्तु ।

तो सहिवि न सक्खिय एकनारि कमलहि सहि भविसत्तहो बालहारि ।

वित्थारिवि लोयणदलविसाल उल्लवइ हसेविणु कणयमाल ।

आयहो आएं किर कवणु कज्जु हउं तउ पडिउत्तरु देमि अज्जु ।

घत्ता । जो पहु परिवारहो विक्रमसारहो सो किं अवहिए संचरइ ।

परसव्वु इच्छज्जइ जणु पडिवज्जइ सामि अजुत्तुवि जं करइ ॥ ६ ॥

दुवई । जं जसु मणि न ठाइ तं तासु भणंतहं केम रुचए ।

तह्वि हुअ परिवाडि पिक्खेविणु जुत्ताजुत्तु वुचए ।

राउलमंडइं पिम्मइं न होंति अणुयत्तवसेण घडंति जंति ।

निक्कारणि पइं परिहरिय देवि सोहग्गु माणु मंडणु हरेवि ।

थिय इत्तिउ कालु अइट्ठसंगि सुहविरहदुक्खसंदीवियंगि ।

एवहिं दुत्तरि पडिवन्नकालि आणिय घल्लिय सुहिसयणजालि ।

उप्पायउ जो अकयावराहु सो ताहि केम वीसरइ दाहु ।

मज्जाय ताहि सीलत्तणेण नज्जइ सुपुत्त गुणकित्तणेण ।

परि तुहुंवि किंपि नउ सुणहिं मूढु अच्छहि सरूवरणरणइं छुट्टु ।

तहिं चरिउ कोवि नउ कहइ तुद्धु अइरेण जाइ दुँव्वसणमुद्धु ।

घत्ता । मग्गेविणु सारउ दुक्कलियारउ जं तउ सो वधुयत्तडउ ।

जं वुत्तु सरूवइं अविणयहूअइं तं तहेवि मत्थइ पडउ ॥ ७ ॥

दुवई । नियघरमम्मभेयपहुलज्जिउ रंजिउ ताहिं वयणहिं ।

भविसत्तोवि क्यणि वत्थंचलु देविणु हसिउ नयणहिं ।
जं हसिउ ताएं घर मम्मवेहु परियच्छिवि तातहितणउं गेहु ।
लइ सच्चउ जंपइ कणयमाल हउं वंचिउ आयहिं सयलकाल ।
तहिं चरिउ मज्झु केणवि न सिट्ठु सरलत्तणेण मइं नवि गविट्ठु ।
लइ होउ किंपि न विणट्ठु कज्जु सामिणि सम्मापामि गंपि अज्जु ।
तो वुत्तु हसेविणु कणयमाल मंतणइं तुहु मइं खित्त माल ।
हरियत्तगेहि लइ जाहुं बेवि अवराहु खमावहं पिउ चवेवि ।
संचल्लइ कयनिच्छउ करेवि हरिवलघरु संपाइयइं बेवि ।
तेहिंमि किउ घरगमणाहिवासु जामाएं पणमिय सिरिण सासु ।
मइ न मुणिउं कारणु किंपि एउ कंचणमालइं उवइट्ठु भेउ ।

घत्ता । जं दुम्मइमोहिं मणिसंखोहिं जं अवगणिय तुम्ह सुय ।
तं रोसु न किज्जइ मज्झु खमिज्जइ भणु पडिवज्जइ जेम धुअ ॥ ८ ॥

दुवई । तो कमलइं वलेवि अवलोइउ मुहुं कल्लाणमालहो ।
कयसहिपक्खवाय परितुट्ठहि निरुवमगइ तमालहो ।
तो विहसेविणु कुवलयदलच्छि महियलु लिहंति उल्लवइ लच्छि ।
लीलाविलास जामाय होंति तं जुत्तु अजुत्तु वि जं करंति ।
परियाणिवि तुहुं वि सहाउ ताहि पणएं परिओसिवि लेवि जाहिं ।
जं दुक्किउ किंपि किउ पुव्वि आसि अणुहविउ ताए तं तुम्ह पासि ।
ओसारिवि पुणु नियदुहिय वुत्त संवरहि माणु लइ जाहि पुत्त ।
किज्जइ न माइ अइदीहु रोसु उप्पज्जइ वलिवि महंतु दोसु ।
एयहो आयहो जइ न गय गेहि तो होइ अहिउ अवमाणु देहि ।
जो आराहिज्जइ कयविसेसु तहो उप्पाइज्जइ नाहि रोसु ।
थिय जं अवहेरि करेवि बाल तं वुत्तु समासइं कणयमाल ।

घत्ता । तो ताए वियड्ढइं पगुणगुणड्ढइं सहि ओसारिवि संठविय ।
नियसन्न समारिवि जणु ओसारिवि कंतहो नियडि परिट्ठविय ॥ ९ ॥

दुवई । सहि चित्तंतराइं परियाणिवि जंपइ ताहि सक्खिणा ।
मा कयसावलेउ पिउ जोअइ अड्ढकडक्खपक्खिणा ॥
तेणवि दरिसिवि वम्महवियारु करि धरिवि पयंपिउ सोवयारु ।
माणिणि तउ इत्थु न कोवि दोसु जिम तुहुं तिम सव्वहो चडइ रोसु ।
निक्कारणि मइं तुहुं निरु किलिट्ठ नयविणयसीलगुणसयवरिट्ठ ।

पइचरियइं चरियइं पुच्चि जाइं महु एवहिं हियउ डहंति ताइं ।
 चरियालु हउंमि कम्मेण मूढु उच्चलिउ नवल्लपियम्मइडु ।
 पच्छइ पुणु कवडु करेवि ताएं मोहिउ सरूवदुइइं खलाइं ।
 तहिं चरिउ अणुज्जुयदोस इडु महु कंचणमालइं अज्जु सिडु ।
 कवडें मंतेविणु, दुइमंतु हउं ताएं खलइं दुव्वसणि खित्तु ।
 एवहिं परियाणिउं मइंमि कज्जु सुइ मच्छरु मणु संठवहि अज्जु ।
 घत्ता । जं मज्झु पराहवि असुणियलाहवि सुंदरि दुहु अणुहविउ पइं ।
 इय एउ मुहुत्ति पणयनिउत्ति तं फुडु जाणिउं अज्जु मइं ॥ १० ॥
 दुवई । जं एमवि न दिशु पच्चन्तरु वयणिहिं सघणनामहिं ।
 तं दुव्विसहु सहिवि नउ सक्किउ सल्लिउ कामवाणहिं ॥
 तो अवलोइवि तहिं वयणभंगु पय धरिवि निवेसिउ उत्तमंगु ।
 तं निएवि पसन्न महाचरित्त जंपिय हरिसंसुजलोहसित्त ।
 लइ खमिउं खमिउं पुव्वावराहु पय मिल्लि मिल्लि मं करहि गाहु ।
 उक्खिवइ न सक्कइ तणु तुलेवि ऊसरइ केम थिउ पय धरेवि ।
 पणवंतिहि कंठि विलग्गु हारु उत्थल्लिउ सिरधम्मिल्लभारु ।
 पंगुरणिं मिल्लिउ उत्तमंगु परिचिंतिवि नाइं नवल्लसंगु ।
 करज्जुयलउ पियभालयलि छुडु मणिचूडु कणयकुंडलिहिं गूडु ।
 हलि कणयमाले कीलणपमाए विग्गुत्तएण धुत्तेण माए ।
 तं निसुणिवि सावि समोसरंति दरवियसिउ काणच्छिउ करंति ।
 उट्ठावइ पियवयणइं चवेवि किय घरसम्माणु पसन्न देवि ।
 जंपिवि गुणदोस हियंतराइं तोसवियइं वेवि महत्तराइं ।
 पुज्जिउ जामाइउ गउ निवासिं बइसारिवि कंचणमालपासि ।
 सम्माणिय वत्थाहरणु देवि परिओसिय बहु हियवउ भरेवि ।
 घत्ता । परियणु अप्पाइवि दिहि उप्पाइवि संफासिवि अहिमाणगिरि ।
 सहुं कंचणमालए कुलवहुआलइं गय पइमंदिरि कमलसिरि ॥ ११ ॥
 दुवई । तो मंगलसएहिं घरु आयहो ससयणकयपयत्तहो ।
 चउक्कंधसिहरि वासहरु पसाहिउ भविसयत्तहो ॥

पडिवन्नइं विद्यालि वरविलयहिं सिजावन्ति किय नायभोय पल्लंकतूलि
 सुहसंजविय ।
 पच्छाइय पडिपट्टि कुंदसमुज्जलेण कणयकिरणपरिवीढें सिंचिय निचल्लिण ।
 जा समरसंगयमिहुणह रइचड्डुण सहइ जा सुअंधमयपरिमलवासिं
 महमहइ ।
 सा वरसिज्ज समारिवि दिन्न पडिगाहय धूववन्ति उद्दीविय दीविय
 कणयमय ।
 पण्णु फुल्लु हरियंदणु घुसिणु समाहरिवि सजलंतरि भिंगारहं सव्वट्टउ
 धरिवि ।
 एम नवर वरजुवइहिं वरवासहरु किउ निसि पओसि पडिवन्नइं कुम्बरु
 कीलंतु गउ ।

गाथा । एवं वरवासहरं पसाहिओ साहिऊण घरवइणो ।
 सामियसुअस्स पत्ती संजविया रइविहारम्मि ॥ १ ॥
 तो सासुआइ सुन्हा भणियाओ चुंविऊण भालयले ।
 ए पुत्ति पिए ललिए सुहए ओ वच्च वासहरं ॥ २ ॥
 भणियं च तओ तीए अम्मे मे रइसुहेण पज्जत्तं ।
 अन्नासत्तं कंतं को सक्कइ उज्जुअं काउं ॥ ३ ॥
 भणियं च पुत्ति माणं नो कीरइ विप्पिए अणुप्पन्ने ।
 मुद्धे अइट्टसलिले एमेव न मुच्चए खेडी ॥ ४ ॥
 घत्ता । अणियंतहो कंतहो लज्ज वहंतहो माणिणि माणउं जा करइ ।
 तहिं तेण जि दोसिं अंतरि रोसिं सो पिउहत्थहो उत्तरइ ॥ १२ ॥
 दुवई । तं परमत्थवयणु पडिवज्जिवि चल्लिय मयणमंजरी ।
 रसणादामरामरंखोलिर गय रइभवणि सुंदरी ॥
 नियकंतिं पिक्खिवि वुन्न वुन्न परिपुच्छिय पणइणि किं विसन्न ।
 परिपुन्नमणोरह तउ सुहेण इउ इत्तिउ चिंतिउ आसि केण ।
 परमेसरि जा तउ चिरु मणोज्ज इह मुह एह सा नायसेज्ज ।
 जं विलसिउ दूसहु दुहनिहाणु तं विहिमि पुव्वकस्मेहिं जाणु ।
 तं वयणु सुणेवि वरंगणाइं सविलक्खु हसिउ दुम्मणमणाइं ।
 अच्छंतु ताम चिरु कीलियाइं हसियइं रमियइं सुहपीलियाइं ।

एवहिं अम्हइं माणउ विसाउ जामाइउ तुहुं राउलउ जाउ ।
 सिंगारु सिज्ज संपय विचित्त अणुहवउ कहिवि दियहइं सुमित्त ।
 पुणु पच्छइ होसइ अवर कावि अन्नि पिळ्ळिवी अन्न सावि ।
 अह सुहय कासु निव्वहइ माणु पत्तियइ तुम्ब जो सो अयाणु ।
 घत्ता । अह जणि सुपहाणउं लोयाहाणउं कवणु इत्थु मणि आवलउ ।
 अंबउ परियंचिउ जइवि सुसिंचिउ तोवि नियाणि सुराउलउ ॥ १३ ॥
 दुवई । तो कंदप्पदप्पमाहप्पें आलिंणिय किसोयरी ।

पुव्वक्कयसुकम्मि तउ छर्जइ जं जं चवहि सुंदरी ॥
 महु पुणु जइ अन्नहिं कहिंमि भाउ तो जिणधम्महो बाहिरउ जाउ ।
 पइं मिल्लिवि जइ अणुणउं सुमित्त तो मइं चंदप्पहपायछित्त ।
 अलियउ परियड्डहि काइं माणु महु परियणि पिए पइं किउ समाणु ।
 लब्भइ सहाय सम्माणु कोसु पणइणि परिणंतहं कवणु दोसु ।
 जिम जिम बहु संपय होइ अम्ह तिम तिम वड्डइ परिवारु तुम्ह ।
 आलावहिं तेहिं पसन्न देवि पल्लंकि सरोसइं थियइ बेवि ।
 पणइणि पडिवज्जइ जेम जेम दरमलिय वियड्डि तेम तेम ।
 रइ अणइच्छंतहं हुउ विहाणु परिगलिय रयणि उम्मिल्लु भाणु ।
 घत्ता । एत्तहिंवि वियड्डइं विविहगुणड्डइं पणयरोसु उवसंघरिउ ।
 धणवइसुहसेविए कमलाएविए पुणुवि पुव्वसुहसंधि किउं ॥ १४ ॥

द्वादशः सन्धिः

चंदप्पहनाहहो केवलवाहहो पय पणविवि नियसुअजुइण ।
 अक्खमि सुहिविंदहो धीय नरिंदहो जिम परिणिय धणवइसुइण ॥
 दुवई । सयलकलाकलावसुनिउत्तहो पुत्तहो साणुराइणा ।
 धणवइ धणसमिद्धु सम्माणिवि पुज्जिउ पुणुवि राइणा ॥
 वरकणयवीदु आसणु भणेवि बइसारिउ पच्चाससु देवि ।
 अहो जं भडभिउडिं जोइओसि कुरुडहं खलखुहं ढोइओसि ।
 आएसिउ जं महि आहणेवि लइ लेहु भरहु बंधहु भणेवि ।
 तं महु म रुसिज्ज महाणुभाव तक्कालसरुविं होंति भाव ।
 अह तुम्ह कैम लग्गइ मलिच्चु पर दुप्पुत्ति दुव्वसणि खित्तु ।

जं कवडु किंपि किउ तं खलेण अणुहवउ सोवि तं तहो फलेण ।
 एवहिं समसील समिद्ध जाय तुहुं महु न सिद्धि हउं तुम्ह राय ।
 तउ नंदणु नउ सावडु. एहु कुलमंडणु रिउजयलच्छिगेहु ।
 चिंतिज्जइ किज्जइ तेम तेम अहियहिं पमाणहो चडइ जेम ।
 किज्जइ विवाहु मंगलपवित्त रिज्जउ गयउरि परिणिवि सुमित्त ।

घत्ता । एयइं आलावइं ललियसहावइं चवइ जाम भूवालु पहु ।
 तो बहुगुणसारिं सहुं परिवारिं भविसयत्तु संपत्तु लहु ॥ १ ॥

दुवई । अहो संवरहो मंतु किं कारणु तुंगतुरंगंवाहणं ।
 पुरि पइसरइ संवट्टिवि वारि नवल्लसाहणं ॥
 जो सयलसिंधुसायरहो पालु जसु पोयणपुरवइ सामिसालु ।
 जो सयलकलाकलगुणनिउत्तु दुद्धरमइंदकंधरहो पुत्तु ।
 जो विउसवियक्खण संपहारि सो अच्छइ पहु चित्तंगु वारि ।
 आयउ न सुणहं केणवि छलेण तेहिंमि पइसारिउ तक्खणेण ।
 किउ अब्भुत्थाणु नराहिवेण अहिणउ पाहुडु अल्लविउ तेण ।
 अवरुप्परु कुसल करेवि तेहिं करु करहं समप्पिउ पत्थिवेहिं ।
 परिओसु तोसु दिहि तुम्ह देहि परियणि परिवारे नरिंदगेहि ।
 परिपेसणु तउ नरवइ मणेण किं कारणु किउ आगमणु जेण ।
 घत्ता । तो पुलयसणाहिं सिंधवनाहिं परिपुच्छिवि सहुं मंतिसउ ।
 अत्थाणि नरिंदहो ससुहडविंदहो अंतरि सावलेउ चविउ ॥ २ ॥

दुवई । अहो नरवइ पणट्टपरचक्के तउ निरु साणुराइणा ।
 सुणु सन्वायरेण अप्पाहिउ जं अवणिंदराइणा ॥
 अहो पहु पयंडरायाहिराय पयपालणपरिवज्जियपमाय ।
 अणुहूयविविहकारणकयत्थ दुब्बारवइरिवारणसमत्थ ।
 परिवारपउरपरियणि अथट्ट कामिणिघणथणचड्डणवियट्ट ।
 अहिमाणमाणगुणसावलेव पोयणपरमेसर भणइं एव्व ।
 मइं वसविहेउ किउ पुव्वएसु गिरिगहणु सायरंतरपवेसु ।
 सो नत्थि जो न महु देइ कप्पु सो नवि मइं जासु न दलिउ दप्पु ।
 सो नवि पहु नियसंपयवरिट्टु खंधारिमज्झु जो नवि पइट्टु ।
 हउं नवर तुद्धु एकहो न वंकु अच्छहि कुरुजंगलि निरवसंकु ।
 दुवई । हयगयरहवाहणु इउ महु साहणु पेसहि जाम ताम उवहि ।

नियमंडलु मेल्लिवि अन्नइं मिल्लिवि वसविहेय करि सयलमहि ॥ ३ ॥
 दुवई । नरकरितुरयजोहपाइक्कभयंकरकुरुवकालहो ।
 पलयजलोहु जेम उच्छल्लिउ नंदणु पिहिमिपालहो ॥
 सो नावइ अरिवारणमइंदु पंचालदेसि वट्टइ सविंदु ।
 खंधारु मिलइ आवासिवासि हउं पुणु परिपेसिउ तुम्ह पासि ।
 अन्नवि संदिदु नराहिवेण नरवइपोयणपरमेसरेण ।
 सुहपत्ति कावि दीहरभुएण आणिय दीवहो धणवइसुएण ।
 महएविहि सा हियवइ पइड्ड पट्टवि मग्गेविणु गुणवरिड्ड ।
 अण्णुवि सुमित्त गुणसारभूअ महएविहिं पियसुंदरिहिं धूअ ।
 चरपुरिसि केण वि कहिउ तासु पट्टवि पुज्जिवि नरवइहिं पासु ।
 तं वयणु सुणेविणु पत्थिवेण धणवइहिं समुहुं जोइउ निवेण ।
 भविसत्तहो मुहु पुणु पुणु निएवि विहसिउ सरोसु करि वयणु देवि ।
 चित्तंगु भणिउं लहु ताम जाहु पुरवरबाहिरि आवासि थाहु ।
 अम्हइं चित्तेविणु संपहारु जाणेविणु नियपरिवार चारु ।
 सम्माणि दाणि अहवइ नियाणि उत्तरु देवउ तुम्हहं विहाणि ।
 घत्ता । तो गउ चित्तंगउ अवहियसंगउ थिउ सवियणु समरभरहो ।
 पसरिवि वित्थारें सहुं खंधारिं आवासिउ बाहिर पुरहो ॥ ४ ॥
 दुवई । धणवइ भविसयत्तु पियसुंदरि पिहुमइ मइपहाणओ ।
 सहुं अन्नहिंमि सक्कसामंतहिं थिउ मंतणइं राणओ ।
 नरनाहिं तज्जिय सयलमंति अहो अन्नहो अन्नउं मइउ होंति ।
 अक्खहु परमत्थें नियहियाइं चित्तंगहु उत्तरु देहु कांइं ।
 पियसुंदरि वुत्त मणोहिराम अंतरिउ कज्जु कज्जेण ताम ।
 अच्छउ जं तं चित्तिउ विसालु खणमिति अण्णु पडिवन्नु कालु ।
 अहो धणवइ तउ सव्वाहियारु नियमइपयासु पायडहि चारु ।
 अहो भविसयत्त तुहुं मइं निउत्तु भणु जं इह कालहो करणु जुत्तु ।
 तं वयणु सुणिवि नरवइ अलंघु सिरु धुणिवि पर्यंपइ लोहजंघु ।
 मंतणउं किज्जइ किंपि ताम वित्थारिउ चित्तंगउ न जाम ।
 अत्थाणि देव जं तेण वुत्तु तं सुणिवि सहंतहं निरु अजुत्तु ।
 एवहिं कउ निव्वुइ होइ ताम सो खलु खरि बइसारिउ न जाम ।

घत्ता । मेहेसरुपुव्वहं नरसयथुव्वहं रज्जु करंतहं वरनयरे ।

अत्थाणि य नयणाहिं अविणयवयणाहिं कोवि न जंपिउ इत्थु घरि ॥५॥

दुवई । तो अहियावलेउ मंडलवइ विज्जुज्जलकिवाणओ ।

थिरु गंभीरु धीरु पव्वयधणु जंपइ ग्वसपहाणओ ॥

चित्तंगहु इत्थु न कोवि दोसु तहो उप्परि अम्हहं कवणु रोसु ।

सामियसंदेसउ लेवि आउ पडिवयणु कहिवि णिग्गउ वराउ ।

सुहिए ण विढप्पइ पारियच्छि सुंडीरहं खंडइ वसइ लच्छि ।

जो जित्थु कालि रणि अहियदप्पु तहो तित्थु दिंति मंडलिय कप्पु ।

तहो वयणि जइ थिय करेवि खंति तो लइय तुम्हि वेढिवि न भंति ।

दुव्वयणहों पहरिव्वउ पहाणु अहिमाणु माणु सुहडहं पहाणु ।

एत्थंतरि भणइं अणंतवालु हउं आएं देक्खमि पलयकालु ।

अवणीसरु परिवड्डियपयाउ सामंतसयइं मेलेवि आउ ।

घत्ता । तहो समरि भिडंतहं निसुडियगत्तहं पर होसइ तं फुडु मरणु ।

अह सिढिलियखग्गहं पयडियमग्गहं अवसेसहुं पव्वउ सरणु ॥ ६ ॥

दुवई । जं पच्छिमसमुदु आसंधिवि दुद्धरु दंडु पेसिओ

तं तुम्हइं समाणु नउ कुसलिं परउब्भेउ तेसिओ ॥

कुरुजंगलु फेडिवि पइसंतहं तुम्हहं विणु न छज्जए ।

कच्छाहिवहो समरे संघट्टहो कहो न मरट्ट भज्जए ।

उच्चाइव्वउ विग्गहु न ताम परवलहो परमाणु न दिट्ठु जाम ।

चित्तंगु विसज्जहु पिउ चवेवि जं जं मग्गइ तं तंपि देवि ।

अप्पुणु अच्छहो मज्झत्थ होवि पेक्खहो किं भिडइ न भिडइ कोवि ।

जइ कच्छाहिवइ पइदु इत्थु ता अन्ने केणवि गणण कित्थु ।

अह कच्छाहिउ संवरिवि थक्कु तो हम्मइं परचक्केण चक्कु ।

महएवि भणइं इउ अलिउ मंतु परिणइं सुमित्त पर भविसयत्तु ।

जं इक्कवार पडिवन्न लोइ ऊसारु तासु सुंदरु न होइ ।

अन्नवि जं मग्गिउ तंपि तासु दिज्जंतु करइ माणहो विणासु ।

चित्तंगिं जंपिउ जं नियाणि तं विहसिउ करइ पयावहाणि ।

ववगयपयाव नासइ सहत्थु जं जाणहं तं चितवह एत्थु ।

घत्ता । तो कुवलयदिट्ठिं धणवइसिट्ठिं ईसि हसेविणु अल्लविउ ।

अहो बहुमइवंतहो वयणि अणंतहो चंगउ वयणु परिप्फुरिउ ॥ ७ ॥

दुवई । आएं कारणेण बहुमंतिहु वयणि मंतु सिज्जए ।

जेण कयावि कहिमि परचक्कहो वयणि न उच्छलिज्जए ॥
 केणवि अणित्ति चंचलधुत्ति सन्निय माय महासइ ।
 न कहिब्बउ पइपुत्तहो सवजणसुत्तहो तोरि वसिब्बउ मइ वासइ ॥
 हउं सुट्ठु वियक्खणु बुज्झमि लक्खणु अन्नमहिल न मो रुचइ ॥
 थिय हियइं धरेप्पिणु तुम्हि करेविणु उत्तरु किंपि न बुचइ ॥
 सुद्धए अविहायए सरलसहायइं पुच्छइ असइवयंसिया ।
 ताइं वि अवियप्पि बहुकंदप्पि पेरिवि दुम्मइ पेसिया ॥
 तहि बुद्धि करंतिहि जारुं धरंतिहि फलु संबज्झइ जेहओ ।
 जं वुत्तु अणंति आएं मंति एत्थुवि तं फुट्ठु तेहओ ॥
 धणवइवयणि रोसिउ अणंतु जंपिउ करालु मुह विप्फुरंतु ।
 अहो धणवइ तुहुं बहुबुद्धिवंतु पट्ठुपंगणि किं जंपहि अजुत्तु ।
 सहमंडवि पर सो चवइ एम जो परबलि भिडइ कयंतु जेम ।
 जो मंडइ रणभरधुरहो खंधु जसु रणि सेणावइपट्ठबंधु ।
 जो वइरिवरंगणहिययसल्लु समरंगणि जो मुहलोहमल्लु ।
 तुहुं पुणु नरनाहहो जइवि मनु वाणियउ वुत्तु पुणु काइं अनु ।
 तं वयणु सुणेविणु भविस्सयत्तु नियकुलविवायंपरिहविण तत्तु ।
 आवेसवेसविप्फुरियनयणु जंपिउ सरोसु निडुरियवयणु ।
 अहु दिट्ठु तुम्हि आयहो अगच्छु वाणियउ वुत्तु पुणु काइं अनु ।
 घत्ता । कुलकित्तिविणासणु मइलियसासणु किं बुल्लाविउ एहु खलु ।
 नीसारिवि घल्लहु लइ गलथल्लहो पावउ नियदुब्बयणफलु ॥ ८ ॥
 दुवई । ए वि मणि सरोसु चित्तंगहो वयणि थिउ विचित्तओ ।
 अनुवि नियजणेरु परिणिदिउ हुववहु जिह पलित्तओ ॥
 अहु एहु सुट्ठु दूरयारि चक्कु सहमंडवि जंपिउ तेण मुक्कु ।
 मइं मंडिउ रणभरधुरहो खंधु महु स्मि रि सेणावइपट्ठबंधु ।
 सहमंडवि मइं उल्लविउ एम हउं परबलि भिडमि कयंतु जेम ।
 हउं वइरिवरंगणहिययसल्लु समरंगणि हउं मुहलोहमल्लु ।
 अहु अनुवि महु नियमणि वियप्पु पव्वउ महिवालहो देइ कप्पु ।
 तहो आणइं भुंजइ नवर देसु इहु सेवइ चरु पच्छन्नवेसु ।
 नीसारिवि घल्लहो धरहु बारि परिवारहो एउ पयावहारि ।
 जइ तहु गइसंगमि नउ पसत्तु तो किं कुवि एहउ देइ मंतु ।

तं निसुणिवि परिओसिउ नरिंदु अवलोइउ नियसामंतविंदु ।
 परिचितइ नउ सावन्नु एहु अवयरिउ वीरु पच्छन्नदेहु ।
 सच्चउ रणभरधुरधरणखंधु लइ किज्जइ आयहो पटवंधु ।
 घत्ता । पडिवायपमाणि सहं सम्माणि लहु थाउं नियभुयबलहो ।
 अतुलियमाहप्पि जयजसदप्पे एहु सामि कुरुजंगलहो ॥ ९ ॥
 दुवई । सारासारसयलपरिवारहो आएं भेउ भिन्नओ ।
 जाम न लेइ मंड उद्दालिवि ताव रमइं जि दिन्नओ ।
 चिंतंतहो नरनाहहो अणंतु मुहुं निएवि वयणु जंपइ फुरंतु ।
 अहो भविसयत्त तउ भडकडप्पु सामियसम्माणि कहु न दप्पु ।
 को जाणइं कज्जहं गइ विचित्त इय वयणहिं होज्जहिं सुदिदु मित्त ।
 अहो सामंतहो पडिभडवमाले गयउरि कुरुजंगलि सामिसाले ।
 रक्खेज्जहु होविणु साहिमाण महु पुणु महिवालहोतणिय आण ।
 फेडेव्वउ मइं दुव्वयणसल्लु तहो साहणि हउं मुहलोहमल्लु ।
 नीसरिउ एम जंपिवि सरोसु सन्नहिवि सुहडसाहणु असेसु ।
 चित्तंगहो साहणि गउ तुरंतु किं अच्छहो संचल्लहो भणंतु ।
 घत्ता । संचालहु साहणु ह्यगयवाहणु रह संजोत्तिवि करहु चल ।
 थडि मिलिवि नरिंदहो ससुहडविंदहो भिडहु होइ संजायबल ॥ १० ॥
 दुवई । विहडिउ संधिकज्जु नरनाहहो गउ संगामि निच्छओ ।
 वयणुवि नउ सहंति दप्पुभड कोविपडिच्छिओ ॥
 नरवइवल्लहु धणवइहिं पुत्तु देविणु सुमित्त रणभरि निउत्तु ।
 तिसहुं जंपंतहं चडिउ रोसु हउं मिलिउ तुम्ह संवरिवि कोसु ।
 चित्तंगिं सो पव्वयनरिदु पिउ जंपिवि सम्माणिउं सविंदु ।
 पभणिउं तुहुं एत्थवि थाहि ताम हउं मिलिवि नरिंदहो एमि जाम ।
 इउ भणिवि पुणुवि गयउरि पइदु दीवियउज्जोएं नरिहिं दिदु ।
 जाणाविउ थाइवि रायबारि तेहिंमि पइसारिउ संपहारि ।
 तेणवि अवलोइउ भविसयत्तु सो पमुहुं करिवि नरनाहु वुत्तु ।
 अक्खेव्वउ काइं नराहिवासु तहो पोयणपुरपरमेसरासु ।
 पहु चवइ गंपि कहि एम तासु जइ सच्चउ तुहुं बहुमइवियासु ।
 भणु तुम्हहं अम्हहं कवणु रोसु नउ देहं न मग्गहं कप्पु कोसु ।
 पइं मग्गिय जा महुतणिय कल्ल सा मइं धणवइनंदणहो दिन्न ।

तं वयणु सुणिवि चित्तंगण पढु पभणिउं रोसवसंगण ।
 घत्ता । अहो कन्नहो कारणि काई महारणि जाय तुम्ह विवरीय मइ ।
 अज्जवि पियवत्तइं एक सुमित्तइं हउं परिओसमि पुहइवइ ॥ ११ ॥
 दुवई । तो सुंडीरु वीरु वणितणुरुहु तहो वयणेण संसिओ ।
 बहुगीढवराहु दप्पुम्भडे भड भेसिवि समुट्ठिओ ॥
 अहो कालिं चोइउ काई एहु खज्जइ जिह पवणंतरियदेहु ।
 खलु वारवार जंपइ अणिट्ठु अमणूसु एउ घरु एण दिट्ठु ।
 पुणु पुणुवि सुमित्तहि कयपणीह कप्पेविणु करयलि घरहु जीह ।
 उक्खणिवि नयण छिंदेवि नासु मुंडिवि सिरु खरि संजवहो दासु ।
 पिकखेवि कुमारहो वयणु कुडु चउपासिउ भडु किंकरिहिं रुडु ।
 धणवइ विणिवारइ महुरघोसु आयहो उप्परि किज्जइ न रोसु ।
 पडिभडह दूउ पडिसहु होइ आयहो पहरंतहो जसु न होइ ।
 चित्तंगु नवर जंपइ सगव्वु मन्निवि तिणससु अत्थाणु सव्वु ।
 घत्ता । इयवयणपवाहिं सहं नरनाहिं कहिं महु जाहि अणिट्ठियउ ।
 पर एण न मारमि रोसु निवारमि जं आएसिं पट्ठविउ ॥ १२ ॥
 दुवई । दुव्वयणइं चवंतु पहुसन्नइं दप्पुम्भडसकोहहिं ।
 अरि अरि जाहि भणिवि गलथल्लिउ घल्लिउ पवरजोहहिं ।
 निग्गउ चित्तंगु अणंतु लेवि जुअरायकडइ संपत्त वेवि ।
 अत्थाणि नरिंदहो कहिय वत्त जिम गय जिम जंपिय जेम पत्त ।
 न नवइ भूवालु महापयंडु नउ देइ कप्पु मिच्छइ न दंडु ।
 तउ पक्खवायवयणिं कलेवि ओसारिउ तेहिं अणंतु सोवि ।
 पंचालवयणु दूअइं सुणेवि ओसरिउ सुहड तिणससु गणेवि ।
 नरवइहिं नवर उप्पन्नु रोसु अवलोइउ नियभडवलु असेसु ।
 दरिसहु कुरुजंगलि पलयकालु कुरुवइ उक्खिणहु समूलडालु ।
 गयउरि पायारपओलिभंगु दर मलहु छुहिवि बलु चाउरंगु ।
 हयभेरिपयाणउं नवर दिन्नु धरदल मलंतु संचलिउ सिन्नु ।
 घत्ता । एत्तहिवि महल्लहो अणिहयमल्लहो सुरकरिकरदीहरमुअहो ।
 गयउरपुरवालें सहं भूवालें बडु पट्टु धणवइसुवहो ॥ १३ ॥

त्रयोदशः सन्धिः ।

परिवड्डियगआवहं तुलपयावेहं गयउरपोयणयत्थिवहं ।
जण कहमि महाहउ जयसिरिलाहउ विहिंमि कडिणकक्कसमुअहं ॥
ववई । गिरि व दुलंघु ससि व पहनिम्मलु हत्थि व दिन्नदाणओ ।
नहिं कुरुजंगलद्धि गहिमंडलि हुउ भविसत्तु राणओ ॥
तो करिकरपवरहुअभुण्ण नरनाहु दुत्तु धणवइसुण्ण ।
जइ हउं जि देव पइं किउ पयत्थु तो नियउ देहि उत्थल्लि हत्थु ।
उहालमि कच्छाहिवहो रज्जु सो तउ अणिट्ठु ग्वलु अकयकज्जु ।
जंपइ पोयणपुरवइहिं पक्खु पडिगाहिवि थिउ मंडलु असंखु ।
लइ सो जि झडप्पमि पडसु ताम संखिवि पडिबक्खि न भिल्लु जाम ।
पच्छण्णु सो वि गउ तं सुणेवि आयउ असंखु ग्वंधारु लेवि ।
संपेसिउ दूउ विचित्तभेउ कच्छाहिउ तुम्हहं वसविहेउ ।
तहो उप्परि पहु मं करउ रोसु पइसरइ सरइ पंचालदेसु ।
आवइ वि न तुम्हहं पासि ताम मोडिउ न दंडु महिवइहि जाम ।
सम्माणिउं भडु आणंदु जाउ थिउ कुरुबलु परिवड्डियपयाउ ।
घत्ता । रयणिहिं पच्छन्नहिं वियणियवन्निहिं पिक्खिवि पहुपरिवारसिय ।
रिउचरहिं भगंतहिं चारु चरंतहिं अवरुप्पक आलाव किय ॥ १ ॥
वुवई । पभणइं मइंमि दिट्ठु सो राणउं अंतरि भवणि पत्तओ ।
अड्डुग्याडु निएवि उवलक्खिउ कंतइं सहुं चवंतओ ॥
उव्वहइ समरसंगमकणेरि परिवड्डइ रणभरभारखेरि ।
विलिहंतु सुहड संगामसीह भविसत्तहो कडुहिं पढमलीह ।
अन्निक्कु भणइं रणि लोहजंघु पहुकज्जि भिडइ वइरिहिं अलंघु ।
अन्निक्कु भणइं सिंहउरमल्लु भडु वइरिवरंगणहिययसल्लु ।
अन्निक्कु भणइं कंतिउरनाहु उव्वहइ समुब्भडभडपवाहु ।
अन्निक्कु भणइं पहुभविसयत्तु मइं निसुणिउं सहुं जणणिण चवंतु ।
महु तासु अंगपाहरिउ इट्ठु तहु संगि हउ अंतरि पइट्ठु ।
सहु मंतिहि थिउ मंतणइ जेत्यु णीसेसरयणि मइं गमिय तेत्थु ।
तहु जित्तिउ बलु माहप्पु दप्पु तेत्तिउ नरवइहि न भडकडप्पु ।
घत्ता । अवलेविं वट्ठइ रणु परियट्ठइ परिओसइ परिवारजणु ।
पहुपत्ति विसेसइ चर परिपेसइ अच्छइ परबलि दिन्नमणु ॥ २ ॥

दुवई । जा चिरु आसि महिम भोवालहो परिणयणयनिउत्तहो ।
 परिवड्डियपयाव सा वट्टइ एवहिं सिट्ठिपुत्तहो ॥
 एत्तहिवि करिवि परबलु सुदिट्ठु अत्थाणि नरिंदहो चरिहिं सिट्ठु ।
 पारक्कउ कच्छाहिविण देव थंभिउ सुक्कें घणजालु जेम ।
 तउ आणए सो णियभत्तिवंतु परबलहो परिट्ठिउ जिह कयंतु ।
 अवरुप्परु कडुयालाव हूअ अवरुप्परु तज्जिय विहिंमि इअ ।
 अन्निक दिसइ पंचालु थक्कु होसइ संगामु कएक्कचक्कु ।
 तं निमुणिवि परिओसिउ नरिंदु संपेसिउ नियसामंतविंदु ।
 विण्णिवि पव्वयवइ लोहजंघु हरिवाहणु पिहुमइ रणि अलंघु ।
 पंचहिं सामंतहिं पुलइअंग पडिगाहिवि थिय विण्णिवि अभंग ।
 घत्ता । तो चलकरवालं रणि पंचालं झत्ति झडप्पिउ वइरिबलु ।
 तं कच्छनरिदिं महणगिरिदिं महिउ जेम सायरहो जलु ॥ ३ ॥
 दुवई । हरिवइलोहजंघकच्छाहिवपंचालहिं भिडंतहिं ।
 अग्गिमखंधु वसुह मेलाविउ पिळ्ळिवि दंतदंतहिं ॥
 संचालिउ परबलि माणसल्लु पाडिउ अणंतु मुहलोहमल्लु ।
 ओसारिउ अरिवारणमइंदु थिउ गलियगव्वु सामंतविंदु ।
 मोडिउ मइंदु चित्तंगु भग्गु किउ भवणु भमिउं बलु चाउरंगु ।
 चूरिय रह दोखंडिय तुरंग वरभडहं छिन्न करयल सखग ।
 केणवि भूवालहो कहिय वत्त परमेसर वइरिहु कह समत्त ।
 तउ आण वहिवि सब्वहं निवेहि पंचालमच्छकच्छाहिवेहिं ।
 पइसरिवि झडप्पिउ वइरिसिन्नु पडिभडहं भंगुरावत्तु दिन्नु ।
 अग्गिमखंधहो मोडिउ मरट्ठु कडु आविउ विवरासुहु पयट्ठु ।
 निज्जीव जाय करिसारि सज्ज ओहट्ट जोह परिहरिवि लज्ज ।
 विहडिय रडंत मायंग तुंग हिंडिय सुन्नासण वरतुरंग ।
 जो आउ आसि आसणि रउहि सो घल्लिउ पट्टुचिंतासमुहि ।
 घत्ता । तो पट्टुपरिओसिं विजयपघोसिं परियणु परमामोए थिउ ।
 थुइ वयणरविंदहो वंदिणविंदहो कुरुवहं जयजयकारु किउ ॥ ४ ॥
 दुवई । केणवि कहिउ गंधि पोयणपुरि तहो अवणिंदरायहो ।
 वट्टइ देव सुहडकडमहणु तहिं नरवइनिहायहो ॥
 तिं वयणिं आहल्लिउ नरिंदु संगिलिउ सयलसामंतविंदु ।
 अहो तुरिउ किंपि चिंतवहो अज्जु तं होसइ दूसंथविउ कज्जु ।

वारंतहो मज्झु असम्मण उच्चाइउ विग्गहू समउ तेण ।
 गंभीरु धीरु गुणसारभूउ सुपसन्नकिस्ति पट्टविउ दूउ ।
 भणु अज्जवि एम गयारि बुज्झु भूवालिं सहं किज्जइ न जुज्झु ।
 तं वयणु सुणिवि गउ दूउ तित्थु पंचालदेसि न्वंधारु जित्थु ।
 तो वुत्त तेण अवणिंदजाउ सामंतमंतिमंडलसहाउ ।
 तउ ताएं राएं वुत्तु एम संवरहि जुज्झु करि संधि देव ।
 तो भणइं वीरु विप्फुरियदेहु किर संधिहि अवसरु कवणु एहु ।
 घत्ता । जो भिउडि निहट्टिवि भड दलवट्टिवि आसंधिवि अहिमाणजउ ।
 तहो माणु धरंतहो संधि करंतहो परसुहडत्तणु जाइ खउ ॥ ५ ॥
 दुवई । पट्टचित्तंगु जेहिं अवगण्णिउं मन्निउ गरुअविग्गहो ।
 देइ सुमित्त जेहिं उच्चायउ भविसत्तहो परिग्गहो ।
 कयपक्खवाय धल्लिउ अणंतु परिखुहिउ उत्तरावहु सतंतु ।
 कच्छाहिउ जहिं उच्चहिवि आउ उत्थरि समरि बहुवरनिहाउ ।
 दलवट्टिउ अग्गिमखंधु जेहिं भणु कवण संधि किर समउ तेहिं ।
 गउ दूउ कहिउ तं निरवसेसु अहिओय चडिउ पोयणपुरेसु ।
 पेसिउ असेससांमंतचक्कु पुरि अप्पुणु पर एक्कणु थक्कु ।
 संघट्टु समरभूमिहिं न माइ खयकाले समुदजलोहु नाइ ।
 हयभेरिपयाणउं दिनु जाम रणु मंडिउ कच्छाहिविण ताम ।
 सन्नद्वबद्धपरियरभडेहिं पारडु जुज्झु नियनियथडेहिं ।
 मेइणिकारणि पहरंति जोह हम्मंति हणंति निवडकोह ।
 तो नवर कुरुडकडक्खरेहिं सुहडहं पोयणपुरवक्खिण्हिं ।
 कडु आविउ कच्छाहिवहो सिण्णु मिल्लिय रणमहि ओसारु दिनु ।
 घत्ता । वलिवंडइं चप्पिवि सुहड झडप्पिवि ओसारिवि सामंतसय ।
 जलदुग्गइं लंघिवि रिउ आसंधिवि आहणंत गयउरहो गय ॥ ६ ॥
 दुवई । तो पडिभडवमाले निहसंतिण थिरगंभीरकायहो ।
 तक्कालाणुसारु परियच्छिवि अक्खिउ चरिहि रायहो ॥
 अहो पट्टबहुमाणभडावलेव आयउ पारक्कउ जिणिवि देव ।
 तहो साहणि जं किउ दप्पसाडु आरोसिउ तहि हिमगिरिकवाडु ।
 पट्टविय समरसंगमि अमोह एक्कवयकन्नपंगुरण जोह ।
 सहुलवयण नरनारसीह अब्भोट्टभडत्तणि धवललीह ।

पहरंतिहिं तहिं किय नर दुखंड रणमहि मिलाविय मंडमंड ।
 पासहिं हणति नउ सुहि भिडंति नियडेवि नहु दूरे वि न जंति ।
 पइसरइ सरइ परबलु अणंतु पहु करहि किंपि संवरहि मंतु ।
 तं सुणिवि पडिय पडिवक्ख खेरि किय सन्नसमाहय समरभेरि ।
 नियनियआवासहो गय नरिंद कडिय तुरंग सज्जिय गइंद ।
 घत्ता । रणरसपक्खत्ति धणवइपुत्ति पडिगाहिवि सिय गयउरहो ।
 अत्थाणु विसज्जिवि भडसय तज्जिवि दिन्नु खंधु रणभरधुरहो ॥ ७ ॥
 दुवई । गुडिय महागइंद पक्खरिय तुरंगमजुत्त रहवरा ।
 भड सन्नद्ध बद्धदिहपरियर दूरुक्खत्तरणभरा ॥
 तओ तम्मि काले भडछडवभाले महाजोहकूरे दुहुकंततूरे ।
 बले अप्पमाणे सुसन्नज्झमाणे रणे नीसरंते भयं वीसरंते ।
 महावाणिवग्गे पुरे हट्टमग्गे समाहुत्तकोवा पयंपंति लोया ।
 अहो दप्पयंतो पमाणं चडंतो पसायं चडंतो वियप्पंतचित्तो ।
 इमे अंतराले रणाहुत्तकाले नरिंदस्स वारे भिसं दुप्पयारे ।
 पडुक्को गइंदो मिलंतालिविंदो तओ भविसयत्तो महारिद्धि पत्तो ।
 अमोहो पसत्थो गइंदासणत्थो अदप्पो अमाया जसामेइ ताया ।
 रणे उच्छहंता समासेइ संता ।
 घत्ता । सज्जियजयमंगले घोसियमंगले पिक्खिवि पुत्तहोतणिय सिय ।
 धणवइहरियत्तहिं पहसियवत्तहिं छड्डिय वणि वावार किय ॥ ८ ॥
 दुवई । तो सुमहत्तराण कर मउलिवि नरवइ सुहुं नियच्छए ।
 परियणि पिंडवासि अंतेउरि तुम्हइं थाहु पच्छए ॥
 चर पेसिवि सुविहियसंपहारु रणि जाणिवि समविसमाणसारु ।
 तक्कालसरुविं धरिवि मंतु पुरि पउरि करिन्वउ सुप्पयत्तु ।
 पडिवज्जिय तंपि महानरेहिं मंगलपसत्थ जंपिय सरेहिं ।
 पुणु जणाणिसमुहुं सुपइन्वयाउ अहिणांदिवि दिट्ठउ वरतिथाउ ।
 तेहिंमि जंपियइं सुहासियाइं निम्मच्छणाइं विविहइं कियाइं ।
 कमलइं नवकमलदलक्खणाइं जिणसेसकुसुम करि धरिवि ताइं ।
 अवलोइवि सालंकारु पुत्तु नवकुंदकुसुमदसणाइं वुत्तु ।
 घत्ता । चिरु महुं पुच्छंतेहिं विणउ वहंतिहिं जं आएसिउ सुणिवरिण ।
 तं चडउ पमाणहो निव्वुइठाणहो जिणसासणदेविहु बलेण ॥ ९ ॥

दुवई । तो भविसाणुअ अवलोएवि संभासिय नरिदिणा ।
 अच्छरकोडिसहिय रइमंदिरिं नं सइ सइ सुरिदिणा ॥
 तो भविसइ भवियत्तहो सुआइं मालइमालाकोमलसुआइं ।
 कुवलयदलदीहरलोयणाइं मालूरपिक्कपीवरथणाइं ।
 अप्पिय चूडामणिनायसुह सुहिससुह दिट्ट डुरियहं रउह ।
 मणिमउडि कुंदि कुसुमइं करेवि वियसंति संति उल्लवइ देवि ।
 तोणीरहं तुहु अणुप्पमाण होसंति अणिट्टिय समरि वाण ।
 सरधारिहि वरिसिवि जेम मेहु जसथेवलधूलि धूसरियदेहु ।
 सुअबलवलेण परबलु जिणेवि आवहि वहरियजयलच्छि लेवि ।
 तो चलतरलावियलोयणाइं कंदप्पदप्पपियमाणणाइं ।
 अवलोइउ पिउ पियसंभमाइं नरवइभूवालतणुवभवाइं ।
 तेणवि बहुकज्जकयक्खणेण रइसन्नइं सम्माणिय मणेण ।
 नीसरिउ सरिउ जसरसि तुरंतु सज्जणदुज्जणहंमि भउ करंतु ।
 निज्जावओ व भउथडसमुहि नरवइ आरुहु महागइंदि ।
 यत्ता । रणभूमि सरंतहं चारु चरंतहं समरकज्जे उज्जुअमइहु ।
 वरकरिणिहु करिणिउं सुहडहं घरिणिउं सिक्ख दिंनि नियनियपइहु ॥१०॥
 दुवई । पभणइं कावि कंत पिय वट्टइ अवसरु अप्पमाणहो ।
 निक्कउ करहि अज्जु समरंगणि पहुसम्माणदाणहो ॥
 कोवि भणइं रणि चडिवि पमाणहो निक्कउ करमि सामिसम्माणहो ।
 कोवि भणइं पिए पइं वि न भुंजमि जइवि न तिलयनाहु रणि रंजमि ।
 कोवि भणइं नवि बंधमि फुल्लइं जाम न वहरिसुहइ ओहल्लइं ।
 कोवि भणइं अहं सइ आवट्टमि अह जुयरायदंडु दलवट्टमि ।
 कायरघरिणि कावि परिवेयइ होउ बलिक्कियाए पहु सेवए ।
 जित्थु अऊरइ कालि मरिज्जइ काइं तेण विहवेणवि किज्जइ ।
 सामिणि मा ए सवक्खु सरिज्जहि महु कंतहो जंघाबलु दिज्जहि ।
 सोवि भणइं किं सामिणि वुच्चइ महु जंघाबलि कुवि न पहुच्चइ ।
 केम पमाउ दूरि वगंतहो परसंसउ पओलि निगंतहो ।
 एम समरुवावारु विहट्टिवि निग्गय नरवरिंद संघट्टिवि ।
 यत्ता । अवलोइउ साहणु हयगयवाहणु भविसयत्त भूवालपहु ।
 थिय समरु समुड्डिवि रणापिडु मंडिवि पडिगाहिवि जयलच्छि लहु ॥११॥

दुवई । पिहुमइलोहजंपंचालहिं कच्छाहिवनरिंदहिं ।
 पणविय कुरुव वेवि अन्नेहिंमि बहुसामंतविंदहिं ॥
 भविसत्तु वुत्तु कच्छाहिवेण पहु अम्ह कुइउ कज्जेण केण ।
 कुरुजंगले जो पइसइ असंतु तहो अम्हहं वइरु महामहंतु ।
 भूवालहो जो जंपइ असेव तहु अम्हहं अबसिं सावलेव ।
 एवहिं वट्टइ अहिसेउ तुम्ह देहि नियउ कवणु आएसु अम्ह ।
 तं वयणु सुणेविणु भविसयत्तु पभणइं रणरसकंठइयगत्तु ।
 अहो साहु सच्चविउ सच्चु पक्खालिउ पइं दुक्करु पवंचु ।
 भूवालकज्जि सच्चउ सहिट्ठु तउ चरिउ चरोहिं चिरु चरहिं सिट्ठु ।
 एवहिं घणधन्नरमाउलेहिं तउ आणउ अहिवेलाउलेहिं ।
 घत्ता । एत्थुवि पडिवालहि समरु निहालहि पासट्टिउ पक्खित्तछलि ।
 हउं जाम निहट्टिवि रणि संघट्टिवि करउ कुलक्खउ वइरिबलि ॥ १२ ॥
 दुवई । तो पव्वयनरिंदहरिवाहणपंचालाणुरायहिं ।
 पणविउ कुरुनरिंदु अन्नेहिंमि बहुनरवइनिहायहिं ॥
 तो भणइं नविप्पिणु लोहजंघु जसुतणउं वयणु सव्वहं अलंघु ।
 अहो देव देव पडिभडवमालि नउ एह नित्ति संगामकालि ।
 पढमउं पहरंतए सामिसालि परिभमियविसमभंडणकरालि ।
 भडथडु अप्पं परिहोइ जाम पाइक्कहो पसरु न होइ ताम ।
 तं मंतिहु वयणु सुणेवि तेण अबलोइय नर हरिसियभुण्ण ।
 दिट्ठइं सम्माणइं जोह जाम चप्पिय रणमहि परबलिण ताम ।
 पसरइ साकेयनरिंदसिन्धु रोमंचउच्चकंचुअपवत्तु ।
 हरिखरखुररवि खोणी खणंतु गयपयपहारि धर दर मलंतु ।
 हणु मारि मारि कलयलु करालु सन्नद्धबद्धभडथडवमालु ।
 तं निएवि सवणु अहिमुहुं चलंतु धाइउ कुरुसाहणु पडिखलंतु ।
 घत्ता । कलयलगंभीरइं दिन्नसरीरइं हयरणभेरिभयंकरइं ।
 कुरुपोयणवल्लहं अणिहयमल्लहं भिडियइं बलइं समच्छरइं ॥ १३ ॥
 दुवई । तो हरिखरखुरगसंघट्ठिं छाइउ रणु अतोरणे ।
 णं भडमच्छरगिसंधुकणधूमतमंधयारणे ॥
 धूलीरउ गयणंगणु भरंतु उट्ठिउ जगु अंधारउ करंतु ।
 नउ दीसइ अप्पु न परुसखग्गु न गइंदु न तुरउ न गयणमग्गु ।

तेहइवि कालि अविसदमोह हुंकारहु पहर सुअंनि जोह ।
 किवि आहणंति दिसि बहु सुणेवि गयगजिजउ हयहिंसिउ सुणेवि ।
 किवि कोक्किवि पडिसदहो चलंति असिमुट्टिण नियलोयण मलंति ।
 धावंतु कोवि अहियाहिमाणु गयदंनहि भिन्नु अपिच्छमाणु ।
 कत्थइ पहराउरअयसमोह गयघड पयट्ट निहणंति जोह ।
 रउ नट्टु विहंडिउ भडखलेण महि मुहिय वणसोणियजलेण ।
 घत्ता । तो गयघडपिल्लिउ सुहडहिं भिल्लिउ अवरुप्परु कप्परियनणु ।
 सरजालोमालिउ पहरकरालिउ भमरावन्ति भमिउं रणु ॥ १४ ॥
 दुवई । तो इक्कवयकन्नपंगुरणहिं सुहडहिं नारसिहहि ।
 दढदाढाकरालमुहभासुरलोलललंतजीहहि ॥
 खज्जंतु भमिउं करवहं सिन्नु ओसारु निविडगयघडहिं दिन्नु ।
 तेहइवि कालि सोंडीर वीर पहरंति सुहड संगामधीर ।
 केणवि कासुवि असिधाउ दिन्नु उरु सिरु सग्वणु भुअदंडु छिन्नु ।
 असि वाहइ कोवि गलद्वसेसु हत्थेण धरेवि पडंतु सीसु ।
 केणवि आरोडिउ लंबकन्नु वंचेवि फरसु कुंतेण भिन्नु ।
 केणवि रणि नज्जिउ एक्कवाउ विज्जाहरकरणि दिन्नु घाउ ।
 केणवि दुक्कंतु ललंतु जीहु दो खंडिवि पाडिउ नारसीहु ।
 कत्थइ कडु आविय गयहं पंति परिभमिय सुहडसीसइं दलंति ।
 कत्थइ पहराउर दुन्निवार हिंडिय तुरंग पडिआसवार ।
 कत्थइ सरोहु वणसोणियंधु सुरहिउ करि नरकेसरिहि खंधु ।
 एहइ वट्टंतए रणि असक्कि मंतणउं जाउ महिवालचक्कि ।
 अहो अच्छइ हु काइं निरावसन्न कुरुवइहि ओसारिय लंबकन्न ।
 मंछुडु दुज्जउ भूवालराउ दीसइ धणवइसुउ बहुपमाउ ।
 तं मंतिवयणु हियवइ धरेवि उट्टिय सयलवि समहरु करेवि ।
 घत्ता । महिवइसामंतिहिं समरि भिडंतिहिं कुरुवइसाहणु ओसरिउ ।
 दिढपहरकरालिउ समरसजालिउ रणमहि मिल्लिवि नीसरिउ ॥ १५ ॥
 दुवई । भग्गइ सामि सिन्नि पडसंतए पसरिवि निययमंडले ।
 निरु खलभलिय गामपुरपट्टण तहिं कुरुभूमिजंगले ॥
 गयउरजणु हल्लोहलिउ सुट्टु नायरियहिं हाहाकारु घुट्टु ।
 विहडप्फड धाइय पयअसत्थ परिमुक्ककेस विहडियनियत्थ ।

नियनियघरसिहरहं चडिउ लोउ जंपइ अणिचु संपयविहोउ ।
 लइ नहु कज्जु अत्थमिउ राउ बलु भज्जइ नीलाहार साउ ।
 परबलु गहगहइ महोच्छवेण दीसइ न किंपि धूलीरवेण ।
 धणवइ परिचितिवि अप्पलाउ सन्नहु लुहडसाहणसहाउ ।
 परिरक्खणु किउ पुरवरि सकोसि परियणि अंतेउरि विंडवासि ।
 इत्थंतरि पइसिवि वरिहिं सिट्ठ अम्हेहिं सयलु संगामु दिट्ठु ।
 विहडिउ सयत्थु उप्पत्तु भंगु वइरिह्हु बलु मोडिउ चाउरंगु ।
 परथक्कउ परिवद्धियपयाउ तउ नंदणु भूवालं सहाउ ।

सन्नहु करिवि करिसारिसज्जु नउ जाणहं होसइ केम अज्जु ।
 घत्ता । एत्तहिवि णरिंदिं वइरिमइंदि अवलोइवि नियबलु नविउ ।
 विट्ठणियभुयदंदिं रणभरचंदिं अप्पणु सइं सन्नाहु किउ ॥ १६ ॥

दुवई । सन्नज्झंति तिलयदीवाहिवि समरि सुमित्तताइणं ।
 घल्लिवि कवउ लइउ कुंताउहु पहुभूवालराइणं ॥
 पणविप्पिणु पंकयसिरिखुएण नरनाहु वुत्तु हरिसियभुएण ।
 तुहुं ताय ताम पिक्खंतु होहि दिट्ठु पवणु हउंमि परबलजलोहि ।
 जो अग्गिमखंधि अणंतवालु तहो करमि अज्जु रणि पलयकालु ।
 अट्ठमि चित्तंगहो दलमि दप्पु चिरु पइसिवि मग्गिउ जेण कप्पु ।
 अन्नहंमि असन्नहं करिवि सन्न मोडिवि महिवइ उक्खिणमि कन्न ।
 जंपंतु एम चल्लिउ नरिंदु आरोहिं कन्नारिउ गइंदु ।
 तिं सहुं संचल्लिय भडमइंद पंचालमिच्छकच्छवनरिंद ।
 पहुमइहरिवाहणलोहजंय अन्नवि नरवइ जे रणि अलंघ ।

घत्ता । नरवरेहिं परज्जिवि गुण निम्मजिवि धणुहरसरसंधाणु किउ ।
 अक्खयतोणीरिं रणि सुंडीरिं परबलु सरहिं कडन्तरिउ ॥ १७ ॥

दुवई । नियबलु निएवि सरहिं भिज्जंतउ रणसंगरि पयत्तहो ।
 वरदुग्घोहि चडिवि उद्धायउ महिवइ भविष्यत्तहो ॥
 जुअराएं तज्जिउ सिट्ठिपुत्तु अहो तुम्ह गोत्ति एउवि अजुत्तु ।
 पहु रंजिवि जं परिणिय सुमित्त अवसाणु तासु इत्तडउ मित्त ।
 विहसंतु पयंपइ तिलयराउ हउं फेडमि तुहु सुमित्तवाउ ।
 तं वयणु सुणेवि विरुद्धएण पेसिय सरधोरणि कुद्धएण ।
 ते लीलइं धणवइसुएण छिन्न अन्नेक्कसरहिं पयरक्ख भिन्न ।

हउ चावदंडु पाडियु धयग्गु वणितणुरुहभएण गइंदु भग्गु ।
 अन्नहिं गयउरि आरुहइ जाम सिरि लउडिपहारिं हयउ ताम ।
 घत्ता । गयघाउ सहेविणु चेय लहेविणु उट्टिउ असिक्क लेवि करि ।
 तो खेयरकरणिं असिवावरणिं झत्ति झडप्पिउ वइरिअरि ॥ १८ ॥
 दुवई । नरवइ जीवगाहि जंपाविउ सइं भविसत्तराइणं ।
 तो सक्केयजोह रणु मिल्लिवि झूरिउ मणि विसाइणं ॥
 जो जासु भिडिउ सो तेण मुक्कु थिउ परवलु सहुं संकेयचुक्कु ।
 विणु इक्किं पडिउ तमोहजालु कहु सहुं विसमट्टिउ सामिसालु ।
 पट्टुपासि पट्टुक्क नरिंद सव्व निष्फंद निराउह गलियगव्व ।
 परिओसिउ पट्टु भूवालुराउ गयउरि लोयहं सोहलउ जाउ ।
 नायरजणु रणु पिक्खिवि सविंदु जयकारइ जणवल्लह नरिंदु ।
 तो नवर तेण धणवइसुएण रणसिरिरामालिगियभुएण ।
 संवरिवि लयउ भंडारु कोसु परियणु अंतेउरु पिंडवासु ।
 परिवारु सयलु किउ इक्कवासि दुम्मणु निविट्टु नरवइहिं पासि ।
 विणु चमरहिं चामरगाहिणीउ जलि सुक्कइ जं जलवाहिणीउ ।
 नउ सोहइ दुम्मणु पिंडवासु कज्जलजलमइलियगंडवासु ।
 थिय छत्तधार छत्तइं मुएवि तूरियवाइत्तइं परिहरेवि ।
 अरि चोर जेम्ब चालिवि सविंदु परिओसिं गउ गयउरि नरिंदु ।
 तो मंतिउ मंतु महानरेहिं आयहिं दिज्जहिं नियलइं पएहिं ।
 घत्ता । बहुनरपरियरियउ मणि मच्छरियउ अच्छइ मउलियमुहकमलु ।
 जइ कहवि विलुट्टइ तो दलवट्टइ सयलुवि अम्हहं तणउं बलु ॥ १९ ॥
 दुवई । अहो जण मणि सयज्जु परिचिंतहो मं घरवासि दम्महो ।
 खणपरियत्तविसमसमसंकुलगइ संसार धम्महो ॥
 तित्थंकरु रिसहु जिणिंदु आसि तहो पुत्तु बाहुबलि तेयरासि ।
 नरलोयकोडिपुन्वाउमाणु सयपंचसवायधणुप्पमाणु ।
 जिउ समरि जेण भरहेसरोवि जसु चरणिहिं पडिउ सुरेसरोवि ।
 जो तहिं सताणि महानरिंदु जसु सिरिण नवइ सामंतविंदु ।
 भंडलवइ जासु करंति सेव वंदिग्गहि पाविउ सोवि केम्ब ।
 जो गिज्जइ गेयवियक्खणेहिं परिभमइं सोवि सहुं रक्खणेहिं ।

जसु परियणु महिमंडलु पवासु सो अण्णें सहं अहिलसइ गासु ।
 कीलंतउ जो रमणिहिं सहासि सो निंद लहइ कह बंदिवासि ।
 तहो दरिसिय एहावत्थ जेण किं बुच्चइ तांसु कुलक्कमेण ।
 उप्पण्णउं चिरु वणिवरहं गोत्ति परिवड्डिउ मामहं सालि पुत्ति ।
 वाणिज्जें गउ सव्वायरेण वंचिउ सावत्ति भायरेण ।
 परिहविण गंपि नरनाहु दिट्ठु तेणवि सम्माणिउं किउ वरिट्ठु ।
 हुउ बहुमंडलवइनरवरिंदु उच्चाइउ नियसुहिसयणविंदु ।
 एहउ जाणेविणु मच्चलोइ मं करहु गव्वु संपयविहोइ ।
 पारंपरकव्वहं लहिवि भेउ मइं झंखिउ सरसइवसिण एउ ।
 घत्ता । झाणिं संगामहो दुप्परिणामहो अवसिं नासइ अप्पहिउ ।
 धणवइवणिउत्तिं रइवि णिउत्तिं पुणुवि तस्स मिच्छा मि किउं ॥२०॥

चतुर्विंशः सन्धिः ।

संगामनियत्तए विसमिसमत्तए दीहरथोरपलंबभुउ ।
 अहिसिंचिउ राएं मणि अणुराएं अज्ज रज्जि धणवइहिं सुउ ॥
 दुवई । अहिसिंचिवि कुमारु वरजुवइहिं पुज्जिउ सेयवासहिं ।
 सियचंदणविलित्तु परिअंचिवि जयमंगलसहासहिं ॥
 तओ दंसियं सज्जणाणं सुहइं सुघोसं समुप्फालियं नंदिसइं ।
 समाओसिओ पोसियंदो विपक्खा विहोएण भोएण काउं समक्खा ।
 पसाहा वियादा वियासा सुमित्ता पसत्थेहिं वत्थेहिं सित्ता पवित्ता ।
 अविद्धा विसुद्धीकया कोइलावा समालीढघोलंतकंचीकलावा ।
 समिंदीवरच्छी समुत्तुंगनासा समावत्तजंघा वरोरूपएसा ।
 नियंवे विसाला सुवित्थेन्नमज्झा घणंघत्थणा दक्खिणावत्तगुज्झा ।
 जुवाणं जणं वम्महंती महंती महामत्तमायंगलीला वहंती ।
 सलायव्व लावन्नरीरे तरंती जणे साहिलासोहसोहा धरंती ।
 पुरे सा वहु सो वरो तं विहोएं निणउं न सो जस्स जायं न मोयं ।
 घत्ता । सा धीय नरिंदहो सज्जणविंदहो मज्झि सुवेसालंकरिय ।
 जयमंगलघोसिं सुहिपरिओसिं भविसयत्ति करयलि धरिय ॥ १ ॥

दुवई । पाणिग्गहणि जाए जामायहो अहियमणाणुराइणा ।
 जं चिंतिउ मणेण नीसेसु वि तं तहो दिन्नु राइणा ॥
 तहो अप्पिउ कुरुजंगलहो अड्डु धणकणयसारमंडणसमिड्डु ।
 राउल्लु विचिच्छु वित्थारसारु रक्खणपडिरक्खिउ सीहवारु ।
 सीहासणु चमरइं आयवत्तु पल्लंकतूलि रइभवणि पत्तु ।
 सुहलक्खणु जयमंगलगइंदु पडिवन्नसेव सामंतविंदु ।
 मणपवणगमणु हयवरु तुरंगु भंडारु कोसु बल्लु चाउरंगु ।
 विलयउ पियवयणइं वाहिणीउ वरजुवइउ चामरगाहिणीउ ।
 कच्चोलथालपरियल्लु असेसु अंतेउरु पेसल्लु पिंडवासु ।
 असिमसिमहल्लमंतिण णिओइ काहारखोरभडभंडभोइ ।
 अल्लुवि जं जं महारायचिण्ह तं तं नरनाहिं तासु दिण्ह ।
 पुब्बक्कयसुहक्कम्मइं फलेण वर वसविहेय कय भुयबलेण ।

घत्ता । दोहलयनिमित्तु परिपुच्छिवि भविसाणुमइ ।

तं निसुणहु जेम गउ तं दीउ नराहिवइ ॥ २ ॥

दुवई । पंकयसिरिसुमित्तपियसुंदरिभविसमहाणुरुवहिं ।
 पेसिय संकहियइ भविसत्तहो बहुमइसारभूअहिं ॥
 ओसारिवि परियणि पिंडवासि वइसारिउ पहु एकंतवासि ।
 दाहिणइं पट्टि भविसाणुरुअ वामइं सुमित्त गुणसारभूअ ।
 अग्गइ तिन्निवि सुमहत्तीउ कमलच्छि लच्छि पियसुंदरीउ ।
 पणविधि नरनाहिं दिन्नु कल्लु जंपिउ जणाणि बहुगुणपसन्नु ।
 पइं चंगउ किउ ववसाउ वच्छ आणिय धरि जयसिरि वहुअ सच्छ ।
 जं जंपिउ पहुअत्थाणि जेम निव्वाहिउ तं जि नियाणि तेम ।
 चित्तंगिं सहुं जंपिउ करालु घल्लिउ दर मलिवि अणंतपालु ।
 तं नवर सयल्लु पइं किउ सदप्पु भुअबलेण जइवि तहो हउ कडप्पु ।
 नरनाहिं वसुमइ तइ निउत्त पालिब्बी कुसलत्तणेण पुत्त ।
 अमुणिय वीसासु पमाउ लोहु तिण्णिमि संपयहं करंति दोहु ।
 एक्किक्क पहाण महानरिंद पइ आणिय अवमाणिवि सविंद ।

घत्ता । नउ सुंदरु एउ जं परिरक्खिउ भमइं अरि ।

सम्माणिवि पेसि अह नियलहिं पच्छन्न करि ॥ ३ ॥

तं वयणु तासु हियवइ पइहु कोक्किउ अंतरपरिवारु इहु ।

धणवइ हरियत्तु महाणुराय मंतणइं परिट्ठिय बेवि ताय ।
 पुच्छिउ भूवाळु पसन्नमाणु इयकालहो एयहो किं पहाणु ।
 तेणवि अवलोइउ वयणु तासु वरतिलयदीवपरमेसरासु ।
 अहु कारणु नउ सावन्नु एउ जं कज्जइ तं संघडइ हेउ ।
 नरवइ महिवाल महाहिराउ तहो पुत्तु तुम्ह उक्खेवि आउ ।
 अन्नवि चित्तंणु महानिउत्तु सिंधुवइ सीहकंधरहो पुत्तु ।
 अरिवारणसीहु अणंतपालु चंपाहिउ चंपहि सामिसालु ।
 अवरवि नरिंद अमरिंदतेय सयलवि एकिकूपहाण एय ।
 परियण सभिच्च अप्पिय कलत्त अच्छंति बारि तउ रूढुलंत ।
 विसहिवि अवत्थ खेवंति कालु न सुवंति विट्ठुरि नियसामिसालु ।

घत्ता । किं किज्जइ इत्थु वियडि परिट्ठिय कज्जगइ ।

आढप्पइ जं जि तंपि न एवहिं संभवइ ॥ ४ ॥

जइ मुच्चइ तो पडिवक्खि जाइ जइ वज्झइ तो हियवइ न माइ ।
 अह हम्मइं तो जसहाणि होइ अच्छंतु एम सुंदरु न लोइ ।
 अह एणवि काइंमि न किउ जुत्तु आरोहिउ केसरि सुहु सुवंतु ।
 लइ लेहु ताम नियलइं पएहिं परिवेढिवि मत्तमहागएहिं ।
 जइ रूसइ तो हम्मइं वलंतु अह विसहइ तो अच्छइ खलंतु ।
 किउ निच्छउ आवासिय तलेर सज्जिय गयसाहणु भमियरेर ।
 निग्घिण चिलाय नर कूरकम्म आरूढ गइंदहिं बद्धचम्म ।
 विहडप्फड धावंति जणेण परिवेढिउ नायरियायणेण ।
 हा हा निक्कारणु जाउ कज्जु मंछुडु मारिच्चव वइरि अज्जु ।
 कोवि जंपइ जइ मुच्चइ जियंतु तो पुणुवि एइ होइ विसंतंतु ।

घत्ता । अरि सप्परिवारि वेढिज्जंतए गयवडिहिं ।

सविलक्खु हसेवि जंपिउ अवरुप्परु भडिहिं ॥ ५ ॥

अहो वट्ठइ कज्जु समप्पमाणु अकियत्थु जाउ मरणावसाणु ।
 वइरिहिं आढत्तइ सामिसालि किं करहु निराउह सामिसालि ।
 वरि तहिं जि आसि सुअ हणिवि गत्तु मं दिट्ठु सामि अवमाणियंतु ।
 अन्निक्कु भणइं लइ होउ चारु वणि सीहु वहइ किं हत्थियारु ।
 भुअदंड बेवि पवहंति जाम को डुक्कइ सामिहि समुहु ताम ।

हल्लोहलि हूवउ वइरिविंदु पिक्खइ तवंगि थिउ नरवरिंदु ।
 तो लेविणु पोयणपुरहो वत्त चर विणिण पराइय चारुगत्त ।
 परिपुच्छइ नरवइ साणुराउ कहिं वट्ठइ सो महिवालु राउ ।
 कित्तिउ बलु कित्तिउ सुहडविंदु मंतणउं काइं मंतइ नरिंदु ।
 पणविप्पिणु तेहिंमि सुट्ठ एम्ब तहो पासि नाहिं बलु किंपि देव ।
 जे जे पहाण सामंत केवि ते ते तहो नंदणु आउ लेवि ।
 अच्छइ नरवइ वइरायभट्ठु तं पट्ठणु हल्लोहलिउ सुट्ठु ।

घत्ता । हिंडंतिहिं तित्थु घरि घरि सुच्चइ तउ चरिउ ।

रिउघरिणिण नाह नयणिहिं कज्जलु अवहरिउ ॥ ६ ॥
 चरवयणु सुणिवि रिउनिम्महेण वुच्चइ सुमित्तमणवल्लहेण ।
 तज्जंतहं तज्जिउ सुहकरालि पहरिउ पहरंतहं भडवमालि ।
 एवहिं वइरायपब्भट्ठतेय कोक्खिवि सम्माणहं सयल एय ।
 तं निसुणिवि धाइय नर सधम्म विणिवारिय किंकर कूरकम्म ।
 आणिउं मं भीसिवि वंदिसत्थु सहं जंपिउ पेसलु तह पसत्थु ।
 पइसारिउ सज्जणु भव्वलोउ दरिसिउ नियसंपयपयविहोउ ।
 भोयणु भुंजाविय बहुरसेण सक्कारुक्खेत्त महालसेण ।
 दिन्नइं वरवत्थविलेवणाइं जायइं पसन्नसन्नइं मणाइं ।

घत्ता । एक्किक्क पहाण जइवि सक्कुंडल मउडधर ।

नउ पावहिं सोह विणु जयलच्छिण तोवि नर ॥ ७ ॥
 सम्माणिवि सप्परिवारु सत्तु जोविउ अणंतु चित्तंगु वुत्तु ।
 अहो साहु साहु सुहडत्तणेण उज्जालिय लीह भडत्तणेण ।
 तं किउ जं जंपिउ तित्थु कालि दरिसाविउ अप्पउ भडवमालि ।
 पुव्वज्जिय रणि जयलच्छि होइ पहरिवि जुज्झइ पाइक्कु लोइ ।
 संवरिवि जाहु नियसामिसालु आविज्जहि पुणुवि लहेवि कालु ।
 तो नवर भणइं अवणिंदजाउ अहो नरवइ तउ पसरउ पयाउ ।
 अम्हइं पुणु सुहडत्तणु अचंडु लुडु न गय समरि सयवंडु खंडु ।
 तउ अप्पिवि सहं जीविउ सरीरु विसहिउ निरोहपरिहउ गहीरु ।

घत्ता । जो चप्पिउ जेण तासु तेण सहं कवण तुडि ।

मइलियइं न होंति फुल्लु सइत्तणु चारहडि ॥ ८ ॥

रणि भग्गु मडप्फरु जेण जासु सो जीवउ सेव करेवि तासु ।

एवहि तुहुं अम्हहं सामिसालु खेवहं तउ आण करेवि कालु ।
 अणुहुंजि सिंधु सायरइ दोवि चंपहि चंपाहिउ करहि कोवि ।
 पोयणपुरवरि नियकरणु देहि पव्वयमंडलियहं कप्पु लेहि ।
 एवहिं तउ आणइं अम्ह तेउ सो भंजहं जो तइ अणविहेउ ।
 तं निसुणिवि पंक्रयलच्छिजाउ सम्माणइं सयलवि कयपसाउ ।
 अरिदप्पसाड कीलइं रमेवि जं जासु तं जि तासइं खमेवि ।
 अण्णिउ परिवारु सपिंडवासु करितुरयजोहंभंडारु कोसु ।
 अंतेउरि सइं भविसाणुरूअ सम्माणु करइ गुणसारभूअ ।
 संपेसिय गय सयलवि नरिंद नियनियनयरिहिं थिय सुहडविंद ।

घत्ता । वणिउत्तें होवि गयउरि पुव्वसुकयजुएण ।

मंडलिय जिणेवि लइय लच्छि धणवइसुइण ॥ ९ ॥
 जयजसपसरपसाहियगत्ति भविसिं रायलच्छि माणंतिं ।
 बहुकालिं बहुसिय संभाविय बहुनरवइ नियसेव कराविय ।
 अखलिउ सालंकारु सणेउरु पसरिउ पिंडवासु अंतेउरु ।
 सीहवारु सीहासणु छत्तइं एम्बमाइ अन्नइंमि विढत्तइं ।
 एम तासु बहुभोयासत्तहो हुअ गुरुहार धीय भवियत्तहो ।
 सा दुलंभ दोहलय सरंती पुच्छिय रइमंदिरि विलसंती ।
 कहहि देवि जा नयणाणंदिरि तिलयदीवि ससिपहजिणमंदिरि ।

घत्ता । जइ जाइवि तित्थु पुज्जमहिम जिणवर करमि ।

तं सिज्झइ केम तेण नाह हियवइ धरमि ॥ १० ॥
 तं निसुणिवि नरवइ चिंताविउ गहणु समुदत्तरणु मणि भाविउ ।
 किम तं तिलयदीउ आसंघमि दुत्तरु किम रयणायरु लंघमि ।
 तइयहं गय पिळ्ळिय दुव्वाएं आणिय माणेसरिण सहाएं ।
 एवहिं पुणु दुलंघु तहिं संगउ अंतरु जलदुग्गमु थलदुग्गउ ।
 जइ आयहो दोहलउ न पुज्जइ तो पुरुसाहिमाणु नउ जुज्जइ ।
 एम जाम चिंतवइ महाइउ तक्खणि सो मणवेउ पराइउ ।
 तेण वुत्तु पडिहारु समासए अवसरु जाणावहि पडुआसए ।
 सोवि तासु थिउ नयण कडक्खेवि सुवियक्खणु वि न सक्कइ लक्खेवि ।
 गउ पडुपुरउ अवक्खए खेविउ मुहि वत्थंचलु देव्वि निवेइउ ।
 देव देव अच्छरिय महंतरु अच्छइ बारि मउडकुंडलधरु ।

किं सो असणिवेउ संपाइउ किं माणेसरु जकरु पराइउ ।
किं सुरु कोवि सुरत्तणु पालइ अवसरु सीहवारि पडिवालइ ।
तो आणाविउ णवर णरिंदिं लहु पइसारि वुत्तु साणंदिं ।

घत्ता । आवाहिउ आउ राएं अब्भुत्थाणु किउ ।

तहो तेण नवल्लु पाहुडु करयलि अल्लविउ ॥ ११ ॥
खयरिं सविणएण पिउ जंपिउ दिंवि दिव्वाहरणु समप्पिउ ।
नरनाहिं देवाविउ आसणु जंपिउ थोउ, थोउ संभासणु ।
को तुहुं कवणि कज्जें आयउ दीसहिं पगुणगुणहिं अग्घाइउ ।
तं निसुणेवि तेण उवलक्खिउ नियकुलु नाउं थाउं तहो अक्खिउ ।
हउं मणवेउ नाम विज्जाहरु निलउ मज्झ वेयडूमहीहरु ।
केणवि कोऊहलसविसेसिं आयउ मुणिवरवयणाएसिं ।
जइ तुहुं धणवइसिट्ठिहि नंदणु कमलाएविहि नयणाणंदणु ।
जइ भविसाणुरुअमहएविहिं अंतरि अत्थि किंपि सुहसेविहिं ।
जइ संकेउ एउ णउ पुज्जइ तो आएसु देहि जं किज्जइ ।
अह नउ मिलइ एउ अहिणाणउं तो सव्वहं अवसाणु पहाणउं ।

घत्ता । तं वयणु सुणेवि नेयणिहिं किउ हरिसंसुजलु ।

मुहि करयलु देवि पुणु ओरालिउ मुहकमलु ॥ १२ ॥
तिं वयणिं पट्टमणि आमोएवि महएविहि मुहकमलु पलोएवि ।
जंपिउ विज्जाहरिण समाणउं सुंदर मिलइ सव्वु अहिणाणउं ।
एत्तिउ महु मणि पर वामोहउ तुहुं जयलच्छिविहूसियदेहउ ।
जम्माउव्वु अइट्ठविसेसणु किं कज्जि महु मज्झहिं पेसणु ।
तो विहसिउ वेयडुहो राणउं अत्थि इत्थु वित्थरिण कहाणउं ।
जइ नियमेण सुणाहिं आयच्छलु जइ सच्चउ जिणसासणि वच्छलु ।
जइ मुणिवरवयणइं पडिवज्जहि जइ दुक्कहजणवयणहो लज्जहि ।
जइ जम्मंतरवयणइं पुच्छहि जइ अप्पाणउं पउ परियच्छहि ।
तो संवरहि वियप्पवियारणु अत्थि पुव्वसंबंधहं कारणु ।

घत्ता । तो कुरुवनरिंदु जंपइ अवगन्निवि गहणु ।

पडिवन्नपयत्थु किं किज्जइ तं तुरिउ भणु ॥ १३ ॥
नहतिलयाहिवेण तो वुच्चइ जं तउ ठाइ अमह तउ रुच्चइ ।
महएविहि दोहलयनिमिन्ति हउं आयउ मुणिवयणनिउत्ति ।

लइ आरुहहि विमाणि रवन्नइं पवणुहुअपडायसंछन्नइं ।
 तिलयदीवि चंदप्पहनाहहो करहु न्हवणु चंदप्पहनाहहो ।
 पुज्जिवि वम्महवारणुकेसरि पिक्खिउ कुरुजंगलपरमेसरि ।
 सरहसु तं पडिविन्नु नरिंदिं लइउ समउ सहुं सज्जणविदिं ।
 तं संकैयतूरु अप्फालिउ दसदिसि वहकयंव ओरालिउ ।
 तहो सदिं सुहिसयण पराइय सहुं लच्छिए पंकयसिरि आइय ।
 हरिबल पत्त समउ परिवारिं धणवइ पउरपसुहपञ्चारे ।
 भूवालु वि जुअराय पियच्छिए पियसुंदरिए समउ जयलच्छिए ।

घत्ता । सम्माणिवि सिट्ठि पुरयणमणइं बहुच्चरिउ ।

परितुट्ठ भणेवि तेहिंवि एवंकारु किउ ॥ १४ ॥

तओ ताडिया किंकरेहिं सखेरी नरिंदस्स बारे महाणंदभेरी ।

गया कन्नकन्नंतरेहिं नराणं समाएसणे पेसणे तं घराणं ।

हुआ तेण सोऊण बुद्धा समिद्धा महाणंदिया उच्चरोमंचविद्धा ।

अहो राउले कोवि आओ अउव्वो नरो वा सुरो वा परो वा सगव्वो ।

बलं दावए तस्स राओ सराओ जयाणंदभेरीरओ तेण जाओ ।

गया सीहवारे इमं जंपमाणा न लंघंति रायाहिरायस्स आणा ।

समोहा सरोहा सजोहा पयंडा कयासारिसिज्जा गया लीलगंडा ।

चलंता वलंता पंहंते थुणंता तुरंगा खुरग्गेहिं खोणी खणंता ।

जणो रायमग्गे पसिद्धं पएसा पसाहेइ सव्वायरेणं सुवेसा ।

घत्ता । पुरि आवणसोह दरिसिय नयणाणंदिरहिं ।

उल्लोचसयाइं रइयइं जिणवरमंदिरहिं ॥ १५ ॥

तो नरिंदु आरुहु महागइ सइं सुरनाहु नाइ अइरावइ ।

पासिहिं बिहिंमि बेवि सुहसेविउ तिलउव्वमसुमित्तमहएविउ ।

अन्नेत्तहिं भूवालु नरेसरु जो कुरुजंगलद्धि परमेसरु ।

दिढदीहरपलंबभुवपंजरु पियसुंदरिमुहपंकयमहुयरु ।

अन्नित्तहिं जुअराउ ससाहणु भूवालहो नंदणु गयवाहणु ।

पंकयसिरिवि समउ परिवारिं हुआ जंपाणि अहियसिगारिं ।

हरियत्तु वि सबंधु सपरिग्गहु चल्लिउ सज्जि निययसुपरिग्गहु ।

उहयकुलेहिंमि जे सुहिसज्जण ताहिंमि करिवि हियय सव्वग्गण ।

जिणमंदिरहिं असेसहं जाएवि जिणहरि पुज्जमहिम निज्झाइवि ।

यत्ता । महदाणइं देवि नायरजणजणिअच्छरिउ ।

जयतूररवेण लीलइं नयरहो नीसरिउ ॥ १६ ॥

पुरहो पयाहिण देवि सुसाहणु पुणु संचल्ल महागयवाहणु ।

चंचिवि थोवंतरु आसन्नइं हुअइं जाइं नहिं ठाह विहिन्नइं ।

विज्जाहरु नरिंदु इक्कासणि भविस सुमित्त वेविअवरासणि ।

एम विहोएं ताम निविट्टइं नायरियायणेण चिरु दिट्टइं ।

जयजयकारु करंतिं लोएं चडिउ विमाणु गयणि अब्भोएं ।

नहि जंतइं पिक्खंतिं महियलु जलकल्लोल दिंतु सायरजल्लु ।

जणु पिक्खंतु ताम थिउ रम्मइं जाम हुअइं नयणहंमि अगम्मइं ।

खंचिवि तिलयदीवि अवइन्नइं चंदप्पहजिणभवणि पवन्नइं ।

यत्ता । तहिं जाएवि तेण धणवइसुइ किउ आयरिण ।

जिणन्हवणविट्ठइ पारंभिय सव्वायरिण ॥ १७ ॥

पञ्चदशः सन्धि ।

सिरिचंदप्पहनाहु दीवंतर भविसनरिंदिं ।

अहिसिउ कल्लाणि परमेसरु जेम सुरिंदिं ॥

विज्जाहरु वेयडुगिरिंदहो संवाहइ अहिसेउ जिणिंदहो ।

पंयघयदहिमंगलजलकलसिहिं बहुनिम्मच्छणाइं सविसेसिहिं ।

धूवफुल्लबहुदीवंगारइं रमणइं रमिय अणेयपयारइं ।

नियविज्जाबलेण पवियप्पइ सइं सुमित्तमहएविहिं अप्पइ ।

भावयत्तदोहलयनिमित्तिं पिक्खइ मणवयकायपवित्तिं ।

भविसयत्तु जिणपडिम पसंसिवि पुरउ परिट्टिउ नाहु नमंसिवि ।

उत्तारियउ असेसउ मालउ बहुपरिमलसुअंधसोमालउ ।

सुरतरुपसुहपसूअहं ईयउ नरसुरविज्जाहरकररइयउ ।

उत्तमसंगिं जइवि पवत्तिउ तोवि सिरि करिवि वासि पक्खित्तउ ।

यत्ता । निम्मज्जेवि जगनाहु गुरुवयणु वियप्पिवि सारु ।

कयमहिमारंभि पहु अंचइ विविहपयारु ॥ १ ॥

मणवयकायनिवेसियचित्तिं पवरधूववासेण विचित्तिं ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुहधणवालकयाए पंचमिफलवण्णणाए भविसदत्ततिलयपुरि दोहलयणिमित्तगमनं नाम पंद्रहमो सन्धी परिच्छेओ सम्मतो ॥ २ A निम्मज्जेवि.

देविणु दीवजुत्ति अंगारइ रणरणंतघंटटंकारइ ।
 उच्चल्लिवि पसन्नथुइवयणिं अणुवासिय परिवासियवयणिं ।
 सुविहिण मंगलगि पज्जालिय पुरउ तिवार भूमि पक्खालिय ।
 अंगु मलेवि सुअंधामोएं निम्मज्जिउ परिवत्तरतोएं ।
 पुणरवि धूवक्खिलेवणवन्नए परिवाडिण देविणु अवगन्नइं ।
 सिद्धमन्निं अहिसेउ पवाहिवि दसवि दिसाहिवाल आवाहिवि ।
 दहिघयपायसखइयनिओएं पुप्फक्खयफलदलसंजोएं ।
 तंवयपत्ति करिवि अणुराएं उच्चल्लिउ आरत्तिउ राएं ।

घत्ता । जलकुसुमंजलि देवि बहुथुत्तुगिग्नगिरेण ।

अक्खयफलघुसिणेहिं निम्मच्छिउ नाहु नरेण ॥ २ ॥
 पुणु कप्पूरकरंविद्यतोएं पुणरवि दिन्नु तिवारामोएं ।
 पुणु वरसुरहिखीरि उप्पन्नउं कुंकुमरसचामीयरवन्नउं ।
 जणवइ घाणिंदियहिं सुहाविउ मारुअरुअवेयणविच्छेयउ ।
 जं सोरंभु रंभवणमग्गु व निद्धु समिद्धु सुयणसुहिसंगु व ।
 घवघवंतु मणिकुंभकयंविहिं झलझलंतु धारापडिबिंबिहिं ।
 हयपडुपडहभेरि मणमोएं जयजयकारु करंति लोएं ।
 घउ निवडइ वच्छत्थले नाहहो न्हवणारंभि विह्वइसणाहहो ।
 सोहइ कलसमुहइं मिलंतउ जिणकल होइ कंतिरिलंतउ ।
 घुलिवि अंगि थिरु होविणु थक्कइ जिणवच्छयलु सुएवि न सकइ ।
 अह भएण दुव्वासणसंगहो न तरइ तरिवि जिणेसरअंगहो ।
 जम्मणमरणपलाव सरेप्पिणु नं थिउ जिणवरु हियइ धरिप्पिणु ।
 अह सव्वंगइं भरिवि जिणिंदहो कहइ नाइ भवियायणविंदहो ।
 अहो महु अज्जु नाउं सुहु पत्तउ जं एवडु महत्तणु पत्तउ ।

घत्ता । उव्वत्तिवि पयकोसु अहिणंदिवि तिहुअणसारु ।

दिन्नु विलेवणु मनु उक्खेविउ धूवंगारु ॥ ३ ॥
 पुणु हिमसंखसरयससिधवलं थिरमंथरपवाहपहधवलं ।
 किन्नरगीयगेयगंभीरिं न्हविउ जिणिंदु सुरहिवरखीरिं ।
 पुणु कुंदुज्जलकंतिवयंसिं रिद्धि समिद्ध मणोहरफंसिं ।
 जिणु अहिसिंचिउ सुरसंभहिणं दडवडरवड पडंतिं दहिणं ।

पुणु गंधोवण सुपवित्ति घणघुसिणुज्जलकंतिविचिन्ति ।
 पुणु समलद्रएण आमोएं पुणु पक्खालिउ निम्मलतोएं ।
 पुणु मणिकंचणकंतिकयत्थहिं निम्मलपुन्नपवित्तपसत्थहिं ।
 जलकलसिहिं अहिसित्तु नरिंदिं नं कल्लाणकालि अमरिंदिं ।
 पुणु तणु लुहिवि पोत्तसंचारिं सइं समलडु घुसिणघणसारिं ।
 बहुपरिभलकुसुमइं ओमालिवि झुणि आलत्त सिरिण संचालिवि ।
 गुमुगुमंतसरमहुरमइंदहिं यहलकुंदवचकुंदतकुंदहिं ।

घत्ता । अहिंसिचिवि जगनाहु खणु अच्छइ नरवइ जाम ।
 मुणिवरचारण विणिण संपाइय जिणहरि ताम ॥ ४ ॥
 ते विनिविट्ट करिवि जिणवंदण मुणिवर जयनंदण अहिणंदण ।
 पणविवि सविणएण नरनाहिं पय पुज्जिय महएविसणाहिं ।
 तेहिंमि थुइपहरिसु मणि खंचिवि दिन्नासीस पाणि आउंचिवि ।
 जंपिउ पिउ पेसलु निरविकखउ धम्महो विद्धि असुहकम्मकवउ ।
 सलहइ मुणिवरिंदु ललियंगउ अहो नरवइ उज्जमु किउ चंगउ ।
 खीरिं वीयराउ जो न्हावइ सो तित्थयरगोत्तु संभावइ ।
 जो जिणमहिममहोच्छउ देक्खइ पुज्जइ पुज्जिजंतु पदेक्खइ ।
 दंसणनाणचरित्तसमिद्धिए भावइ मणवयकायविसुद्धइ ।
 सो इहरत्ति परत्तिवि रिज्जइ जं चितइ मणेण तं सिज्जइ ।

घत्ता । विहसिवि भणइं नरिंदु विणु विणयनिओएं देव ।
 मणवयकायविसुद्धि अम्हारिसु पावइ केम ॥ ५ ॥
 जिणपुज्जाविहाणु सुनिउत्तहिं किज्जइ जइ विनिवेसियचित्तहिं ।
 तोवि चंचलु मणु केम धरिज्जइ इंदियचोरहं मंतु न दिज्जइ ।
 घाणु सुयंधमाणु विणिओयइ चक्खु सरूवहं समुहुं पलोअइ ।
 परसु परामरिसेव्वउ इच्छइ जीहाहारविसेसइं वंच्छइ ।
 कन्नहिं गेउ सुहावउ रुच्चइ एक्किक्कउ तं लेविणु मुच्चइ ।
 पंचहिं अणुदिणु जं पेरिज्जइ तं मणु निच्चलु केम धरिज्जइ ।
 भणइं मुणिंदु जइवि मणु चंचलु तो संवरिवि धरिक्खउ निच्चलु ।
 चक्खिहिं रूवनिरिक्खणु रुच्चइ जिणपडिविक्खवि सा मुच्चइ ।
 कन्नहिं पर जिणआगमु सुम्मइं जीहइं पगुणगुणत्थुइ थुव्वइं ।

घाणुवि सासूसासपमाणहो दिव्वउ जिणवरधम्मज्झाणहो ।
काएं काओसग्गु धरिच्चउ पंचहं एम वियारु हणिच्चउ ।

घत्ता । पुण्वक्खसुकएण लब्भइ धणु संपय लोइ ।

पुणरवि किज्जइ तंपि पडु सावयधम्मि निओइ ॥ ६ ॥
तं निसुणिवि सविणयविणयकाउ परिपुच्छइ कुरुजंगलहो राउ ।
परमेसर सीलचरित्त रम्म उठिउ केम गिहासमि परमधम्म ।
सुअणहो इच्छंतहो धम्मसारु उच्चारइ जो सवायहं सारु ।
तो अट्ट मूलगुण केम होंति गुरु पंचाणुव्वय केम ठंति ।
गुणवयइं तिन्नि वुच्चंति काइं किम वुच्चहिं चउसिक्खावयाइं ।
जिणसासणि जे बहुगुणविहेय वज्जरहि नाह इह वीसभेय ।
अक्खइ अहिणंदणु परमसाहु विणएं आयन्नइं तिलयनाहु ।
अहो चंगउ पुच्छिउ पइं पयत्थु जगि जीवहो सच्चहो इउ सयत्थु ।
परिणविउ जइवि पारंपरेण पुच्छिच्चउ तोवि महानरेण ।

घत्ता । धम्मक्खाणविसेसि परिपुच्छणि भत्तिपराहं ।

मणवयकायनिओइ कम्मक्खउ होइ नराहं ॥ ७ ॥
महु मज्जु मंसु पंचुंवराइं खज्जंति न जम्मंतरसयाइं ।
दिज्जंति न कहुवि हियत्तणेण पडु चितिज्जंति वि नियमणेण ।
अन्नहोवि असंतहो अहियदोसु न करिच्चउ मणि अहिलासु तोसु ।
ते अट्टमूलगुण एम होंति विणु तेहिं अन्नउत्तर न ठंति ।
सुणु नरवइ पंचाणुव्वयाइं उवसंति गिहासमि धम्मि जाइं ।
छज्जीवनिकायहो दयविहाणु बहुभेय एउ पढमउं पहाणु ।
वीयउ बोलिज्जइ नउ असच्चु न करिच्चउ डिंसु न मणि पवंचु ।
तइयउ वउ लेवि अलोहसारु न करिच्चउ परदव्वावहारु ।
धण धन्न सुवन्न पवन्न वत्थु घरु खित्तु चउप्पउ दुपउ वत्थु ।
अवियप्पु अपत्थिउ जइवि आउ हुउ कालिं जइवि निरम्मणाउ ।
पिक्खइ महिमंडलि पडिउ जंपि जइ लेइ अदत्तादाणु तंपि ।

घत्ता । तइयउ निहणइं लोहु वीयउ परिसेसइ माय ।

दुड्डरमयणवियारि वउ सुणहि चउत्थउ राय ॥ ८ ॥
अह तं मयणवियप्पवियारिं भज्जइ तिउ णियसुद्धिपयारिं ।
जुवइउ होंति चयारि वियप्पहो मणु मोहंति मिलिवि कंदप्पहो ।

माणुसिदेवितिरियगइसंभम चित्ति कट्टि पाहाणि सविब्भम ।
चउंहिमि नारिहुं मणवयकायहिं कियकारियअणुमोयणभेयहिं ।
पंचवि इंदियाइं जो खंचइ अग्वलिय वंभयारि सो बुचइ ।
जो पुणु तासु अणुव्वउ पालइ सो अन्नहिं संगसु न निहालइ ।
नियदारहो संनोसिं अच्छइ अन्नन्नइं विविहइं न नियच्छइ ।
जो एउं जि करेवि न सकइ सो सग्गइं दारइं परिसक्कइ ।
जो नियवेस भणिवि जणु जाणइं तहिं धणु देइ अंगि रइ माणइं ।
जा पुणु अत्थहो करु न समप्पइ तहिं कंदप्पवियारु न जंपइ ।

घत्ता । मणु पसरंतु धरेइ परिहरइ विरुद्धउ जणवयहो ।
वज्जंतहो घरवासु वउ एउ चउत्थउ सावयहो ॥ ९ ॥
पंचमइं अणुव्वइ वच्चमाणु जउ लेइ परिग्गहु अप्पमाणु ।
जे तउ परिचिंतिवि नियउ लेइ तित्थियहो समग्गलु नउ धरेइ ।
जिणपुज्जमहिम दाणइं करेवि उवभोयभोयकीलइं रमेवि ।
तहविहु नउ निटइ धणु खलेण परिवड्डइ वयहो महाफलेण ।
परजुवइउ जो जोवइ न लोइ अहिययरु तासु सोहग्गु होइ ।
जो नियउ अदत्तादाणु लेइ ववसायसयहिं तहु तं फलेइ ।
जो चवइ सच्चु निच्छयमणेण सो मेरुसरिसु दीसइ जणेण ।
जो जीवहु इच्छइ नउ पमाउ अणुदिणु परिवड्डइ तासु आउ ।
जो मारइ जीउ निरावराहु इहरत्ति परत्तिवि सो अणाहु ।
जो जंपइ जणवइ दुप्पवंचु वंचइ सयणइं बोल्लिवि असच्चु ।
धणु हरइ कूडविन्नाणजाणि करि तासु तं जि लग्गइ नियाणि ।

घत्ता । चोरइ जो परदव्वु दुव्वसणविडंबियकाउ ।
सो मारिज्जइ लोइ खरविरसंतु रसंतु वराउ ॥ १० ॥
जो परतिय परिहरिवि न सकइ सो इहरत्ति विचरिउ कलंकइ ।
सुअणाहिं कण्णु अकन्नहिं सीसइ जणि चंडालु नियाणु अ दीसइ ।
फलु पच्चक्ख एउ इह लोएवि दुग्गइगमणि पडइ परलोइवि ।
पंचाणुव्वयाइं संखेविं कहियइं जिह सिट्ठइं पुरएविं ।
अहु नरिंद साहम्मियसंगय एव्वहिं अक्खमि तिन्नि गुणव्वय ।
दिसिविदिसइं गमणइं फुडु माणहो उप्परि पच्चक्खाणु पमाणहो ।
पहरणपासबंधदुचारहं कुक्कुडमोरनउलमज्जारहं ।

एम्बमाइ अन्नहमि अणिट्ठहं न करिब्बउ संगहु पाविट्ठहं ।
 भोयपभोयमाणु जं किज्जइ तं तइयउ गुणवउ जाणिज्जइ ।
 जे गुरुपुज्जदाणसंजमरय अणुदिणु जे करंति जीवहो दय ।
 तेहिं समाणु सणेहु करिब्बउ अणुवि मणु मज्झत्थु धरिब्बउ ।
 घत्ता । इय एमाइविहीए गुणवयइं नराहिव सिट्ठइं ।
 सिक्खावयइं चयारि सुणु जेम जिणागमि दिट्ठइं ॥ ११ ॥
 पहिलउ भवियणमणआणंदणु जिणहं तिकालु करिब्बउ वंदणु ।
 जं बहुसंखहिं दिणु मणु खंचइ तं वीयउ सिक्खावउ वुच्चइ ।
 वीयउ पुणु पोसइउववासइं बहुवयसंजमनियमपयासइं ।
 तइयउ सिक्खावउ जो पालइ दाराविकखणु जइहु निहालइ ।
 चउथउ पुणु सल्लेहण भावइ सो परलोइ सुरत्तणु पावइ ।
 अहो इहपरलोयहो परमसिक्ख इय बारहविह सावयहं दिक्ख ।
 आहारि विगइफासुयपवित्ति दिणमेहुणिनिसिभोयणनिवित्ति ।
 सणनिवपमुहकुसुमाइं जाइं नउ असइ कयाइवि फासुआइं ।
 गुरुवच्छलु परपेसलसहाउ साहम्मियसत्थु महाणुभाउ ।
 जणि मंदकसाउ विसुद्धलेसु भुंजइ भोयणु मुणिभुत्तसेसु ।
 अरहंतु देउ गुरु परमसाहु निगंथ मोक्खमग्गहु पवाहु ।
 पडिवज्जइ अथिरु असारु सव्वु इय एहउ मणि आसन्नभव्वु ।
 जो पुणु मइदुग्गहु दूरभव्वु सो मल्लइं मणि विवरीउ सव्वु ।
 तो वियसियसियवयणारविंदु मणवेयहु सुहुं जोवइ नरिंदु ।
 घत्ता । धम्मक्खाणु मुणेवि महएविहिं मणु आमोइउ ।
 धणवइअंगरुहेण करसंपुडु सिरि संजोइउं ॥ १२ ॥

षोडशः सन्धिः ।

पंकयसिरिसुएण मुणिवरु परमागमसारु ।
 परिपुच्छिउ पुणुवि मणवेयहो भवसंचारु ॥
 सलहिवि मुणिवरिंदु नरनाहिं पुच्छिउ सविणयवयणपवाहिं ।
 परमेसर सियलद्धमहावरु एहु मणवेउ नाम विज्जाहरु ।

१ C adds इय भविष्यत्तत्कहाए धम्मत्यकाममोक्खाए बुद्धधणवालकयाए पंचमिफलवण्णणाए भवि-
 सयत्ततिलयपुरि धम्मक्खाणसवणो णाम सोलहमो संघी परिच्छेओ सम्मतो ।

मरुवेयहो नंदण सुपहाणउं गिरिवेयडूसिहरि पुरि राणउं ।
जम्माउव्वु अहव गुणवच्छलु किं कज्जें महु जाउ सवच्छलु ।
भणइं मुणिंदु नरहं उवसंतहं वच्छलु को न होइ गुणवंतहं ।
अहो नरवइ विणु चिरसवंधिं न नवइ कहुवि कोवि अणुवंधिं ।
अन्नहिं जम्मि जेण जो दिट्ठउ इहलोइवि संतोसु मणिट्ठउ ।
अह इत्थुइ सणेहसाहारणु अच्छि पुव्वजम्मंतरकारणु ।

घत्ता । ते निसुणेविणु कोऊहलभरियसरेण ।

अइअसगाहेण परिपुच्छिउ पुणुवि नरेण ॥ १ ॥
तो दरिसियजिणधम्माणंदिं तं कहणहं आढत्तु मुणिंदिं ।
अत्थि देसि पल्लवि सुपसिद्धी पुरि कंपिल्ल नाम जणरिद्धी ।
नित्थु आसि मंडलवइ राणउं इंदवाउ नामेण पहाणउं ।
तह महएवि नाम गुणमंजरि विमलु मंति वावरइ वसुंधरि ।
तासु तित्थु कंपिल्लनरिंदहो रज्जु करंतहो ससुहडविंदहो ।
वासवदत्तु नाम सुपहाणउं दियवरु जाइ समुन्नयमाणउं ।
तासु विमलमंतिहि असहंतहो करइ सेव सुपरिट्ठियमंतहो ।
जा सुकेस तहो पाणपियारी गुणमंजरिहि सावि दिहिगारी ।
जा तहो धीय तिवेइय वुच्चइ सावि ताहिं महएविहिं रुच्चइ ।
जे तहो वासवदत्तहो नंदण जणणिसुकेसहिं नयणाणंदण ।
नाउ सुवक्क दुवक्क महाइय तेवि नरवइहिं चित्तिं सम्माइय ।

घत्ता । पहुसम्माणेण पुरि परिभमंति पहुपत्तिहिं ।

मत्थासूलु तहो विमलमहामइमंतिहिं ॥ २ ॥
एक्कदियहिं कंपिल्लहिं राएं वासवदत्तु वुत्तु अणुराएं ।
सिंहलदीवि महानरविंदहो पाहुडु लेविणु भीमनरिंदहो ।
पेसहिं दिक्खिअवि कोवि पसत्थउ जो इयकज्जहो करणसमत्थउ ।
तेणवि कोक्खिवि नियजामाइउ वइसारिउ पहुपुरउ महाइउ ।
तासु राउसंदेसउ अक्खइ विमलमंति बुद्धिए उवलक्खइ ।
अहु पहुं अन्नु कोवि तहिं पेसहिं अप्पुणु सइं परिवारु गवेसहि ।
एत्तिउ कह कुसलत्तणु आयहो जं देसइ पडिउत्तरु रायहो ।
अहो महरायसहहिं जंपंतहं तणु थरहरइ मंदमइवंतहं ।

घत्ता । सिरु विहुणेविणु तो वासवदत्तें वुच्चइ ।

पहु तउ मंतीहि अइदप्पें कोवि न रुच्चइ ॥ ३ ॥

तं निसुणेवि मंति आहल्लिउ थिउ अहिमाणवियप्पें सल्लिउ ।

चित्तइ अंतरि गरुअकसाएं खलु अंतरिउ केम उम्माएं ।

ताम न देमि मंतु महारायहो जाम्ब न फेडिउ जीवणु आयहो ।

राउवि तं तहो वयणु सुणेप्पिणु थिउ सवियप्पु वयणि करु देप्पिणु ।

एत्तहिं विमलमंति आसंघइ इत्तहि वासववयणु न लंघइ ।

पेसिउ अग्गिमित्तु अवलोइवि बहुपाहुडइं नवल्लइ ढोइवि ।

ताहि तिवेयहि तहो अणुराएं जीवणु दिन्नु विसेसिं राएं ।

वासवदत्तु न नमिउं पमाएं विमलुमंति थिउ बढ कसाएं ।

घत्ता । वहविं कालेण पइविरहमहादुहखेविय ।

धीय सुकेसहिं उब्बाहुलु करइ तिवेइय ॥ ४ ॥

सावि सुकेसआस नउ पूरइ वासवदत्तहो पुरउ विसूरइ ।

पइं बइसारिवि पुरउ नरेसहो घल्लिउ जामाइउ परएसहो ।

तहो विओइ तउ दुहिय तिवेइय अच्छइ रुणुरुणंति दुहखेइय ।

चवइ सुवक्कु दुवक्कु वि जंपइ सुहियइं पारियच्छि ण विढप्पइ ।

जइ नरवइहिं कज्जु नउ किज्जइ तो तं जीवणु अन्नहो दिज्जइ ।

एवहिं राउलु अंगहो आयउ जीवणु पुरुवि अम्ह संपाइउ ।

तो अन्निक्कदियहो नरविंदहो जाय बोल्ल अत्थाणि नरिंदहो ।

अज्जवि अग्गिमित्तु नउ आवइ किं कारणु जं सुइरु चिरावइ ।

किं पाहुडु न लयउ अणुराएं भीमिं सिंहलदीवहो राएं ।

किं अंतरि चरडहिं विन्माडिउ किं मारिउ किं दूरहो धाडिउ ।

घत्ता । वुत्तु दुवक्केणं नवनाडिनिरौहु करेप्पिणु ।

विहिं तिहिं दियहेहिं सो एसइ पाहुडु लेप्पिणु ॥ ५ ॥

सुमरिवि वइरु लयउ वायाच्छलु विमलु मंति उल्लवइ अवच्छलु ।

सहमंडवि फुडुवयणहिं तज्जइ अहो राउलि एहउ न चविज्जइ ।

तहु तुरियउ आगमणु नं दीसइ अनुमि अकुसलु किंपि सिलीसइ ।

तं निसुणेवि दुवक्कें जंपिउ बहुगीढावराहु नउ जंपिउ ।

तुम्हइं करहु मंतु बहुभेयहिं आगमसत्थपुराणहिं वेयहिं ।

अम्हहिं जं जंपिउ तं होसइ पुणरवि विमलुमंति उग्घोसइ ।

अहो दुवक्क किं बहुवित्थारिं हउं जाणमि नियमइअणुसारिं ।
सो तिहुं दिणहं मज्झि नउ आवइ अज्जवि दियहा केवि चिरावइ ।
किं अलियउ वेयारहि राणउं णाणहो पच्चउ होइ पहाणउं ।
तुहुं धिट्ठत्तणेण पहु जंपहि सुवियक्खणहं मज्झि विग्गुप्पहि ।

घत्ता । उतु दुवक्केणं तुज्झुवि मज्झुवि तुडि किज्जइ । ॥ ६ ॥

जोवि हु अलियउ होइ तहो जीव लोइ फेडिज्जइ ॥ ६ ॥
वेवि सरोस निवारिय राएं तुम्हहं विहिंमि काइं पडिवाइं ।
पुच्छुहु अन्न कोवि जो जाणइ सो तुम्हहं विवाउ पत्ताणइं ।
पहुवयणेण वेवि गय तित्तिहि जक्खभवणि सो खुल्लउ जेत्तिहि ।
पुच्छिउ विहिंमि पणासु करेप्पिणु महुरालावहिं हियउ हरेप्पिणु ।
अहो सुहि तउ दंसणि अणुराइय अम्हइं पहुआएसि आइय ।
हुवउ भवीसु लोइ तुहुं जाणहिं फेडहि भंति मणहं पत्ताणहिं ।
सिंहलदीविं गुरुअणुराएं पेसिउ अग्गिमित्तु जो राएं ।
सो तहिं अज्जवि काइं चिरावइ कारण काइं जेण नउ आवइ ।

घत्ता । तो आएसिउ तेण सरलसहावसरूवें ।

अकयवियप्पेण दक्खिन्नपरव्वसिद्वे ॥ ७ ॥
राएं जो आएसि पेसिउ तेण असेसु कोसु विद्वंसिउ ।
अच्छइ अविणयमइउब्भंतउ जूअकीलवरवेसासत्तउ ।
सामिहितणउं कज्जु अवहारिउ तं घणु तेण जूए संघारिउ ।
एसइ दिणि तीसमइं असंगहो जरकप्पडणेवत्थपरिग्गहो ।
तं निसुणेवि सुकेसहि नंदणु मउलियवयणकमलु थिउ दुम्मणु ।
विमलुमंति पफुल्लियवत्तउ उट्ठिउ पुलयपसाहियगत्तउ ।
वेवि नरिंदत्थाणु पराइय राएं अणुराएं निज्झाइय ।
पुच्छिय वेवि करिवि उवलक्खणु काइं कहइ नेमिन्ति वियक्खणु ।

घत्ता । विमलु महामइ थिउ तुण्हि करेविणु पक्खइ ।

वासवनंदणु पहुपुरउ समारिवि अक्खइ ॥ ८ ॥
मासिं कहिउ तेण तहो आगसु अह को जाणइं तं परमागसु ।
जइ तीसमइं दियहि सो एसइ तो तं तहु फलु पायडु होसइ ।
जं संदेहु कहिउ तहो विप्पि राणउं तं दूसिउ दुवियप्पि ।
पुच्छिउ विमलमंति सुमहत्तरु तेणवि तहो वज्जरिउ सवित्थरु ।

थिउ वासरइं गणंतु महाइउ दिणि तीसमइं सोवि संपाइउ ।
 निद्धणु जेम तेम उवइट्टउ लज्जइं नउ रायउलि पइट्टउ ।
 छुडु छुडु दिनु तिवेयइं आसणु जंपिउ थोउ थोउ संभासणु ।
 छुडु छुडु पुलयपसाहियगत्तहो किउ अहिवायणु वासवदत्तहो ।
 छुडु छुडु वयणु सुकेसहि जोइउ छुडु छुडु सुहिसालयहिं पलोइउ ।
 छुडु छुडु लइय पुत्ति अणुरंगिउ छुडु छुडु तणु विलयहिं अम्भंगिउ

घत्ता । ताम नरिदेण उम्भडभडभिउडि य तज्जिय ।

कुरुडमहाभड लइ लेहु भणंति विसज्जिय ॥ ९ ॥
 पिक्खिवि भडपवाहु विहुणंतउ अप्पहु अग्गिमित्तु पभणंतउ ।
 तं वासवकुडुंबु आहल्लिउ जामाइयपरिहविण विचल्लिउ ।
 वासउ चवइ वयणविहाणउं अइयारिं आरोसिउ राणउं ।
 दिट्ठ सुकेयहि कंतु भयावणु जाउ तिवेयहिं वयणु दयावणु ।
 परिहउ लयउ दुवक्कसुवक्कहिं पइसि पहु पभणिउं पियवक्कहिं ।
 बहुअवराहु जइवि किउ आएं तोवि खमिब्बउ अम्हहं राएं ।
 तिं वयणि पहु ताहंमि कुड्डउ जो जित्थइ सो तित्थइ रुड्डउ ।
 घरु भंजिवि परियणु विम्भाडिउ सकुडुंबउ वासउ निद्धाडिउ ।
 अग्गिमित्तु बंधेविणु आणिउं पिट्ठिवि मज्जारहिउ निमाणिउं ।
 नियलइं देविणु गुत्तिहि यल्लिउ पहुपरिवारु सयलु आहल्लिउ ।
 अहो वीसासु कवणु विहवंतरि राउले पिसुणपवेसिपरंपरि ।
 पहुपसाइ उप्पज्जइ जं सुहु तहु अवराहु तंजि तित्तउ दुहु ।

घत्ता । मंतिविरोहेण जं वासवसुअ निम्माणिय ।

एण निमित्तेण धणवालं संधि समाणियं ॥ १० ॥

सप्तदशः सन्धिः ।

जीवहो संसारि फुडु कम्मइं कम्महो कारणु ।
 भउ दरिसिउ जेण विप्पहु तं जि जाउ सरणु ॥
 सो दुवक्कु निम्माणिउं राएं निग्गउ तत्थहो गरुअकसाएं ।
 नं तासिउ गइंदु मयराएं गउ खुल्लयहो पासि वइराएं ।

बोह्लाविउ कयविणयविसेसिं तवसि तेण तहो परमाणसिं ।
 पाविउ अग्गिमित्तु सुविडंबहो पलयकालु किउ अम्ह कुडुंबहो ।
 तं निसुणेवि सोवि अणुकंपिउ तसिवि तस्स मिच्छामि पयंपिउ ।
 अहोहो महाणुभाव अणित्तउ आणसिउ तं मइंमि अजुत्तउ ।
 अम्हहं एउ न होइ करिन्वउ अज्जवि पायच्छित्तु चरिन्वउ ।
 आणं आसि एम होइन्वउ अह इत्थु वि न विसाउ करिन्वउ ।
 सुहदुक्खइं कयधम्माहम्मि मणुअहं होंति पुराइयकम्मि ।

घत्ता । संसारि असारि जीउ असासउ चलु विहउ ।

तं किज्जइ मित्त जं पाविज्जइ परमपउ ॥ १ ॥
 पहुपरिहवदुहदुम्मियचित्तिं पियवच्छलवयणामयसित्तिं ।
 पणविवि अब्भत्थिउ अन्नाणिं रंजिउ राउ जेण पइं जाणिं ।
 तं उवएसु मइंमि जाणावहि पहुसहुं परिओसहु आणावहिं ।
 खुल्लउ भणइं एउ जइ जाणहिं ता तिहुवणु परिओसहु आणहिं ।
 तिण्णिमि लोय तुलिज्जहिं आणं कवणु गहणु किर इक्के राणं ।
 तं तहो वयणु तेण परियाणिवि लइ दिक्ख जिगवयणइं जाणिवि ।
 परमागमजुत्तिए विहरंतउ मरिवि सुहम्मसग्गि संपत्तउ ।
 सावि सुकेस जणणि तहोकेरी पहुपरिहववदुहदुक्खजणेरी ।
 वासवघरिणि तिवेयहि माइय पुत्तविओयसोयदुहवाइय ।

घत्ता । जिणवयणु सुणेवि अज्जावय तउ करिवि मुअ ।

तियलिंगु हणेवि पढमइं सग्गि सुरिंदु हुअ ॥ २ ॥
 जणणि सुकेस हूअ सूरप्पहु पुत्तु दुवक्कु जाउ सोमप्पहु ।
 विण्णिवि तहिं सोहम्मि वसेविणु वेसायरहं भोय भुंजेविणु ।
 सो दुवक्कु सोमप्पहु सुरवरु हुउ चएवि मणवेउ मणोहरु ।
 गिरिवेयडुसिहरि ससिकंतए पुरि आवासतिलइ सियवंतए ।
 विज्जाहरमरुवेयहो नंदणु एहु सुतउ मणनयणाणंदणु ।
 जणणिहि पुव्वशुणिहिं अग्घाइउ संजमधरु मुणि पुच्छिवि आयउ ।
 सा सुकेस जा जाय रविप्पहु सा होसइ तइ तउ नंदणु सुप्पहु ।
 अच्छइ तउ घरिणिहि गम्भंतरि तहोतणु विज्जावच्चु परंपरि ।
 तेण एहु दोहलउ न भंजइ तुम्हहं सेव करइ मणु रंजइ ।

घत्ता । तं सुणिवि तियाहि अंगगइं रोमंचियइं ।

सुमरेवि कयाइं पुव्वभवंतरसंचियइं ॥ ३ ॥

तो कयविणयविह्वइसणाहिं पुच्छिउ पुणुवि नाहु नरनाहिं ।

परमेसर तहो काइं विहायउ जो पाडुडइं विणासिवि आयउ ।

हुउ मणवेउ दुवक्कु महंतउ सोवि सुवक्कु कवणगइ पत्तउ ।

जा सविसुद्धचरित्त महासइ सावि तिवेइय काइं करेसइ ।

भणइं मुणिंदु सुवक्कु विओएं दुग्गहगमणि पडिउ सुहिसोएं ।

बहुभवगहणु भमेविणु आइउ अजगरु मेरुकडइ संजायउ ।

वासवसुइण सुदम्मणवंतए इट्ठविओयसोयसंतत्तइ ।

दिट्ठु गंपि कंपिल्लहि राणउं तुहु चिर सामि अम्ह पिउराणउं ।

अह भत्तारु मज्झु मिल्लावहि अह गयवरदंतहिं पिल्लावहि ।

घत्ता । तं निसुणेविणु ताहिं अहरु फुरंतउ दिढवयणु ।

मिल्लाविउ विप्पु दरिसिउ बहुसम्माणधणु ॥ ४ ॥

तेणवि तं चिरु वलिवि न जोइउ नियमणु मरणमहन्न विढोइउ ।

करयलि धरिवि तिवेय खमाविय जामि कंति चिरु मइं संताविय ।

तं निसुणेवि जलोल्लियनित्तइं पइ पभणिउं विहलंघलगत्तए ।

बहुकालहो परएसहो आयउ पुणु राएं गुत्तिहिं संपाइउ ।

एत्तियकालहो जाउ समागउ एवहिं मरहिं निरारिउ चंगउ ।

हउं पर पइं जम्मु वि अवगणिय विविहनवल्लजुवइ पइं मणिय ।

एवहिं लड्डु नाह आवग्गउ हउंमि करमि जं गोत्तहो चंगउ ।

तिं साहसिण सोवि आणंदिउ तं जुअलउ पुरलोएं वंदिउ ।

घत्ता । कड्ढाविय कट्ट चउपासहिं सुहिसयण हुअ ।

गलि लग्गिवि तासु अप्पउ हुअवहि डहिवि मुअ ॥ ५ ॥

साहुकारु करंति लोएं निग्गउ जीउ ताहं अणिओएं ।

सलहइ जणु सक्रियत्थइं एयइं बेन्निवि नवर हुअइं वणि केयइं ।

पुणु तहिं मरिवि अयाणियसन्नइं वणि तावसइं बेवि उप्पन्नइं ।

विणिण भवंतर भुंजिवि भोयइं पुणु विहडियइं अदिट्ठविओयइं ।

जो चिरु अग्गिमित्तु दिउ होंतउ सो इउ तिलयदीउ संपत्तउ ।

हुउ माणेसरु जक्खु महाइउ तुहु सविमाण जेण उच्चायउ ।

जा मुअ तेण समाणु निवेइय तिन्नि भवंतर भमिय तिवेइय ।

कालंतरिण सावि ससिरोहिणि नहि उडुयणहं मज्झि हुअ रोहिणि ।
घत्ता । बहुकालिं सावि तं विमाणु मिल्लेवि चुअ ।

नामेण सुतार होसइ तुम्हहं तणिय सुअ ॥ ६ ॥
तं निसुणिवि गंजोल्लियगत्तउ मुणिचलणइं वंदिवि सकलत्तउ ।
पुणरवि तिं पएस परिसक्कइ धणु आहरण लेविजं सकइ ।
तहिं वणकील करिवि बहुभोग्गइं सविमाणइं आयासि वलग्गइं ।
गयउरि अवइन्नइं सुपहिट्ठइं साणंदिं पुरलोएं दिट्ठइं ।
पट्टणि आवणसोह कराविय नरवरिंद विहडप्फड धाविय ।
कयपेसणहिं समुन्नयमाणहिं पुरउ निरुद्ध जाणजंपाणहिं ।
सुहिसयणहिं बहुतूरनिनहिं पुरि पइसारिय जयजयसहिं ।
सम्माणिउं मणवेउ विचित्तहिं कंकणकडयमउडकडिसुत्तहिं ।
संपेसिय पियवयणइं जंपिवि मुणिवरवयणाएसु वियप्पिवि ।
गिरिवरकडय सोवि संपाइउ उरउ सुवक्कु धम्मपहि लायउ ।

घत्ता । गउ घरु मणवेउ नियवित्तंतु जणहो कहिउ ।
भविमुवि नियगेहि हरिसिं रज्जु करंतु थिउ ॥ ७ ॥
तहो तहिं रायलच्छि माणंतहो सुरलीलइं बहुकालु गमंतहो ।
तहिं भविसाणुरुअमहएविहि पुत्त चयारि हूअ सुहसेविहि ।
सुप्पह कणयप्पह सूरप्पह चंदरासि समरंगणि दूसह ।
तार सुतार नाम वे दुहियउ पुन्निमइंदरुंदससिसुहियउ ।
एक्कु पुत्तु धरणिंदु सुमित्तहि जाउ रूवगुणसीलविउत्तहि ।
ताहिवि दुहिय तार उप्पन्नी सयलकलाकलावसंपुन्नी ।

घत्ता । वणिउत्तहं देवि कन्नहिं दिन्नइं मंडलइं ।
अणुहूअसुहाइं सयण पणच्चिय गुंदलइं ॥ ८ ॥
एम तासु बहुकालु गमंतहो गयउरि विविहविलास करंतहो ।
पवरुज्जाणि आउ हयतमनिसि विमलबुद्धि नामेण महारिसि ।
तहो पुरखोहु करिवि गुरुभत्तिए भविसयत्तु गउ वंदण हत्तिए ।
वरकरितुरयथडय चउपासिहिं परिवेढिउ सामंतसहासिहिं ।
भविससुमित्तपमुहसुहसेविहिं चलिउ समाणु सहिउ महएविहिं ।
हरियत्तुवि समाणु नियलच्छिए घणवइ कमलइं कमलदलच्छिए ।
भूवालुवि कुवल्लयदलनित्तइं पियसुंदरिए समउ पियवत्तए ।

सुप्पह सूरप्पह सोमप्पह कणयकंति धरणिंदसमप्पह ।
 निग्गउ नरवरिंदु परिओसिं जयमंगलजयतूरनिघोसिं ।
 तारसुतार वसुंधरि जायउ नियनियपइपरिवारसहायउ ।
 नायरलोउ पयडु पइहिट्टउ नं सुणिवरु तवतेयाहिट्टउ ।

घत्ता । भविसत्तनरिंदु कडयमउडकुंडलधरहिं ।

सुरलोयहु जंतु नं संपेसिउ सुरवइहिं ॥ ९ ॥

वेढिउ पवरुज्जाणु असेसहिं नरनायरणरवइहिं सुवेसहिं ।
 सोहइ अहिणवसिरिसंपुन्नउं देवागमणु नाइं अवइन्नउं ।
 चउपासिहिं उवसोह भमाडिय मेइणि वरवत्थहिं उच्छाडिय ।
 पिक्खवि साहु सयलु आणंदिउ सवणसंधु परिवाडिए वंदिउ ।
 जयमंगलजयतूरनिनइइं नियडंतरि कियाइं नोसइइं ।
 तं तित्तिउ समूहु जणविंदहो सो असंखु परिवारु नरिंदहो ।
 जंपइ कोवि नाहिं अणिउत्तउ निज्झुणु अद्धरत्ति नं सुत्तउ ।
 नरनाहिं निउत्तपरिवारिं कुंदसमुज्जलेण भिगारिं ।

सियकचोलि लेवि हरियंदणु मुक्क तिवारधार किउ वंदणु ।

घत्ता । सियकुसुमइं लेवि किउ पुप्फच्चणु गुरुपयहिं ।

वलि दीवंगारि धूवइ देवि फलक्खयइं ॥ १० ॥

वंदिय गुरु गुरुभत्ति करेविणु मणवयकायनिरोहु करेविणु ।
 जिम तिं तिम सव्विहिं सामंतिहिं कयकरमउलिं नमोत्थु भणंतिहिं ।
 पुरउ निविट्टु राउ पणविप्पिणु धम्मसरीरहो कुसलु भणेप्पिणु ।
 भणइं मुणिंदु पाणिं आकुंचिवि सविणय विणयतोसु मणि खंचिवि ।
 नरवइ तुज्झु विणयसविसेसहो होउ छेउ संसारकिलेसहो ।
 तं निसुणिवि नरिंदु आहल्लिउ मुहि वत्थंचलु देविणु बुल्लिउ ।
 मइं किलेसु पालत्तणि पिल्लिउ दाइयबंधुयत्ति जहिं घल्लिउ ।
 जहिं मयणायदीवि चिरु अच्छिउ जहिं विओउ वल्लहइं नियच्छिउ ।
 एव्वहिं रिद्धि विद्धि दिहि मंगलु वट्टइ वसविहेउ कुरुजंगलु ।
 इय धरवलइ सक्कसामंतहिं जयजसपसरपसाहियगत्तहिं ।
 महु अविहेउ कोवि नउ छुट्टइ जो नउ आण करइ सो फिट्टइ ।

घत्ता । तो भणइं मुणिंदु जहिं निक्खेवउ जमकरणि ।

तहिं माणुसजम्मि निव्वुइ किं चिरु कालु जणि ॥ ११ ॥

चिरु पुर एउ पढसु जिणु होंतउ लोउ कोडि पुव्वहं जीवंतउ ।
 एमहि तासुवि दहमइ भाविं कवणु भोउ सुंजिज्जइ आएं ।
 दसलक्खवइं पुव्वइं जीविज्जइ एक्कु लक्खु बालत्तणि हिज्जइ ।
 वीयइ लक्खि पवड्डियअंगउ तरुणिनरललोयणसुहिसंगउ ।
 तिहिं जोव्वणवियारु परियत्तइ चउहिं महामहप्सरु नियत्तइ ।
 पंचमि सुट्ठवि थिरु गंभीरहो चलइ तेउ लायन्नु सरीरहो ।
 नरवइ छट्ठइ लक्खि जियंतहो गलइ चक्खु लोयणइं नियंतहो ।
 सत्तमि कन्नहं सुणिवि न तिप्पइ अट्ठमि मयणग्गिगवि न पलिप्पइ ।
 नवमइं दंतपंति आहल्लइ ग्वलइ जीह मुहवयणु वियल्लइ ।
 दहमइं जइवि न नासइ अंगउ तो जर भंजिवि करइ अयंगउ ।
 घत्ता । संखिप्पइ आउ दियहिं दियहिं कुसरीरु जहिं ।
 सुट्ठवि सुहिसंगि निव्वुइ किज्जइ काइं तहिं ॥ १२ ॥
 अहो नरिंद संसारि असारइ तक्खणि दिट्ठपणट्ठवियारइ ।
 पाइवि मणुअजस्सु जणवल्लहु बहुभवकोडिसहासिं दुल्लहु ।
 जो अणुबंधु करइ रइलंपडु तहो परलोए पुणुवि गउ संकडु ।
 जइ वल्लहविओउ नउ दीसइ जइ जोव्वणु जराए न विणासइ ।
 जइ ऊसरइ कयावि न संपय पिम्मविलास होंति जइ सासय ।
 तो मिल्लिवि सुवन्नमणिरयणइं मुणिवर किं चरंति तवचरणइं ।
 एम एउ परियाणिवि बुज्झहि जाणंतोवि तोवि मं मुज्झहि ।
 घत्ता । मुणिवरवयणेहिं सिरिरामालिंगियभुअहो ।
 निव्वेउ सरीरि उपज्जइ धणवइसुअहो^१ ॥ १३ ॥

अष्टादशः सन्धिः

मुणिवयण सुणेवि नरवइ संक समुव्वहइ ।
 सच्चउ संसारि जीवहंतणिय विचित्तगइ ।
 मुणिवयणें परिचत्तपमाएं तं सयल्लुवि परिपुच्छिउ राएं ।
 अवरुवि धम्माहम्मविसेसणु पुच्छिउ मुणिवरिंदु सुहदंसणु ।
 पुणु पुच्छिउ नियपुव्वभवंतरु कुडिलसुहासुहकम्मनिरंतरु ।

१ C adds इय भविसत्तकहाए पयडियधम्मत्यकाममोक्खाए बुहधणबालकयाए पंचमिफलवण्णणाए भविसयत्तवेरगवण्णणो णाम अहदहमो संधी परिच्छेओ सम्मत्तो ॥

काइं आसि हउं अन्नभवंतरि होसमि काइं विचित्तिनिरंतरि ।
 अण्णुवि नियनयविणयनिउत्तहं घरि अवयरिवि नाह वणिउत्तहं ।
 कवण पुब्बि भावण मइं भाविय जेण रायसंपय संभाविय ।
 अन्नमि इक्कदब्बसुहसेविहु अहिउ सणेहु बिहिंमि महएविहु ।
 बहुभिच्चहं विलहंति वसुंधर तं कम्मेण केण परमेसर ।

घत्ता । महु जणणिण नाह पाविवि संपइ विहउ धिरु ।

किं कारणु जेण विसहिउ इट्ठविओउ चिरु ॥ १ ॥

अण्णुमि नाह दुलंघि दुर्संचरि हउं चिरु भमिउ तिलयदीवंतरि ।

तइयहं सुप्पहजणणि कुमारी नवजोव्वणगुणरूविं सारी ।

कहिय सुरिंदिं अक्खरबंधिं तं किर केण पुव्वसंबंधिं ।

भणइं महासुणि सुअणसमिद्धउ अइरावइ अरिनयरु पसिद्धउ ।

तहिं नरवइ मरुनासु महोयरु धर महएवि मंति वज्जोयरु ।

वज्जोयर तहो पियकमलक्खण कित्तिसेण तहिं दुहिय वियक्खण ।

ताहि कंतु असरिसु अवियक्खणु चोरु जारु जूआरु अलक्खणु ।

दुव्वियड्डु परिवज्जियसुत्तउ भमइं नयरि दुव्वसणिं भुत्तउ ।

वत्थाहरणुवि ताहि न मिल्लइ सोच्छुहेवि जूअप्फडि खेल्लइ ।

चच्चरि वेसायणि रइ माणइं सुललिय गम्भेसरि अवगन्नइं ।

घत्ता । कुलविहविं सार रइरसपसरुभिन्नमुअ ।

दुप्पयधरवासि झूरइ मंतिहितणिय सुअ ॥ २ ॥

सा वरजुवइनिरारिउ लज्जइ धणु विहोउ निप्फलु पडिवज्जइ ।

कोसियतावसनिलइ विहावइ तहो वयणिं वइराएं भावइ ।

अण्णुमि जणमणनयणाणंदणु धणयलच्छि धणयत्तहो नंदणु ।

वणि धनमित्तु नामु तहिं आवइ सोवि ताहि लोयणहं सुहावइ ।

बालकुमारहो ससुहुं पलोअई अणिमिसनयण वयणु अवलोयई ।

ताह बिहिंमि अहिलसियइं चित्तइं बिहिंमि गयइं संदेहचरित्तइं ।

नवर ताहि वज्जोअरधीयहि गुणवंतहि जणणहं सुविणीयहि ।

वम्महसरहं विरोलिउ अंगउ चिंतंतिहि तहि सुरयपसंगउ ।

एक्कइ बाल सुरूविं सोहइ तणु इज्जंति निरारिउ मोहइ ।

दूसहु मयणावेसु विडंबइ गलि लाइवि डिंभउ परिउंबइ ।

मोइअंगु वियारहिं भज्जइ पडुपंगणि पइसंति विलज्जइ ।

सहि गुणमाल नाम तहि पक्खिव ताए वियक्खवणाइं उवलक्खिव ।
यत्ता । पिक्खेविणु ताहि अंगइं मयणायल्लियइं ।

अविसुद्धमणाइं विविहवियप्पइं वोल्लियइं ॥ ३ ॥

गुणमालए धणमित्तहो कंतइं परिपुच्छिय परिहासपवित्तइं ।

सहियरि निरु विवणम्मण दीसहि किं उज्जवणउं किपि सिलासहि ।

दुप्पइदुग्घरवासपियम्मइं घरि सिक्खविय किपि किं अम्मइं ।

किं सो कमठु कहिमि संपाइउ तेण अवक्खु किपि उप्पायउ ।

किसियइं तुडु मुद्धि बाहुलयइं सिद्धिलेइ परिभमंति मणिवलयइं ।

केसकलाउ खंधि ओणल्लइ परिमोक्कलु नियंवि आयल्लइ ।

फुट्टइ अहरु सुसइ मुहपंकउ नयणइं नउ जायंति असंकउ ।

हलि सहि अन्न भंति महु दिज्जइ विणु विरहिं नउ पंचमु गिज्जइ ।

सहि म रुसिज्ज भणमि पइं भत्ति किं अवलोइय केणवि धुत्ति ।

यत्ता । जं चालिउ मम्म बालइं तं अवहेरि किय ।

धणमित्तहो पत्ति पुच्छइ गाहु करेवि तिय ॥ ४ ॥

आसंवइ करु करिण धरेप्पिणु पुच्छिय जं असंगाहु करेप्पिणु ।

तं दिसि पासु निइवि परियच्छइं वुच्चइ मंतिसुअइं मइंदच्छइं ।

सहि म रुसिज्ज तुडु फुट्टु अक्खमि तिलमित्तुवि तउ गुज्जु न रक्खमि ।

तेण तरुणिमणमोहणचित्ति हउं अवलोइय तउ वरइत्ति ।

अच्छइ तासु पासि मणु मे रउ सुन्नउं भमइं कलेवरु सेरउ ।

तं निसुणिवि धणमित्तहो पत्तिए जंपिउ दरसविलक्खु हसंतिए ।

एक्कुवि तुहुं महु पाणसमिद्धी अण्णुवि हुअ वरइत्तहो निद्धी ।

एवहिं करहि किपि जिं जाणहिं इच्छइं जिम्ब सक्कइ तिम माणहिं ।

तुहुं मंतिणहो धीय महरायहो जो परमेसरु नयरहो आयहो ।

महु पइ पुणु वणिवरु एक्कंगउ अण्णुवि जं तउ भाउवि चंगउ ।

जइ सो तुडु निरारिउ रुच्चइ तो कहि महु जं जाएवि वुच्चइ ।

यत्ता । तो मंतिसुआइं थुत्थुक्कारिउ तं वयणु ।

मइ पियसहि तुद्ध अक्खिउ निययसख्वगुणु ॥ ५ ॥

जइ सुंदरि हउं एहउ करेमि तो अप्पउ भूअहं बलि करेमि ।

महु सहिए ताउ रायाहिरम्म सुविसुद्धइ कुलि निम्मलए जंमु ।

जइ एहउ विच्चइ महु सरीरि तो झंप देमि जलरवगहीरि ।
 जंपणउं चडइ जइ कुलि मलित्ति तो देहु दहमि हुअवहि पलित्ति ।
 नयणिहिं जोइज्जइ को न लोइ सप्पुरिसि कहो न अणुराउ होइ ।
 सहिं दीसइ जो जो गुणविचित्तु किं तहो तहो खंडिव्वउ चरित्तु ।
 कसणेहिं चलधवलहिं लोयणेहिं अहिलसिउ जइवि खललोयणेहिं ।
 सो इत्थु जम्मि महु तो विभाइ जइ माइ जइवि हियवइ न माइ ।

घत्ता । अणुहुंजहि नाहु जो पुव्वज्जिउ पइं सुहवि ।

महु विसयसुहेण सहि पंज्जत्तउ इत्थु भवि ॥ ६ ॥

अहिणवरंभगव्वसोमालहिं धणमित्तहो पत्तिहिं गुणमालहिं ।
 फिट्ठ भंति अवलेउ विसज्जिउ अहिउ सणेहु पुणुवि पडिवज्जिउ ।
 ताइंवि ताए वेवि अब्भहियइं पडिउवयारसयहिं संगहियइं ।
 विन्निवि नियतायहो दक्खवियइं तेणवि पहुपरियणि सम्मवियइं ।
 वज्जोयरिण सणेहिं धीयहिं सयलकलाकलावसुविणीयहिं ।
 फेडिउ अन्नहो पउरि पहुत्तणु अप्पिउ धणमित्तहो सिट्ठित्तणु ।
 सपउरु पुरु विहडप्फडु धावइ धणमित्तहो मंदिरु संभावइ ।
 वज्जोयरदुहियइं मणमोहिं एक्कहो तहो धणमित्तहो नेहिं ।
 तं घरु सपरिवारु सम्माणिउं सपउरि पहुपरिवारिं जाणिउं ।

घत्ता । तहिं विन्निवि ताइं मिच्छामोहमहावसेण ।

कोसियवयणाइं परिभावंति समंजसिण ॥ ७ ॥

तावसनिलइ ताहं पइसंतहं मिच्छानियमसीलसंजुत्तहं ।
 अवरुप्परुसमिद्धसमवायहं बिहिंमि इक्कुगुरुवयणविहेयहं ।
 बिहिंमि ताइं कोसिउ गुरु जायउ पयडउ पट्टणि पुरि विक्खायउ ।
 कित्तिसेणहो परियणि रुच्चइ धम्मवहिणि धणमित्तहो वुच्चइ ।

घत्ता । अण्णिक्कु जुवाणु नंदिमित्तु थिरथोरभुउ ।

धणमित्तहो मित्तु जाउ नंदिवद्वणहो सुउ ॥ ८ ॥

नंदिमित्तु निजसासणि भत्तउ अणुदिणु आराहइ रयणत्तउ ।
 निययकज्जकारणसंबंधिं घरु सिट्ठिहिं सेवइ अणुबंधिं ।
 धणमित्तुवि तुरंग परिवारइ सारासारपरिक्खण चाहइ ।
 पट्टणि सुत्तविसुत्तइं जाणइं दुट्ठइं दुव्विणीय अवज्जाणइं ।
 अप्पमत्तु कोसिउ अणुअत्तइं कित्तिसेण अणुमग्गि पवत्तइ ।

तहो कोसियहो अमग्गि चरंतहो मिच्छाभावि लोउ लायंतहो ।
 पट्ठणु खुहिउ समउ नरनाहिं पणवइ सयलु लोउ असगाहिं ।
 इत्थंतरि जिणगुणअणुराइउ नाउं समाहिगुत्तु मुणि आयउ ।
 तासु परिकखणहेउ विहत्तिए गउ वज्जोयरु वंदण भत्तिए ।
 तेण सयलु परमागसु जाणिवि निउ राणउं बहुगुण परियाणिवि ।
 तहो अणुमग्गि वाउ नरिंदहो सयलु वि वलिउ समाहिमुणिंदहो ।

घत्ता । वज्जोयरु मंति नियडि निवेसिवि मुणिवरहो ।

सपुरु सपरिवारु निसुणइं धम्मक्खाणु पट्ठो ॥ ९ ॥

साहु समाहिगुत्तु सुवियक्खणु सयलहं कहइ धम्म दहलक्खणु ।
 अहो जण भवसंसारु असारउ चउगइगहणि असंतु अपारउ ।
 ताउ चयारिवि धम्माहम्मिं हिंडइ जीउ सुहासुहकम्मि ।
 कहिंमि नरइ नारइयहि दम्मइं डज्जइ बज्जइ हम्मइं ग्वम्मइं ।
 सहइ दुहइं दूसहइं रउदइं जाम ताम तेतीस समुहइं ।
 कहिंमि तिरिक्खगइहि उप्पज्जइ पाहणु पवणु सलिलु आवज्जइ ।
 इंधणु दहइ कहिंमि सिहि जोइवि खेवइ कालु कहिंमि तरु होएवि ।।
 तहिंमि सुणिज्जहिं जीव अणंता जे न कयावि तसत्तणु पत्ता ।
 कहिंमि कयावि तसत्तणु पावइ तहिंमि किलीणकाय संदावइ ।
 उप्पज्जइ किमिकीडपयंगहिं दंसमसयमच्छरकुलसंगहिं ।
 कच्छमच्छविसमेसमइंदहिं वग्घरिच्छखरतुरयगइंदहिं ।

घत्ता । तिरियत्तणि होवि लितु मुअंतु कलेवरइं ।

हम्मंतु हणंतु विसहइ दुक्खपरंपरइं ॥ १० ॥

कहव कहव मणुअत्तणु आवइ सुकुलु सुगुत्तु तहिंमि नउ पावइ ।
 होइ अणुज्जु अणज्जवखंडिहिं बब्बरसमरपुलिंदपयंडिहिं ।
 सुकुलि सुखित्ति जम्मु जइ पाविइ तहवि न परमधम्म सुंभावइ ।
 तं पर लहइ महागुरुभत्तिए अह सावयकुडुंवि उप्पत्तिए ।
 वरि चेडउ वि जाउ सावयकुलि मं नरवइवि पावमइसंकुलि ।
 इय इत्तियपयारसंजोएं मणुअजम्मु को लहइ निओएं ।
 जो तं लहिवि सिढिलु जिणसासणि सो अंधलउ जाउ निहिंदंसणि ।
 जो तहो दिणुवि जाउ विणु धम्मि तं केणवि पुव्वक्कियकम्मि ।

घत्ता । तो भणइ नरिंदु जीवहो जं परलोयहिउ ।

कहि अम्ह मुणिंद परम धम्मु सो केम थिउ ॥ ११ ॥

पहु पुच्छइ पुलयविसद्वेहु जाणमि संसारु असारु एहु ।

जाणमि चउगइभवभमणदुक्खु जाणमि माणुसुवि हवेइ रुक्खु ।

जाणमि संजोमहो फुडु विओउ जाणमि अणिच्चु संपयविहोउ ।

जाणमि जरमरणावच्छ एम तं कहि न पडिज्जइ तेत्थु जेम ।

तं निसुणिवि वुच्चइ मुणिवरेण अहो नरवइ किं बहुवित्थरेण ।

वयदंसणिनाणिचरित्तरंसु जो करइ अहिंसापरमधम्मु ।

पडिवन्नवयणु निगंथरूवि सो न पडइ तहिं संसारकूवि ।

अह कहमि धम्मु जं जेम होइ परु दीसइ अप्पसमाणु लोइ ।

अप्पणु संपज्जइ पीड जेण तं परहु न किज्जइ निच्छएण ।

घत्ता । नउ हम्मइं जीउ नउ बोल्लिज्जइ अलिउ जणि ।

तह लोइविरुहु लोहु न किज्जइ परहो धणि ॥ १२ ॥

परतियपरिहरणि महंतु धम्मु अहिलासु करइ तं तहो अहम्मु ।

जो लेइ परिग्गहु अप्पमाणु अविणासु अणासु अदिन्नदाणु ।

पर संचइ संचइ एम अत्थु इहरत्ति परत्तिविं तहो अणत्थु ।

जो पुणु संतोसहु नियमु लेइ तहो तं जि धम्मकारणु निएइ ।

जो मज्जु मांसु महु परिहरेइ अण्णुवि निसिभोयणु नउ गसेइ ।

जइ पालइ तो तहो तं जि धम्म अह सिढिलउ तो अकयत्थु जंसु ।

जइ पयहिं पयत्थहिं सदहाणु तो तं जि धंसु धम्महो पहाणु ।

अह मन्नइं मणि विवरीउ भाउ तो तं जि तासु परिणवइ पाउ ।

विणिवारइ जइ दिज्जंतु दाणु तो अंतराउ वद्धावमाणु ।

अह देइ दियावइ सिढिलकम्म उउदेइ जइ वि तो तासु धम्मु ।

जिणपडिम हरइ उवहसइ साहु तो तासु नरयपंथावराहु ।

जिणभवणु करावइ जो पसत्थु तहो धम्मु वित्थयारहो अणत्थु ।

घत्ता । तो पभणइं मंति किं जंपहि मज्झत्थमणु ।

उवसंतहं नाह कहिं जिणसमयसमायरणु ॥ १३ ॥

तो मंतिहि वयणि कियायराहं पुच्छंतहं सयलहं नायराहं ।

पायडिवि समयसंकेउ रम्मु वज्जरिउ मुणिंदिं परमधम्मु ।

जिम जिणमइ पंचमहावयाइं अणुवयगुणंवयसिक्खावयाइं ।
 सायारमणायारिविणिओइ तउ कहिउ दुविहु वारसविहोइ ।
 इहरत्ति परत्तिवि बहुपमाय जिम ते सोलहविह चउकमाय ।
 जह तिणिणवि लेसउ निन्नि वेय वंभत्तणु तिउणियसट्ठिमेय ।
 पंचिंदिय पंचपयारु जाणु पंचाणुत्तरु पंचविहु नणु ।
 पंचासय पंचपयारचक्क आवासदव्व जीवहं तिछक्क ।

घत्ता । छक्खंडे विसेस छक्कालाण सारसमय ।

दस धम्मवियप्प अट्ट महामय सत्त भय ॥ १४ ॥
 अट्टविहकम्मसंकेउ होइ सउ अट्टयालपयडिहिं समेइ ।
 तह सत्तनत्तकारणकयत्थ नव नोकसाय नव नयपयत्थ ।
 थिउ जेम अणाइ अणंतु कालु अवसप्पिणिउवसप्पिणिविसालु ।
 जिम तित्थु तिसट्ठि महाचरित्त चउगइभवसंगमगइविचित्त ।
 अट्टाइयदीवोवहिपमाणु नारइयनिरियदेवाउमाणु ।
 पन्नारसकम्मवरा पएस तेरस चरित्त किरियाविसेस ।
 एमाइमुणिंदिं कयपयास पायडिय जिणागमि समयभास ।
 इउ पढइ सुणइं जो कयपयासु कम्मक्खउ वोहि समाहि तासु ।
 जिणधम्मसवणु निसुणिवि पवित्तु मुनिवयणि वलिउ नायरहं चित्तु ।

घत्ता । मुणिवयणवियारि सरसवियप्पदिन्नमइहिं ।

अवलोइउ मंतिवयणु सुविब्भमु नरवइहिं ॥ १५ ॥
 मुणिवयणु सुणिवि मणगोयरेण नरनाह वुत्तु वज्जोयरेण ।
 अहो देवदेव मुणिवयणु चारु सच्चउ गउ सुअसायरहो पारु ।
 निरविकखु देक्खु परलोयभीरु वयनियमसीलसंजमसरीरु ।
 उवसंतकसायहं नरह रम्मु जो एण दिट्ठु सो परमधम्मु ।
 कोसिउ तावसु अन्नाणु मुक्खु अमुणियपरमागमु जडु अवक्खु ।
 तणु तवइ जइवि वट्ठेकगाहु अन्नाणु तोवि जुत्तिण अणाहु ।
 गुरु कज्जइ जो बिहं गुणपवित्तु जसुतणउं वयणु बहुमइविचित्तु ।
 जो पुणु अप्पुणु अवियड्डु देव सो परहो करइ अवबोहु केम ।
 तं मंतिवयणु परलोयइहु नायरहं नवर हियवइ पइट्ठु ।

घत्ता । कोसियहो विरत्त धम्मसवण निसुणेवि नर ।

तहो आसमि जंति कित्तिसेण धणमित्तु पर^१ ॥ १६ ॥

एकोनविंशतितमः सन्धिः ।

तहो आसमि ताइं दिढचारित्तवियक्खणइं ।

अणुरत्तमणाइं तोवि अहिंसालक्खणइं ॥

तेहिं बिहिंमि पियदंसणलुद्धहिं अमुणियपरमागमि अविल्लद्धहिं ।

कोसियनिलइ गमणु न पमायउ चिरपडिवन्नगुणिहिं निज्झायउ ।

सोवि ताहं उवरोहपरंपर हुउ सणेहु सवभावनिरंतरु ।

एक्कहिं दिणि वियालि कीलंति वुच्चइ नंदिमित्तु धणमिति ।

अहो गुणमाल बहुगुणभरियहो मणि अच्चरिउ वहइ तउ चरियहो ।

अज्जु गेहि सामग्गु नियच्छइ जाइवि कहहि किंपि जं पुच्छइ ।

घत्ता । तो नंदिसुएण जंपिउ सरलसणेहउ ।

अत्थमियइं सूरि तउ घरि मित्त न जामि हउं ॥ १ ॥

तो धणमित्तु झत्ति उरि कंपिउ सच्चउ मित्त एउ पइं जंपिउ ।

दियह मुएवि जा नयणाणंदिरि निसिहि न जइहि कहिंमि महु मंदिरि ।

एत्तिउ कालु मित्त नउ लक्खिउ ताम न मुअमि जाम न विअक्खिउ ।

मंछुहु अत्थि कावि तउ निब्बी पणइणि पणयसणेहसमिद्धी ।

रयणिहिं आण ताहि नउ भंजहि सरसपियम्मगुणिहिं मणु रंजहि ।

पभणइं नंदिमित्तु बहुजाणउं रायसिट्ठि तुहुं पउरि पहाणउं ।

तउ पुच्छंतहो गुज्झु न रक्खमि निसिहिं न जेण जामि तं अक्खमि ।

भोयणवार तुम्ह जा सारी निसि पओसि सज्जणहं पियारी ।

तित्थु पवित्ति मज्झु नउ जुज्जइ रूसहि तुहुं जइ तहवि न भुज्जइ ।

अन्नमि तं देखणहं न सक्कमि निसिहिं पओसि तेण नउ दुक्कमि ।

घत्ता । पभणइं धणमित्तु महु अच्चरिउ जाउ मणहो ।

पइवज्जिउ जेण कवणु दोसु निसिभोयणहो ॥ २ ॥

भणइं सुमित्तु नंदिगुणवंतउ निसिभोयणदोसहिं पज्जत्तउ ।

वरि पिउ मज्जु मंसु महु भक्खिउ वरि परतियमुहकमलु निरिक्खिउ ।

१ C adds इय भविष्यत्तकहाए पयडियधम्मत्थकाममोक्खाए बुद्धधणव्रालकयाए पंचमिकलवण्णणाए धणमित्तकित्तिसेणसंबंधवण्णणो णाम एकूणविंसतिमो संधी सम्मतो ॥

वरि पंचुंवराइ अहिलसियइं वरि अन्नइंमि अभक्खइं असियइं ।
 वरि जंपिउ अलिउ अलज्जिउ मं रयणिहिं भोयणु पडिवज्जिउ ।
 होउ मित्त महु तेण निओएं जं जिम्मइं दीवयउज्जोएं ।
 जहिं पडंति किमिकीडपयंगइं तहो छाहइं बहुपेयपसंगइं ।
 ता वेलइं जो भोयणु भुंजइं तं जिणसमइ समाहि न जुज्जइ ।
 तं निसुणिवि धणमित्ति वुच्चइ नउ इक्कहो पर एउ न म्चइ ।
 खंधावारि पहंजणरायहो अंतेउरपरिवारसहायहो ।
 सो न अत्थि जो निसिहिं न भुंजइ तांवि ताहं सुअणत्तणु जुज्जइ ।

घत्ता । अह एणवि काइं एवढुंतरु दिट्ठु पइं ।

तं अज्जु पवित्ति निसिभोयणु परिहरिउ मइं ॥ ३ ॥
 निसिभोयणु जं परिहरिउ तेण तं नंदिमित्तु तोसिउ मणेण ।
 आसंधिउ जाणिवि सिद्धिलक्खु नियसंगइं अक्खिउ परमधम्म ।
 तेणवि पडिवज्जिउ तहो पहाउ संजयगुणु सम्माइट्ठि जाउ ।
 जिम सो तिम तहो पिय परमरम्मि धणमित्त सुदिट्ठु किउ अरुहधम्मि ।
 अणुसंगिं ताहं महाविणीय अणुमोइय वज्जोयरहो धीय ।
 भवियण जंपइ वच्छलसहाउ जिणसासणि दरिसइ पक्खवाउ ।
 जिणु पुज्जावइ अन्नइं सएहिं धणु देइं दाणु महिमोच्छवेहिं ।

घत्ता । वयनियमगुणेहिं करइ करंतहं सदहणु ।

अप्पणु न करेइ पर पडिवज्जइ देउ जिणु ॥ ४ ॥
 कुपहकुत्तिथइं जइवि न ज्ञायइ तो कोसियहो विलउ न पमायइ ।
 जिम सा तिम धणमित्तु वि वच्चइ इक्कवार तहिं गमणु न म्वंचइ ।
 सो तावसु तवेण विक्खायउ तहि पुरवरि अपुज्जु संजायउ ।
 जं परिहरिउ नयरसंधाएं जं अवगणिउं अरि पुरराएं ।
 तं जि कसाउ तेण मणि भाविउ वज्जोयरमंतिहि संभाविउ ।
 जइ फलु अत्थि किंपि तवतेयहो तो हउं हुज्जु विणासणु एयहो ।
 एम कसाएं घोरिं लइयउ कालंतरिण मरिवि पव्वइयउ ।
 हुउ तहि तिलयदीवि भयभासुरु असणिवेउ नामेण महासुरु ।

घत्ता । वज्जोयरु मंति सहु राएं खंधारि गउ ।

न नमिउं पहुकज्जे परवलि भिडिउ पणट्ठ मउ ॥ ५ ॥

तहो घरि किउ लोयाचारु जाम हुअ कित्तिसेण निज्जीव ताम ।
 जणणिए छड्डिउ भत्तारसोउ ओलगु ताहि घरसयललोउ ।
 नउ रुअइ न कंदइ अचलदिट्ठि गउ सपरिवारु धणमित्तु सिट्ठि ।
 किउ पवणसित्तु चंदणरसेण पाविय वयण सहं सज्जसेण ।
 जोइउ धणमित्तहो वयणु इट्ठु ओसरिउ कलणु कंदिउ अणिट्ठु ।
 हा भाइ पडिउ दुव्विसहु घाउ अंधारिउ जगु अत्थमिउं ताउ ।
 पसरिउ वामोहतमोहजालु असरणु दुत्तरु पडिवसु कालु ।
 पालिज्ज विहिंमि जणणिहुं सणेहु हउं एवहिं उवसंघरमि देहु ।

घत्ता । कुलगोंदलि तासु वसिवि सणेहपरंपरइं ।

अणुहूयइं जाइं ताइंमि हुअइं भयंकरइं ॥ ६ ॥

तहो सरलसणेहि सुहाइं जाइं विलसियइं आसि वियसियमुहाइं ।
 हसियइं रमियइं सुहकीलियाइं उच्छंगसंगसुहपीलियाइं ।
 परिहासइं भिउडिपलोयणाइं लीलइं अद्दासणभोयणाइं ।
 आहरणवत्थसुहमंडणाइं पेसणकबोलमुहचुंवणाइं ।
 सुहससिदप्पणपडिबिंबियाइं कुंचियकुरुलइं सिरि कुंचियाइं ।
 दुल्ललियइं ललियइं लड्डियाइं दुज्जणजणमाणइं खंडियाइं ।
 उज्जाणपवरकीलासुहाइं थुइवयणविंदि विलयामुहाइं ।
 नरवइमंदिरि गउरवसयाइं एत्तियइं जेण जंति गयाइं ।

घत्ता । जं दरिसिउ जम्मु जाणिवि जणसंसारफलु ।

अवसाणिं तासु जं जीविज्जइ तं विहलु ॥ ७ ॥

तो भणइं नवर धणयत्तजाउ लोयण फुसेवि गलिअंसुवाउ ।
 सच्चउ पइं जंपिउ एउ माइ उवयारसारसज्जणपमाउ ।
 सुमरंतहं गुणवल्लहविओइ विणु मरणि मणि निव्वुइ न होइ ।
 अह तं पि सुअणि साहसु न होइ अणुमरणु करणु कायरहं लोइ ।
 सो सुअणु सुअणवल्लहपसंगि उप्पन्न तुहुंमि तहुतणइं अंगि ।
 तउ चरिउ वियक्खणु गुणनिउत्तु जं चवहि दीणु तं निरु अजुत्तु ।
 जाणिज्जइ भड्डु भंडणि भिडंतु परनरपसंगि महसइचरित्तु ।
 धीरिम जाणिज्जइ मणुअलोइ अह मरणकालि अह सुअविओइ ।

घत्ता । वज्जोयरधीय धणमित्तहो वयणइं सरिवि ।

परिहरिवि विसाउ थिय जणेरु हियवइं धरिवि ॥ ८ ॥

वज्जोअरु मरिवि महाणुभाउ हुउ तिलइं जसोहणु नामि राउ ।
 बहुसोउ करिवि तासइं समीवि दलु घल्लिउ ताइंवि तिलयदीवि ।
 परिखिवइ आउ सुहिसयणविंदि अत्थमिण पवरवल्लहनरिंदि ।
 अणुदिणु सेवइ धणमित्तगेहु नउ मुअइ सोवि सज्जणसणेहु ।
 कित्तिसेण धणमित्तहो चित्तिं गमइं कालु सुविमुद्धचरित्तिं ।
 नंदिमित्तु मित्तत्तणु दाविवि नियमुहि जिणवरधम्मु कराविवि ।
 अप्पुणै पुणु तवचरणु चरिप्पिणु अणसणि पंडियमरणि मरिप्पिणु ।
 दिवि सोलहमइं पुत्तायामिं हुउ सुरवइ विज्जुप्पहु नामिं ।

ता । चम्मट्टि सरीरु निवडिं जाइ मसाणि ग्वउ ।

अह नियमगुणेहिं तेण जि लब्भइ परमपउ ॥ ९ ॥
 जो तित्थु आसि झीणाउमाणु सो चयवि दुक्कु तहो तं विमाणु ।
 उक्कस्स निवद्ध परिप्पमाणु लक्खणचच्चंकिउ नवजुवाणु ।
 सोलहआहरणविहूसियंगु सहसत्ति समुट्ठिउ विहुणियंगु ।
 चउपासहिं करइ दिसावलोउ पिक्खइ रमणीउ सु देवलोउ ।
 विंभिउ परिचितइ मणि कयत्थु को हउं कहिं आयउ आसि कित्थु ।
 नियडइ ठिउ विवरइ अवहिणाणु इउ देवलोउ देवहं पहाणु ।
 अइरावइ अरिपुरि गुणपवित्तु वाणियउं आसि हउं नंदिमित्तु ।
 तउ करिवि मरिवि अणसणि अहीरु आइयउ इत्थु मिल्लिवि सरीरु ।
 इउ जाणिवि पसरिय परमनेहु अवयरिवि खमावइ निययदेहु ।

ता । रुहरुहुउ करेवि पुज्जिउ निययसरीरडउ ।

खंतव्वु वयंसि पइंसहुं दंसणु इत्तडउ ॥ १० ॥
 एत्थंतरि धणमित्तहो मंदिरि पउरमहायणनयणाणंदिरि ।
 दाणु चउव्विहसंधहो दिज्जइ साहम्मियवच्छल्लु वइज्जइ ।
 तो धणमित्तु पडिच्छियपेसणु अणुदिणु उज्जोअइ जिणसासणु ।
 धणयलच्छि धणयत्तहो गेहिणि धणमित्तहो जणेरि सुवि रोहिणि ।
 जिणवरधम्मु करइ पडिवज्जइ अह मलमल्लिणमुणिंदहो लज्जइ ।
 उवहासइ अमुणियमाहप्पिं विहवरूवजोव्वणगुणदप्पे ।
 सावि समाहिमुणिंदहो वयणाहिं दुज्जयदुसहपरज्जियमयणाहिं ।
 जाइजरामरणत्तविणासणि अविचल जाय जिणिंदहो सासणि ।

सुवपंचमिविहि करिवि सुवासिय सत्तसट्ठि वासर उववासिय ।
 पुणु पंचविहु अणेयपयारिहिं किउ उज्जवणु विहवअणुसारिहिं ।
 घत्ता । तो मंतिसुआइं अणुमोइउ तिविहंतरिण ।

हुअ तउ महएवि तेण फलेण महंतरिण ॥ ११ ॥

जेम ताए तिम यइंमि विहाविउ अणुमोयणफलेण इउ पाविउ ।

धणयलच्छि धणयत्तु सउन्नउं बहुकालिं पंचत्तु पवन्नउं ।

बिन्निवि हत्थिणायपुरि जायइं मिहुणइं परिवड्डियअणुरायइं ।

सोवि ताहं नंदणु अवसप्पिउ गोडंगणि विज्जुलइं झडप्पिउ ।

संचुण्णिय करोडि सहं गत्तिं विहलंयलि इइं धुम्मंतिं ।

घोरंधारु जाउ चउपासिं हियवइ धुककु धुअंतिं सासिं ।

सुमरिउ ताणं परमजिणाणं घोसिउ नमु नमु अरहंताणं ।

ता वेलइं तं संबलु लेप्पिणु निग्गउ जीउ सरीरु सुएप्पिणु ।

ताहंमि तणउं पुणुवि संजायउ सो धणमित्तु मरिवि तुहुं जायउ ।

घत्ता । जो जम्मवभासु आसि पडंतुटंतहो वि ।

सिरि वज्ज हएवि नउ वीसरइ मरंतहो वि ॥ १२ ॥

जा तहो धणमित्तहोतणिय पत्ति गुणमाल नाम तडितेयकंति ।

जा सयलवि जुवईयणि वरिट्ठ वज्जोयरधीयहो मणहो इट्ठ ।

सा मिलिवि असेसहिं सज्जणेहिं छड्ढाविय जलु दुम्मणमणेहिं ।

विलवंति पराइय कित्तिसेण उट्ठंति पडंति लहंति चेण ।

आवीलिउ गुणमालयसमाणु हा काइं एउ खलविहिविहाणु ।

हा पइं विहि हउं विनडिय निरुत्तु हा सुहय तुज्झु किं एउ जुत्तु ।

हा सुंदर पाविइइं चलाईं कहिं पाविओसि विज्जुलखलाए ।

कंदंतिहिं दारुणु कलुण सहु उट्ठिउ हाहारउ अइरउहु ।

पिक्खहु सो कहिं पभणंतियाउ सरवरहो तीरि बिन्निवि गयाउ ।

धोवंतिए कुंकुमकज्जलाईं दिन्नइं नाहहो तिन्निमि जलाईं ।

भग्गइं वलयइं अवलक्खणाइं मुक्कइं केऊरइं कंकणाइं ।

अवहरिवि सयलु उवभोयभोउ संचारिउ विहवत्तणविहोउ ।

घत्ता । करणियइं करेवि सुहिसयणइं जिणहरि गयइं ।

अवलोइवि जम्मु गुणमालइं लइयइं वयइं ॥ १३ ॥

कित्तिसेण तउतणइं विओएं मुअ सोसिवि अप्पाणउं सोएं ।

जाइवि तिलयदीवि उप्पन्नी भविसत्तहों गेहिणि निव्वन्नी ।
जं अहिलसिउ आसि तउ अंगउ रक्खिउ सीलु चरित्तु अभंगउ ।
वउकरणि पुन्नफ्लु पाविउ तउ घरवासु तेण संभाविउ ।
सा गुणमाल गएं बहुकालें उच्छन्नं सुहिसयणवमालिं ।
तउ गुणसरिवि मरेवि मइविग्गम हुअ भूवालहों तणिय तणुग्गम ।
जिम तहि विहिंमि सणेहु वहंती निम एवहिंवि जाय गुणवंती ।
अच्छुमि अरिउरनयरि वसंतहो अवमाणि परिहउ चिंतंतहो ।
जं तावसहो तुम्हि पिउ जंपिउ तेण विहिंमि धणु धनु समप्पिउ ।

घत्ता । जं वज्जोअरिण तहो विदेसिउ सयलु जणु ।

तिं वयरिं सोवि खडु सपउरु सबंधुजणु ॥ १४ ॥
तउ जणणिए जा चिन्न महाविहि पाविय तेणेवडु महादिहि ।
जं जइवर अणिओएं जोइय दियहा केवि तेण विच्छोइय ।
जं किउ विज्जावच्चु महंतरु पाविउ तुम्हि तेण इउ वित्थरु ।
जित्तिउ नहिं उज्जवणविहोएं तित्तिउ पइमि लडु अणुमोएं ।
तिं कज्जि सुअपंचमि लोयहो चितिय सुहइं देइ परलोयहो ।
जो अन्नहोवि करंतहो भावइ तुम्हइं जेम सोवि फलु पावइ ।
नंदिमित्तु जो करिवि महातउ अच्छुअसग्गे सुरत्तणु पत्तउ ।
तेण पुव्वसंबंधसणेहिं अक्खरपंति लिहिय बहुनेहिं ।
एम सुणिउं जं पुव्वभवंतरु तं निव्वेयहो चडिउ महानरु ।

घत्ता । सन्नडु नरिंदु पुव्वजम्मसंभवभविण ।

धणवालं कव्वि संधि समाणिय विस एणै ॥ १५ ॥

विंशतितमः सन्धिः

वसु वसुमइरज्जु मुणिवरवयणसमाहविण ।
•तिणसमउ गणेवि मुक्की भविसनराहिविण ॥
निसुणेवि पुव्वभवगहणजम्मु अण्णुवि जिणसासणि परमधम्मु ।
विंभिउ नरवइ हियवइ न माइ थिउ निच्चलु किउ कट्टमउं नाइं ।
परिचितइ भउ भविसाणुरूअ जोवइ सुमित्त अच्चरियभूअ ।

घणवइ अवलोयइ नियर्यजाउ पंकयसिरि चिंतइ चिरपमाउ ।
 थिउ राउ परमकारणवियप्पु परिगलियविहवमाहप्पुदप्पु ।
 भाविवि अणिच्चु चंचलविहोउ तक्खणि ओसारिउ सयलु लोउ ।
 पय धरिवि नवर विन्नवइ साहु मइ पत्तु भडारा परमलाहु ।
 सकियत्थु एक्कु पर नंदिमित्तु तउ करेवि सुरालउ जेण पत्तु ।
 जइ हउंमि तेण सहुं तउ करंतु तो किं असमाहिण सहुं मरंतु ।
 लइ अज्जुवि किज्जइ अंतसहुं जं वलिवि लईज्जइ तं न नहुं ।
 अपरिग्गहु परिवज्जियपमाउ करि सामिय महु दिक्खापसाउ ।

धत्ता । उद्धरहि पडंतु एवहिं तुम्ह पायसरणु ।

धणमित्तहो जेम जाम न दुक्कइ तं मरणु ॥ १ ॥

अह एउ जि निच्छउ कयपयत्थु लइ जामि निहेलणु गुरु नमोत्थु ।
 विहरिन्वउ नउ तुम्हहमि ताम हउं सुअहं समप्पणु करमि जाम ।
 नीसेसु परिग्गहु परिहरेमि जं जासु जोगु तं तासु देमि ।
 आसीस देवि पडिवन्नु तेहिं उट्ठिउ उट्ठंतहं भडसएहिं ।
 जोइउ सामंतिहिं वरभडेहिं मंतणउं जाउ नियनियथडेहिं ।
 अहो वट्ठइ खणु परियत्तु कालु पावज्जपमुहुं थिउ पिहिमिपालु ।
 राणउं गयउरि सुप्पहु कुमार होसइ नवल्लु परिवारचारु ।
 अन्नेक्कु भणइं धरणिंदु राउ दुद्धर दुसीलु दूसहसहाउ ।
 सुप्पहु राणउं अच्छइ न ताम रणि हिंडिवि कुलखउ किउ न जाम ।

धत्ता । अन्निक्किं वुत्तु सुप्पहु समसंजायवलि ।

को चवइ विमुत्तु तिन्नि सहोयर जासु तलि ॥ २ ॥

को जोहइ रणि सुप्पहु कुमार अप्पणउं जासु परिवारु चारु ।
 सोमप्पहु जासु महाविहेउ सूरप्पहु सूरसमाणतेउ ।
 कणयप्पहु दूसहु कणयदंडु जसु सालयसाहणु रणि पयंडु ।
 तिं सहुं दरिसंतहं भडवमालु पर होइ सवक्खहो पलयकालु ।
 अवरुप्परु सुहड चवंति जाम नरवइ मंदिरि संपत्तु ताम ।
 थोअंतरि सुहसंजमनिओउ थिउ दाराविक्खणि भवियलोउ ।
 मुणि विमलबुद्धिचरियइं पइट्टु सुसमाहिण भविआयणिण दिट्टु ।
 नरनाहु निहालइ नियदुवारु उवसंतु निराउहु सपरिवारु ।
 जे थिय ते राउ पइट्टु लेवि अन्नेक्क ठंति अन्नहं भमेवि ।

किवि धरणिदिं किवि सुप्पहेण किवि कैणं किवि सोमप्पहेण ।
किवि केणवि नउ सक्किय धरेवि अमुणियणिओय निग्गय बलेवि ।
पारणउं कराविवि एम साहु पुणु अप्पुणु भुंजइ तिलयनाहु ।

घत्ता । सुहिसयणसमाणु भोयणु करिवि समालहिवि ।

पुणु अम्माएवि पणविय पियसुमहुरु चविवि ॥ ३ ॥

महएविउ वेवि करेवि पासि विन्नत्त जणणि एक्कंनवासि ।

तुम्हइंमि सुणिउं तं कहमि तेम अरिउरि अइरावइ वसिउ जेम
कोसिएण वहेवि कसाउ सुट्ठु पाविउ असुरत्तणु जणि अणिट्ठु ।

वज्जोयरु मंति महाणुभाउ विहाविउ किम वच्छलसहाउ ।

हुअ कित्तिसेण सुप्पहहु माय गुणमाल मरेवि सुमित्त जाय ।

तुहुं अन्नभवंतरि धणयलच्छि अरिउरि तायहो सा पारियच्छि ।

महु सुमरिवि तं विज्जुलहो मरणु जो सक्कइ तहो पावज्ज सरणु ।

पंकयसिरि जंपइ निरु पहाणु जं तउ तुहुं तं अम्हइं पवाणु ।

अणुहूअभोय चितियपयास माणेवि थडसंपयविलास ।

निव्वाहिय सइं सच्छंदलील विलसिय विचित्त उज्जाणकील ।

मंडलियहं बहुमंडलसयाइं तूसिवि दिन्नइं रूसिवि हयाइं ।

घत्ता । अहिसिंचिवि पट्टि सुप्पहु करइ नराहिवइ ।

भुंजउ चिरयाल पुत्त रज्जु भविसाणुमइ ॥ ४ ॥

तं सुणिवि भणइं भविसाणुरुअ तुहं जाम ताम हउं सारभूअ ।

तुम्हहिं जंताहिं जइ खणुवि थामि तो माए मज्झु जिणवरु न सामि ।

मइं तुम्ह पसाएं आसमुइ महि भुंजिवि लाइय कडयमुइ ।

पुरगामदेस महराउ देइ महु सुइइं विणु कोइवि न लेइ ।

जसु अभयवयणु मइं किउ पसत्थु तहो कोवि न भउ करणहं समत्थु ।

अवगन्नइं जो रुहुतणिय आण निंदंति तासु जे रणि पहाण ।

एवहिं सम्माणिवि गुणनिउत्तु जं करइ सामि तं महमि जुत्तु ।

जं पुणु थक्कमि पवसंति राए तं थुत्थुक्कारिउ वयणु माए ।

अहिसेयपट्टु संपय विचित्त पट्टुपुत्त रज्जु भुंजउ सुमित्त ।

तो बुच्चइ भूवालहो सुआइं मालइमालाकोमलसुआइं ।

गुणमाल हउंमि अरिनयरि आसि बे भव निवसिय तुम्हइंमि पासि ।

एव्हहिं मइं मिल्लिवि पुत्तरज्जे तुम्हइं लग्गहो परलोयकज्जे ।
 अच्छमि रणरणउं समुव्वहंति महु एहउ नवि कन्नइं सुणंति ।
 घत्ता । तो भणइं नरिंदु जइ सामन्नहिं पुव्वकिय ।
 तो अरिनयरेवि तुहुं सव्वहं अवसाणि थिय ॥ ५ ॥
 तं निसुणिवि तहि रणरणउं जाउ मउलियमुहुं दरिसिउ अंसुवाउ ।
 तो नवर नरिंदिं दुन्निवार कोक्काविय पंचवि नरकुमार ।
 तिन्निवि दुहियउ सुवियक्खणाउ सहं जामायहिं दुम्मणमणाउ ।
 तिण्णिवि सुमहत्तर सच्छवाय धणवइहरिबलभूवालाराय ।
 पियसुंदरि जुअराएं सहाय एमाइ सयल अन्नेवि आय ।
 निसुणंतहं सव्वहं मइवियारु करि धरिवि वुत्तु सुप्पहु कुमार ।
 आपं जोइज्जइ पुत्तजम्मु जाएं किज्जइ सोहलउ रम्मु ।
 विलसिज्जइ दिज्जइ विहउ तेण संताणि धुरंधरु होइ जेण ।
 एह संपय इउ बइसणउं रज्जु परिचिंतिउ मइं परलोयकज्जु ।
 पालिज्जहिं संपयपय विचित्त तउ जणाणि वच्छ एवहिं सुमित्त ।
 घत्ता । करि धरिवि सपुत्त निक्खेवउ अल्लविउ सइं ।
 धरणिंदु कुमार पइं दिक्खिउवउ समउ मइं ॥ ६ ॥
 जं वुत्तु एम सुप्पहु कुमार तं धुणिवि सीसु थिउ दुन्निवार ।
 एउ वयणु काइं पइं ताय वुत्तु जइ जुत्तु तोवि तउ निरु अजुत्तु ।
 जो भुंजइ वसुमइ एयछत्त ! सुविहेय उवहिपरिआसंमंत ।
 जसु चंडमंडलाहिव सवंति सेवंति चारु अवसरु नियंति ।
 किन्नरविज्जाहररक्खजक्ख जसु करहिं कज्जु होइवि समक्ख ।
 सो नरवइ जं पावज्ज लेइ एहउ न दिट्ठु मइं मच्चलोइ ।
 पावज्ज तुम्ह एह जि वसिट्ठ जं पालहि सुअण विसिट्ठ इट्ठ ।
 जं रिद्धि विद्धि सुहु भविय लोइ जं चोरु जारु नंदइ न कोइ ।
 जं निरुवसग्गु तउ करहिं साहु जं जिउ न निहम्मइं निरवराहु ।
 जं जणु अपाउ उवसंतु संतु जं जिणसासणि उच्छउ महंतु ।
 पावज्ज लेइ सो करइ कट्ठु जोअणि लउ अह वइरायभट्ठु ।
 जो दाणु न देइ न करइ धम्मु पावज्ज लेइ सो खवइ कम्मु ।
 घत्ता । पहु भणइं हसंतु तउ पासिउ महु मइ पउर ।

नवि किज्जइं विग्घु आएं अविणउ होइ पर ॥ ७ ॥
 अहियइं अणिओयनिउत्तियाइं किं बहुअएउत्तपडुत्तियाइं ।
 तउ पट्ठवंधु सुहसंपउत्त पावज्ज तिहिमि अम्हहं निरुत्तु ।
 परिचिंतिउ जं णिच्छयपयत्थु तं अलियउ को करणहं समत्थु ।
 निच्छउ जाणेप्पिणु सुप्पहेण धरणिंदु वुत्तु मउलियसुहेण ।
 ताएं परिचत्तु सणेहु भाइ किं वुच्चइ जो वयणि न ठाइ ।
 परिचितइं तवसिरी बहुअ सच्छ तुहुं धरहि महाभडभारु वच्छ ।
 अहिसेउ तुम्ह वइसणइं रज्जे मा त्ठोउ विग्घु रायहो सकज्जि ।
 महु ताएं दिव्हु कुलक्कमेण मइं तुज्जु समप्पिउ विक्कमेण ।
 हउं मंनिसमउ तिहिं आयरेहिं सब्भावसणेहकयायरेहिं ।
 पडिवव्हु एम जं सुप्पहेण तं वुत्तु सुमित्तावल्लहेण ।
 तउतणइं पहावें अम्ह संति जं लेहि देहि तं निरु महंति ।
 तुहुं अम्हहं सइं पच्चक्खु ताउ इच्छहं परमत्थें तउ पसाउ ।

घत्ता । सिय संपय रज्जु गयउरु सोहइ तुम्ह पडु ।

अच्छउ अहिसेउ कन्नहु वयणुवि दुव्विसहु ॥ ८ ॥
 अणुहुंजि लच्छि णियविक्कमेण आइय जा तुम्ह कुलक्कमेण ।
 जो तुम्हहं न वहइ कोसु कप्पु तहो अम्ह निहोडिवि दलहं दप्पु ।
 सुप्पहिण दिव्हु उत्तरु न जाम अणुसंधिवि भणइं सुमित्त ताम ।
 अहो पुत्तहो सुंदरु गुणमहग्घु नरवइहिं वयणु सच्चहं अलंघु ।
 छड्डेवि पिहु जम्मंतरहु नेहु रणरणइ छुहिवि महुतणउं देहु ।
 अप्पुणु चलियइं हउं धरिय जेण पडिवज्जिउ तं किं मइं सुहेण ।
 सब्बहं संपय वइसणउं रज्जु लइ करहु सामि अप्पणउं कज्जु ।
 एउ जंपिवि अहरफुरंतियाए आएसिउ अंसु मुअंनियाइं ।
 धाइउ विहडप्फुडु विलयसत्थु सारविय वसुह दरिसिउ पसत्थु ।
 जयमंगलतूरइं ताडियाइं परिवारमणइं विब्भाडियाइं ।

घत्ता । धरणिदिं लेवि सुप्पहु पट्टि परिट्ठविउ ।

जयतूररवेण सामंतिहिं अहिसेउ किउ ॥ ९ ॥
 अहिसिंचिवि पए सुप्पहु कुमारु आउच्छिउ नियपरिवारु चारु ।
 धणवइ हरियत्त महाणुभाउ पियसुंदरि पडु भूवालुराउ ।
 एमाइमहत्तर गुणवरिट्ठ अन्नवि जे सुअण विसिट्ठ इट्ठ ।

अन्नेवि खमाविय सइं खमेवि जं जासु जोगु तं तासु देवि ।
 जिम तेण तेम पंकयसिरीए पच्छइं भविसइं पियजंपिरीए ।
 जणु अंसुजलोल्लियलोयणेहिं रुणुरुणइं झुणइं दुम्मणमणेहिं ।
 सहुं सयणिं नयणाणंदिरासु नीसरियइं सरियइं मंदिरासु ।
 जिणहरि जिणहरि पुज्जउ करेवि जिणहरि जिणहरि महदाण देवि ।
 घत्ता । रुहुरुहउ करेवि लोयहिं निरु निज्झाइयइं ।

सहुं सयणजणेण पवरुज्जाणु पराइयइं ॥ १० ॥

तहिंमि पउरउवसोह सर्मारिय छडतोरणमंडव वित्थारिय ।
 पुज्जिवि जिणपडिमउं संजवियउ मंडउ जालगवक्खिहिं ठवियउ ।
 पूरिउ रंगावलिउ विचित्तउ वियसियकुसुमंजलिउ पवित्तउ ।
 किउ नीसल्लु सयलु संभालिवि अंगविलेवणाइं पक्खालिवि ।
 तिण्णिवि जिणु सुमरिवि सुपहिट्ठइं अवलोइवि गुरुपुरउ निविट्ठइं ।
 उत्तारिय कडयइं कडिसुत्तइं मउडइं मणिमऊहपजलंतइं ।
 पंचमुट्ठि सिरि लोउ समारिवि दुद्धर पंचमहव्वय धारिवि ।
 धीरवीरसाहसिण विचित्तइं तिन्निमि गुरुहुं पासि निक्खित्तइं ।
 घत्ता । सुहिसयणसएहिं दिक्खिवि ताइं न सक्खियइं ।

जणु अंसु सुअंतु धणवइसुवदंसणि हुअइं ॥ ११ ॥

एकविंशतितमः सन्धिः ।

जिम लइय जिणेवि रायलच्छि सइं भुयवल्लिण ।
 तिम मुक्क रुअंति धीरवीरविक्रमच्छलिण ॥
 दिक्खंकिउ पिक्खिवि कुरुवराउ लोयहं रुहुरुहउ महंतु जाउ ।
 जो जंतउ हयगयरहवरेहिं विज्जिज्जमाणु चलचामरेहिं ।
 पडिहारफारसहुज्जयाहं हणहणसहिं नरवरसयाहं ।
 सो एवहिं किम नीसंगु दिट्ठु गउ लिहक्किवि नं दिवसयरु इट्ठु ।
 हुअ रयणि जाउ जगु कसणवन्नु जो जित्थइ होइ तित्थइ निसन्नु ।
 परिवारु पउरु पुरनिवासु परियणु अंतेउरु पिंडवासु ।
 जणु सयलु ताहं गुण संथुणंतु नीसेसरयणि थिउ रुणुरुणंतु ।

१ C adds इय भविष्यत्तत्कहाए पयडिययम्मत्थकाममोक्खाए बुहवणमलकयाए पंचमिफलवण्णणाए भविष्यत्तद्विक्खाकल्लणवण्णणो नाम एकविंसमो सन्धी परिच्छेओ सम्मतो ॥

जो निंद करंतउ सयणसालि वरतरुणीसहुं सिद्धिणंतरालि ।
 सो सव्वंगइ परिवाए बाए किम सुत्तु निरंतरु भूमिभाए ।
 घत्ता । धरि रयणिहिं जाउ पुत्ति चलंति तसंनियउ ।
 ताउवि तहिं काले धीरवीरसाहस थियउ ॥ १ ॥
 परिगलिय रयणि पसरिउ पहाउ पुणरवि रविनंदे खणहं आउ ।
 एवहिं केहउ मुहराउ तासु तवचरणि पवन्नि महानरासु ।
 किं जेहउ पाणिग्गहणि दीवि किं जेहउ गयउरि पहुसमीवि ।
 किं जेहउ मणवेयहो विमाणि कंतादोहलए सुपुज्जमाणि ।
 किं जेहउ पहय अणंतवाले आणिय वंधेविणु पुहविपाले ।
 किं जेहउ परियाणोच्छवेहिं अवरंहिमि विविहमहोच्छवेहिं ।
 जइ एहउ मुहुं एवहिंमि तासु तो करइ मोहतमतिमिरनासु ।
 अरुणुग्गमि विहरिउ सवणतंतु विणियत्तु लोउ धाइउ सुअंतु ।
 घत्ता । गय गयउरि गंपि मिलिय सयलसयणहं सयण ।

नीसासु सुअंति सुमरिवि जम्मंतरहो गुण ॥ २ ॥
 रोवइ सुमित्त वल्लहसरुवि मइं मिल्लिवि गय भविसाणुरुवि ।
 हा चंचल पहु ववगयसणेह कहु मिल्लिय हउ कंटइयदेह ।
 हा पंकयसिरि धम्माणुराइ पइंसहु दंसणु एत्तिउ सुमाइ ।
 धणवइ विणु पत्तिए तं जि गेहु पिक्खइ पजलंतु दहंतु देहु ।
 निंदइ अप्पाणउ काउं दीणु तउ करिवि न सक्कमि हउं निहीणु ।
 धन्नाइं ताइं तिन्निमि जणाइं छड्डेवि लग्गइं तवचरणि जाइं ।
 हरियत्तु विसूरइ रुवइ लच्छि हा कमलि कमलि कुवलयदलच्छि ।
 हा भविसयत्त तं करमि तेम एवहिं छड्डिवि पव्वइउ केम ।
 पियसुंदरि भूवालं समाणु रुणुरुणइं झुणइं निंदइ नियाणु ।
 सुप्पहधरणीधरपमुह कुम्बर न धरंति अंसु न नियंति अवर ।
 ता रोवइ तार सुतारियाउ नियवग्गहो नं ओसारियाउ ।

घत्ता । पियवयणसएहिं पइसिवि मंतिमहंतएहिं ।
 दिट्ठंतइं देवि संबोहिय मइवंतएहिं ॥ ३ ॥
 पंकयसिरि भविसउ सियवंतउ तेण समाणु जाउ निक्खंतउ ।
 पुरुसायारूपरक्कंसत्तिउ घोरधीरु तवचरणु चरंतिउ ।
 सुविणयगुणपारंपरबुद्धिए दंसणनाणचरित्तविसुद्धिए ।

अणसणमरण मरिवि तव्वत्तउ दसमइं देवलोइं संपत्तउ ।
 पंकयसिरि पहचूलु पवित्तिथ भविसवि रयणचूलु परियत्तिथ ।
 विन्निवि नवजुवाणसियभूसिय विन्निवि सोलहआहरणविहूसिय ।
 विन्निवि अवलोयंति परोप्परु बिहिंमि सरिउ नियपुव्वभवंतरु ।
 तुहुं कमलसिरि अन्नजम्मंतरि हउं भविसाणुरूव नरवरधरि ।
 अन्नवि भविसयत्तु इह एसइ तिहिंमि संगु समवाएं होसइ ।

घत्ता । चिरु अम्हसमाणु सयणिहिं जेहि न लयउ तउ ।

तह तेमइं तं जि मणुअजंमु अकयत्थु गउ ॥ ४ ॥

भविसयत्तु चिरु करेवि महातउ अणसणि मरिवि विहियरयणत्तउ ।
 तहिं जि विमाणि पत्तु सुहदंसणु तिहिंमि सणेहिं किउ संभासणु ।
 नरवइभविसयत्तु तुहुं होतउ कुरुजंगलु गयउरु भुंजंतउ ।
 विमलमुणिंदहो तलि णिक्खंकिउ मरिवि इत्थु देवत्तणु पत्तउ ।
 जंपइ सोवि आसि मणमोहणि एक्क जणणि अन्नेक्क सुगेहिणि ।
 तुम्हइं नवर अहियववसाइय जं तियलिंगु हणेविणु आइय ।
 अज्जवि सा सुमित्त तहिं अच्छइ सुप्पहु रज्ज करइ पहुपच्छइ ।
 तहिं जाइवि उप्पायहं विंभउ पिक्खहं चिरपरियणु सुहिबंधउ ।

घत्ता । अवयरिवि जुआइं पिक्खवि वयणइं सज्जणहं ।

कुलि कील करेवि पच्छइ मेरुपयाहिणहं ॥ ५ ॥

तिन्निवि करिवि पयाहिण मंदिरि लीलइं परिभमंति भुवणंतरि ।
 गयउरि नियसंताणु निरिक्खवि जे जियंति तहो वयणइं पिक्खवि ।
 तिलयदीवि चंदप्पह भमियइं जहिं वरनयरि आसि चिरु रमियइं ।
 पुणुवि तेण विवरिं नीसरियइं पुणरवि लयमंडवि संचरियइं ।
 तं भविसत्तहो भवणि पइट्ठइं पुणरवि ताइं नियाणइं दिट्ठइं ।
 जोइवि असणिवेउ पिउ जंपिउ सहं कन्नइ पुरु जेण समप्पिउ ।
 पुणरवि माणिभहु सम्माणिउं गयउरि जेण विमाणिं आणिउं ।
 विज्जुप्पहु जोएविणु हरिसिय अक्खरपंति जेण चिरु दरसिय ।
 मणवेयहो सुहपंकउ चाहिउ सयलुवि पुव्वभवंतरु साहिउ ।
 परिसक्खिवि अन्नइंमि सुखेत्तइं केवलजम्मणनिव्वुइमेत्तइं ।
 एम ताइ तहिं चिरु विलसेप्पिणु सोलह सायराइं निवसेप्पिणु ।

घत्ता । तं गयउरि गंपि जाम निरिक्खहिं नयरंछवि ।

सुहिसयणसयाहं एक्कुवि तहिं संताणि नवि ॥ ६ ॥

तं वरनयरु तंजि कुरुजंगलु सो महिविंदु नं जि महणइजलु ।

ताइं पवर उज्जाणुपएसइं ताइं गिरिंदगहणउदेसइं ।

ताइं विचित्तपवरजिणभवणइ नवर ताइ दीसंति न सुअणइं ।

तो सुमरिवि चिरयालविलासइं गय रुहरुहिवि निवि चउपासहिं ।

तो चवैणावसाणि हुउ मूलिं मउलिय मालणितिणवि पहचूलिं ।

तेयपणट्ट विलंबियगत्ति किउ महंतु रुणुरुणउ चयंति ।

हा पुणरवि नरलोए वसिब्बउ दुत्तरगम्भुवासे निवसिब्बउ ।

अच्छइ देवलोइसुह रायहिं जं कीलिय मणचिंतिय रायहिं ।

अच्छउ जं अणुहविउ चवंतिहिं सुरसुंदरिविलास विलसंतिहिं ।

एवहिं आसु न काइंमि चंगउ पसरइ समइ मरणु आवग्गउ ।

एम वियप्पु करंतु विलोणउं तक्खणि दिट्ठु पणट्टु विलीणउं ।

घत्ता । पहचूलु चएवि घरि गंधव्वनरेसरहो ।

सुवसुंधरु नामु हउ नंदणु चक्केसरहो ॥ ७ ॥

विणिणवि रयणचूल हैमंगय सुवसुंधरहो पुत्त हुअ दुज्जय ।

नाम नंदिवड्डुण सिरिवड्डुण वेवि सिढिलकयकम्मनिबंधण ।

ताहं बिहिंमि सिय रज्जु समप्पिवि सुवसुंधरु परलोउ वियप्पिवि ।

चरिमदेहु नियगुणिहिं अलंकिउ सिरिहरमुणिहि पासि दिक्खंकिउ ।

बहुकालिं महियलु विहरेप्पिणु घोर वीरु तव चरणु चरेप्पिणु ।

सुक्कज्झाणु आउरिवि निम्मलु उप्पाएवि नाणु तं केवलु ।

जो चिरुजम्मि कमलसिरि होंतउ सो लोयावसाणु संपत्तउ ।

तेवि नंदिवड्डुण सिरिवड्डुण णियसंताणि करिवि संवड्डुण ।

एक्कहिं दियहिं चालिय वणकीलए गयवरधरणसमुग्गडलीलइ ।

घत्ता । हिडंतिहिं तेहिं लक्खिउ इक्क जुवाण मउ ।

परिसेसियजूहु हरिणिहि गरुयासत्तिघउ ॥ ८ ॥

सो हरिणिण सहं कील करंतउ वाहिं हयउ ताएं संजुत्तउ ।

तं वइराउ तेवि मणि भाविवि णियणियणंदण णिवपइ थाविवि ।

विणिणवि सुहंमसुहाइं चएप्पिणु मय सिवनयरि सरीरु सुएप्पिणु ।

सा भविसाणुरूव तणु मिह्लिवि रयणचूलु सुरलोउ समिह्लिवि ।
 जाउ नंदिवड्डणु धरधारउ पुणु हुउ सासए सिट्ठ भडारउ ।
 वसिवि घरासमि हल्लुत्तालिं विरइउ एउ चरिउ धणवालिं ।
 विहिखंडहिं बावीसहिं संधिहिं परिचितियनियहेउनिबंधिहिं ।

घत्ता । धक्कडवणिवंसि माएसरहो समुग्गवणिण ।

धणसिरिदेविसुएण विरइउ सरसइसंभविण ॥ ९ ॥

अहो लोयहो सुयपंचमिविहाणु इउ जं तं चितिय सुहनिहाणु ।

दूरयरपणासियपावरेणु एह जा सा वुच्चइ कामवेणु ।

फलु देइ जहिच्छिउ मत्तलोइ चिंतामणि वुच्चइ तेण लोइ ।

एह जा सा वुच्चइ भुवणसंति अह मुक्खहो सुह सोवाणपंति ।

नरनारिहि विग्घइ अवहरेइ जो जं मग्गइ तहो तं जि देइ ।

निव्वाहइ जो नियसिविभरेण सो पुन्नवंतु किं वित्थरेण ।

उववास करइ जो सत्तसट्ठि उज्जमणि तहो सुहि तुट्ठि पुट्ठि ।

जइ भज्जइ अंतरि विग्घु होइ तहु सइहाणि फलु तं जि तोइ ।

घत्ता । अहो किं बहुवायावित्थरेण एकवि चित्ति महत्तरिण ।

अणुमोएं ताहिं तिहुं संपन्न गुणंतरिण ॥ १० ॥

अरिउरि अइरावइ दीहरच्छि धणयत्तहो गेहिणि धणयलच्छि ।

उज्जमिय ताएं चिरु संजुएण भाविय धणमित्तं तहिं सुएण ।

तह् कित्तिसेण नामुज्जयाइ अणुमोइय वज्जोयरसुआइ ।

तहो फलिण ताए तिणिमि जणाइं चउथइ भवि सिवलोयहो गयाइं ।

पहिलइ धणयत्तहो धणयदित्ति इयरइ विन्निवि धणमित्तु कित्ति ।

विज्जइ भवि पंकयसिरि सरूअ सुउ भविसयत्तु भविसाणुरूअ ।

तियलिंगु हणिवि तिन्निमि सुतेयपहचूलरयणचूलाइ देव ।

तइयइ भविसत्तु वि कणयतेउ हुउ दहमइं तहिं जि विमाणि देउ ।

चउथइ भवि सुवपंचमिफलेण निहड्डु कम्मु झाणानलेण ।

घत्ता । निसुणंतपढतहं परिचितंतहं अप्पहिय ।

धणवालिं तेण पंचमि पंचपयार किय' ॥ ११ ॥

१ C adds इय भविसत्तकहाए पयडियधम्मत्थकाममोक्खाए बुधधणवालकयाए पंचमिफलवण्णणाए कमलसिरिभविसदत्तभविसाणुरूवमोक्खगमणो णाम बावीसमो संधी परिच्छेओ सम्मत्तो ।

समत्ता भविसयत्तकहा ।

NOTES.

[N B.—Roman figures indicate the *Kaṭṭa* in a *Sanḍa* and the arabic figures the lines. Apbh = Apabhraṃśa M = Māhārāṣṭrī, Aṃg. = Ardhamāgadhī. Ś = Śaurasenī. Abs. = Absolutive.]

SANDHI I.

I *Introductory*. The author offers obeisance to Jina, who possesses the highest qualities, who is without attachment, passion, anger etc., who is the lord of lords, the adorable, endless and great one etc., and says he is going to deal with the 'fruit' of the *Suyapañcamī*.

1. सारु—Acc. Sing. of Neuter. So also °मल्ल in this, and °विसेल्ल and फल्ल in the next lines. The change of -म् to -उ is due to the analogy of the Nom. Sing. Masc. of अ bases, which has first affected the corresponding case of Neuter bases and then the Acc. both of Masc. and Neut.

णिद्धुअ—The cerebral nasal for the dental one, in all places in the word, is the rule in Apbh., M. and Ś. Prakrits, e. g. णीसेल्ल, कसण, णिव्वद, णिग्गुणु, etc. The dental in नउ, निहणहुं and other words, is due to the fact that the scribe apparently was a Jain, who tried to smuggle Aṃg. phonology into Apbh., but has not completely succeeded. The author himself was also perhaps responsible.

2. निहणहुं—3rd Pl. of Imp. ह्यपञ्चमिहि—Gen. Sing. of Fem. base in -ई. See Apbh. grammar in the Introduction.

3. एणविप्पिणु—Abs. of नम् with प्र. This Abs. is most common in Apbh. Another one is in-वि, e. g. निहणेवि, पिक्खवि, धरेवि. Hc IV 439.

4. भव्वयण०—यण, वयण and पयण correspond to जन, वदन and पतंग. The यञ्चुत्ति of the Aṃg. is also brought into Apbh. e. g. कय, भरिय, उक्खय etc. below.

6. दलणेकमल्ल—Combination of दलण and एकमल्ल. The ए has asserted itself as the *Sandhi*-vowel. It is to be observed that Apbh., like other Prakrits, does not possess the Sk. vowels ऐ and औ. Note that ए is short, as it precedes a conjunct. Pischel § 84.

7. ससुद्धुत्तरणसेउ—Combination of ससुद्धु and उत्तरणसेउ. In Sk. we expect an ओ, which here is weakened first into short ओ, then into उ; the quantity of the syllable is, however, preserved. Pischel § 84. अणावलेउ—अण and अवलेउ, on the analogy of अणारिय and other words where आ is regular. The lengthening seems due more to exigencies of metre. rt. This is

11. सो—This form is both Nom, and Acc. singular. Here the latter, पवर...कुलहरहो—Gen. Sing. of -अ bases. -स्तु, सु and ह are other Gen. endings in Apbh. See Introduction.

12. लोह—Loc. Sing. of -अ base. -ए and -हिं (इ) are other Loc. endings.

II. The poet shows his diffidence. He is a man without any merit and money, which prevents him from coming by his own in the assembly of the good. Still he will try his best, for should not stars shine even if the moon is up?

1. संभालमि—like लहमि two lines below, Present 1st Pers. Sing. The vowel before the termination is weakened on the analogy the forms of the 2nd and 3rd Pers. Sing. where it is naturally short. The alternative forms for the 1st Sing. in -उं are as frequent as those in -मि, perhaps more. See Introduction.

तुम्ह—More regularly तुम्हे. Nom. and Acc. Plural of the pronoun of the second person. Hindi तुम्.

2. हउं—Nom. Sing of pronoun of the first person. Compare Guj. हुं, Konkani हांव. See Pischel § 142. From अहकम्, where क is *svārthe*.

2. दुम्बरवारारि—Read दुम्बरवारारे. Loc. Sing.

3. क्षीणविह्वप्पहाए—क्षीणविभवप्रभया The -ए of the Instr. Sing. form is to be read short.

सोह—शोभाम्. Case terminations are often dropped in Apbh., a tendency which is accentuated in the pronouncedly analytical modern Aryan Vernaculars. It is rightly to be traced to the Apbh., their mother.

4. विष्णु पुष्णहिं—The Instr. Pl. form is made to serve for both the Instr. and the Abl. Translate—'Wealth is impossible without (previous) merit.' कोह—we rather expect कोवि. There is a world of difference between कोह, Sk. कश्चित् and कोवि, Sk. कोपि. Scribes mistake?

5. ताए—Inst. Sing. of the Feminine of base त. Hemacandra and following him Pischel, teach only ताए, without *anusvāra*. The word refers to चणुसंपय in the previous line. Translate the line—'Although without it (wealth) I command little respect amongst people, still, how shall I surrender manly pride?'

The words कहसुवमि have to be read separately as कह for कहं-कथं and सुवमि. The latter form is to be explained as from सुच्, which in the Prakrits loses the nasal. सुअमि then ought to be the correct form, but the व has come in as a glide-sound, helped on by the labial म

6. नियमइवियासु—Acc. Sing of Masc. base in-अ, on the analogy of the-इ of the Nom. Sing.; निजमतिविकासं.

7. जित्तिउ—The sense is that of Sk. यावान्. But there is no connection between the two. जित्तिउ and तित्तिउ are formed on the analogy of एत्तिउ (also इत्तिउ) which presupposes an* ~~अयत्~~ = Sk. इयत्. See Pischel § 153.

8. Translate—‘Having seen the *Arāvata* रार, should not other elephants do the same?’

गुलुगुलन्तु—Such reduplicated forms are common in the Prakrits. They are generally Onomatopoeic in character, e. g. गुमगुमन्त, सिमसिमन्त, कुरकुरादि, थरथरन्त, फरफरन्त etc.

9. महकव्वकईहु—Abl. Pl. of °कई. ताहंतणिय—Consists of ताह the Gen. Pl. of the pronoun and तणिय the possessive adj. suffix. The latter has become the case termination in Gujarātrī. The whole form is therefore a double Genitive. The text sometimes separates it from the Gen. form.

कवण—What indeed? Pischel timidly compares the form with Sk. कवाग्नि, कवोष्ण, § 428. कः or का पुनः=कवण (cf. Pāli पण from पुन) is more likely to be the right derivation. Translate the line—‘Before poets of great poems, what indeed is their (lesser poets’) story?’

10. जोगणउ or ज्योतिगणः—The stars. Through जोगण, where the *anuswāra* replaces र. Mark change of gender. Translate—‘But should not stars shine when the moon is up.’ Hc in *Deśināmamālā* III 50 regards it as the name of इन्द्रगोप.

III But there are wicked people, who are busy in picking holes in other’s pockets, who find out faults of good poets and good women. Even one man, endowed with bad speech, can wound hundreds of good men. for, will a flesh-eater have any pity?

1. इहु—Is no doubt एहु with weakened vowel, owing to exigency of metre. Nom. Sing. of the demonstrative pronoun, Sk. एष or एतत्. Although Hc. IV 362 rules that एहु is Neuter and एहो Masc., the context is clear that इहु here is Masc.

3. कहिमि—literally कस्मिन्नपि, but here कुत्रापि. Translate the whole line—‘One who is always busy in finding out faults of others, is there anybody anywhere virtuous to him?’

4. वरकईहु—Can only be Loc. Sing, or at best Gen. Sing. if we ignore the long ई. The reading वरकईहु given in the foot notes is to be preferred. It would be Gen. Pl. The same with regard to महासईहि; read महासईहु.

दोसई—Acc. Pl. of Neut. This is a glaring example of how Sk. words have changed their gender in the Prakrits. Hc IV 445 therefore rightly says लिङ्गमतन्त्रम्—‘Gender does not matter.’

5. एकोवि—Pischel § 91 says the doubling of क can not be accounted for. His rule is ‘a long vowel before a single consonant is shortened and the consonant doubled, when the last syllable carried the accent; e. g. एवम्—एवम्, किहा—कीहा, तिप्पम्—त्रीणाम् तिप्पि and after it त्रिप्पि are formed by analogy. In एक the accent is on the first syllable. The reason lies perhaps in the fact that in the Prakrit, is a simple vowel and is also short. This fact is emphasized by

doubling the following consonant, in order to preserve the original quantity of the Sanskrit word.

6. Translate—‘He daily pours forth showers of bad odour (abuses etc).’

सउरिसहं-सत्पुरुषाणाम्. cf. Pischel § 164. This is a good case of contamination of the two forms सत्पुरुसिंह and सुउरिसहं.

7. देखिवि—Absolute in वि, used as an Infinitive. Trans.—‘He is not able to look upon the prosperity of others.’

8. Translate—‘He roams, fighting all (crowds of) good men, just like a wild elephant free from the goad.’

IV But in spite of wicked people, the poet is going to tell an enchanting story, the same that was told by the Gaṇadhara Gotama to king Seniya. The poet Dhaṇavāla the best of merchants, has thought fit in this evil age to retell the story of *Suyapañcamī*, which shows to people the path (of righteousness).

1. अत्थउ—read अच्छउ, which represents Sk. अस्—to be, in many of the Prakrits. Of all the derivations of this form, given by Pischel § 480, only two are worth considering Kuhn’s derivation from अस् with the inchoative च्छ and Pischel’s from ऋच्छ, which would give अच्छ in Prakrit. The former seems preferable, as (1) it has already been recognised by Hemacandra IV 205 and Kramadīśvara IV 10, (2) such roots exist in Prakrits, (3) and the sense requires this derivation. Pischel’s derivation is phonologically flawless, but unsuitable so far as the sense goes.

ताम—Through ताम्व (or ताव) from तावत्. Pischel § 261, following Hc’s examples to IV 395 etc. कह-कथाम् The terminations are often dropped in Apbh. See सोह in II 3.

गणहरिण—Instr. Sing.

2. पुच्छंतहो, सेणियहो—Genitives. See Introduction.

3. किय० संचयएहिं—Instr. Pl. The य in the last word appears to be redundant. Metre also does not want it. It should be dropped.

तत्थहो—Separate the words into तत्थ and हो and take हो as expletive.

4. वट्ठतए and पसरतए—Both Locatives. The regular ending is इ, e. g. कालि. Even with ए, the forms would be वट्ठन्ते and पसरन्ते. But the syllable is protracted for the sake of metre. एव्वहि—Sk. इदानीम् Hc. lays down an एव्वहि which is sometimes written एस्वहि and might have been mispronounced or miswritten as एव्वहि. Pischel § 261 connects it with Vedic एवै, which is doubtful.

दुसमकालि—the Jainas divide Time into the two cycles अवसर्पिणी and उत्सर्पिणी. Each one is supposed to have six spokes, called सुषमा and दुःषमा with combinations. (e. g. एकान्तसुषमा, सुषमा, सुषमदुःषमा, दुःषमसुषमा, दुःषमा and एकान्तदुःषमा.) The last contains twenty one thousand years. अवसर्पिणी is the reverse of उत्सर्पिणी. The whole cycle, the regular motion and its reverse, contains twenty kotis of koṭi of Sāgaropama years. cf. *Abhidhānacintāmaṇi* II 414.

5. वणवारि, वणिवरेण and गणहरिण (1. 2) are all usual Apbh. Instrumentals. The first form is common to the Locative also.¹ See Introduction.

The poet mentions his name and caste here and says that he has got a great boon from Sarasvatī. He occasionally mentions his name at the end of a Sandhi, e. g. last Kadavaka of this and 2nd, 11th, 17th, 20th Sandhis. In the 9th Kadavaka of the last Sandhi, he says that he is born in the वक्रवणिवंस and that his father's name is माएसर and mother's वणसिरि.

6. Read वदमाणु instead of वदमाणु of the text समवसरणु—The root मृ with the prepositions सम् and अव is often used in Jain scriptures with regard to the appearance of Mahāvīra at any particular place of assembly, e. g. समणे भयवं महावीरे समोसरिण समवसरण would therefore mean 'stride' or 'assembly'.

7. गणहर—The Gaṇadharas were immediate disciples of महावीर. They were eleven in number. गोयम, सुहम्म are the two most prominent among them. The latter succeeded महावीर as head of the Jaina sect. See Hemacandra, *Abhidhā-nacintāmanī* I, 31 and 32.

8. सुयपंचमी—The 5th of Kārtika, held sacred by the Jainas. Also called ज्ञानपंचमी. It has been the subject of several Prakrit poems by Jaina monks; e. g. पञ्चमीकथा of महेश्वर in the Baroda Central Library.

10. नराहुं—Apparently for नराहं, as the adjective नीमुणंतहं shows. Hemacandra lays down हुं for ह् and उ bases, IV 340.

V. The story begins. It is laid in the city गयडर, i. e. गजपुर or हस्तिनापुर, in कुरुजंगल country, which is a part of भरतखंड. In that country men are rich and happy. Both animal and vegetable nature are in a prosperous condition.

1. कुरुजंगल—The twin country of Kuru and Jangala which is known even to the *Mahābhārata* and *Rāmāyana*. Pāṇini too in Sūtra VII 2, 25 appears to refer to it. जङ्गलवेदुवलजान्तस्य विभाषितसुत्तरम्—'A compound ending in the words जङ्गल etc. may optionally lengthen the first syllable of the latter part.' Although Pāṇini himself has not supplied the example, it is evident that he meant no other word. The name therefore reaches back to the 6th or 7th century B. C. कुरुजंगल and कुरुपञ्चाल were twin countries, पञ्चाल being contiguous to कुरु on the North and जंगल on the South. Common rule and family alliances might also have contributed to the twinship in name. It would correspond to the northern part of modern Rajputana. cf. *Proceedings of the First Oriental Conference* Vol. I, p. cxxxi.

2. काहं—Nom. and Acc. Sing. of the pronominal base क, used adverbially. वणिणज्जहं—Pass. Pres. See Introduction.

अमुणिय—The sense is अज्ञात. Grammarians derive it from मन्, which is scarcely likely. Pāli forms like पापुणोति from प्राप्नोति, would suggest a derivation from म्ना.

5. परव्वस—The doubling of the व is due to analogy of words where it is

natural, as सुयक्त्व, गिवावार, णिगृध etc. cf. अक्खाइद-अखादित, अदिट्-अदृष्ट. Pischel § 196. Compare also गणिणं मिहुणह—Compare Mar. मेहुण

For अवतुप्पु read अवहप्पर. A compound of अपर and पर with the सू developed as in परस्पर. The असु becomes ओ and then उ. Compare णमौकार, परोप्पर where the conjunct following ओ was not necessary, Pisch. § 195.

12. This description of गयउर, 'As if it was a part of heaven descended on the earth', reminds one of Kālidāsa's उज्जयिनी, 'स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां शेषैः पुण्यैर्दृतमिव दिवः कान्तिमत् खण्डमेकम् *Meghadūta* I 30.

VI Description of Gayaura. Mehesara, Maghavā, Santi, Kunthu and Aru and other kings and sages lived there. It is in fact the same Gayaura, for the sake of which the Kurus and Pāṇdavas fought on the battlefield of Kurukṣetra.

1. तं गयउरु को वण्णणहं समत्थु—Is a queer construction. We would rather expect तसु गयउरसु etc. which would be construed with वण्णणहं. This is apparently a confusion of constructions and is a good example of syntactical contamination. The author apparently began with तं गयउरु and ought to have finished in some such way as को वण्णणं समत्थु, where गयउरु would be the object of the Infinitive वण्णणं. But he appears to have changed his mind and with it the construction. The two sentences between which there is contamination, are:—

तं गयउरु को वण्णणं समत्थु

and

तसु गयउरसु को वण्णणहं समत्थु,

resulting in

तं गयउरु को वण्णणहं समत्थु

Jacobi regards it as an Infinitive.

For पयत्थु read पसत्थु, i. e. प्रशस्तम्.

2. मेहेसराइ बहुणरवरेहि—Who these kings are, is not clear. Maghavā is said to have been an emperor at Gayaura.

4. जेम is a synonym of यथा. But the derivation seems to be from इव, through यिव, जिँव, जिस्व, जिम. See Pischel § 336 and § 261.

6. There were three kings Śānti, Kunthu and Aru, who, having once been emperors, became Tīrthakaras afterwards.

These three form the 16th, 17th and 18th of the 24 Tīrthakaras of Jainism.

Devanandin in his *Siddhupriyastotra*¹ v. 17 says about Kunthu—

कुन्थुः क्षितौ क्षितिपतिर्जितमानसेनः पूर्वं पुनर्मुनिरभूद्धतमानसेनः ।

Jinaprabha in his *Caturvimśati-Jinastava*¹, vs. 16, 17 and 18 says about them.

जयति शान्तिजिनः स्म जगन्ति या भट्चम्युधि मांहमहीपते । रणकथामपि भक्तिभरेण ते स सहसा सहसा सहसाश्चत् ॥ अवति कुन्थुजिनाधिप राज्यमाहिमवतस्त्वयि चक्रहताहितम् । त्रिदिवतोऽप्यधिकानि ऋद्धिभिर्जनरसा नरसा न रसा न किम् ॥ जगदधीश सुदर्शनभूमिपान्वयपय-सरिदीपशिखामणे । प्रणिदधेऽन्तिषदो विषद्वता वनरता नरतानर तावकान् ॥

9. तुंगतवंगि—On a lofty couch² तवंग is probabty a couch. Translate 'Where people lying on their lofty couches, could see the limpid (lit. clear like conchshell and Kunda flowers) water of the Ganges.' Or 'high terraces'?

Compare II 11 रङ्गहरि भमिवि तवंगि बह्वसिन्नि, which leaves no doubt that तवंग has to be taken in the sense suggested.

VII In that city, there lived in golden times a king named Dhuvāla beloved of his people. At his court there was a wealthy merchant named Dhanavāla, young and handsome, rich and virtuous, an ornament of the populace.

1. तर्हि पट्टणि—Locatives. The nasal ending is more regular, but is often dropped. e g. वरयरि and सुसमकालि. वट्टण is also Locative. It ought to be वट्टणे, but metre requires four syllables here and hence the lengthening out of the word.

सुसमकालि—See note on दुसमकालि above. It is the golden age of the Jainas.

2. अट्टमह तिथि—अष्टमे तीर्थे. At the time of the eighth Tīrthakara, whose name is Candraprabha, चंदपहजिणपञ्चकस्समाणि—When the (eighth) Jina, Candraprabha, was living,.

धणुसउदिवड्डु—Compare दीह दिवड्डु धणुहं सयमाणह in V 2, 4 below. We should rather have दिवड्डुधणुसउ(य) 'One and a half hundred bows' measure in height' दिवड्डु is through दिअड्डु, from द्वि-अर्ध. दियड्डु would be more regular. cf. Geiger, Pālī § 46. cf. Mar. दीह. दीहर from दीर्घ by metathesis and *svarabhakti*.

4. निम्मलसम्मत्तं—Translate 'Like the sun, possessing the brilliance of pure truth'.

वीसदलक्खं—With a life of a clear measure of a lac of years'. This, with the measure of height, are signs of the *Susama* cycle of time.

6. कियवस°—Who had made his own, whatever was best in the circle of the earth'. वस and विहेय are synonyms, the repetition may be due to emphasis. See XIII 3 वसविहेय करि सयलमहि बहुनरनिहायसंखुहियवार.

The तु at the end of this and the previous word is wrong and should be read ह. Sk. बहुनरनिवातसंभ्रमितद्वारः—Whose door was thronged by crowds of people.'

✓ 7! जयलच्छिमरालिहि रायहंस—Is a beautiful, though somewhat hackneyed metaphor. The king is 'the *Rājahansa* of the *Marālī* (female flamingo) in the form of the glory of victory.'

8. दरवियसियसियकंदोद्विदिदि—Contains a fine description of bright, beautiful eyes, although of a man वियसिय, सिय 'as किय above, are Ardhamāgadhisms. दिदि, cf. poetic and colloquial Marāthī दिडी and दीड.

VIII Another merchant in the city, named Haribala, had a daughter Kamalasiri, who was very beautiful. Dhanapāla accidentally saw her and begged Haribala for her hand, which proposal the latter accepted gladly.

1. अण्णेक—Combination of अण्ण+एक 'one other', i. e. another. Compare Marāthī आणीक.

जि—short form of जेव-एव Compare दा and जा for दाव and जार्व from यावत् and तावत्, Pischel § 150. It is also used as an expletive,

2. संयुण्णवयण—The shortening of final आ of feminines. It is common in Apbh. cf. दुहिय, लहिय and कन्न below.

3 तहितणिय and तहितणइ (line 4 below)—Compare note on ताहं तणिय in II 9 above.

मणहरच्छणिद० etc. appears to be a misreading. B reads मणहरणच्छणेइ, which is not so absurd and should mean मनोहराक्षिभ्यां, an attributive Instrumental. The द clearly has been misread or miswritten for इ, not an unusual mistake. Or is the reading मणहरणत्थणिय? We see how अच्छउ has been misread for अत्थउ above, as the letters representing च्छ and त्थ are so similar. What was therefore त्थ in the original was read like च्छ. This would also suit the context. In line. 2 above we already have कुवलयदलच्छि. Jacobi also reads °त्थणिदुअ.

5. किंदुअहिं रमंति—Has got to be construed with the last line. Read गय दिदि ताछ किंदुअहिं रमंति ताहिंतणइ देदि—'He accidentally looked at her form, playing with a ball'.

6. विहिंमि—As fate would have it'.

9. बहइ and तोरणइ—Acc. Pl. of Neuter-अ bases Also रइयइ, जणमणचोरणइ The penultimate is usually long as in उडोचसयाइ. Perhaps the shortening is due to metre.

IX. The stanza describes the festival decorations in the town, watering of the streets, colour decoration etc., gifts of eatables and dresses to guests, sounding of various instruments, the making of the nuptial fire and lastly the marriage ceremony itself.

1. खंचिय and तंडविय are Past Part., not Absolutives. In like manner वत्तिय.

चंदणच्छहय—'Sprinklings with sandal-water.' Compare Mar. सडा.

2. वत्तिय—Means क्षिप्त according to Hc. IV 143. The custom appears to have been to spit lotuses up into two pieces and strew them on the path in front of the houses (?).

3. कालागुरुखण्डइ बोहियाइ—'Burning of the pieces of old sandal-wood'.

4. णियगोत्तमाइमगलवलीड—The Nom Pl. of the Fem-ई bases. The regular ending is ओ, which appears to be weakened, owing perhaps to metrie. In verses this ending is common in other Prakrits too. Pischel § 376.

6 संपहातु and वत्याहरणसातु should be read as संपहार and वत्याहरणमार

7 पिडवासु—Dependants, from पिड and वस्

8. वरवावारहो पहाणु—Is to be taken in apposition to सम्मानदाणु. Translate the line, 'Great respect was paid to the citizens, which (paying respect) is the essential thing in household functions'.

9. पइसरह—Connect it with भोज्जु and not लोउ. 'There were heaps of eatables and drinks and the people partook of them with pleasure'.

12. सुरिक्खु—सुखक्षम्, at which the stars were auspicious'.

X A description of how, after the marriage ceremony was performed, the young people, especially lasses, enjoy themselves with railery at the young bridegroom.

3. उव्वगिनि दुक्कड ताउ ताउ—All those gathered there for dancing'. Take उव्वगिनि as Infinitive. Using the Abs. form for an Inf. is not unusual with our poet.

तरुणिउं—तरुण्य—The *anusvāra* is accidental, on the analogy of plurals of Neuter and Masc. nouns.

4. वकर and कुरुह almost mean the same thing, 'crooked, sideways'—कुरुह may mean निपुण or चञ्चल.

तज्जिउ—तर्जित—Chid (in joke), railed at'.

5. Translate—'Oh girl—hunter, stand in front of us. How is it that you are taking away the girl (as wife) for nothing?' सउहु, through सउहु from संसुखम्. सुहियइं—सुधिकाया *Deś* VI 134 has सुहिय and *Pāṇi*. has सुधिआ.

8. Read अहर and फुरन्तियाहि together. 'With tremulous lips.' अहतु is wrong for अहर.

10. अवतुंडइ should be read as अवरुंडइ—embraces.'

12 काणक्खेव has got to be read with a short ए. The other reading काणक्खिनि (v) avoids the difficulty. दक्कइ—च्छादयति conceals.'

15. दुक्कड is apparently for दुक्कड—gather together'.

XI The same continued. How in the end the bride is brought home and how she endears herself to all.

1. Read सोहलय—रमण—रञ्जिय—मणाउ. सोहलय—Sk. शोभलक. cf. Marāṭhī सोहळा.

2. सुहमंडणुसिउं—Read instead सुहमंडणु सइं, as B does and अप्पणु सइं instead पासिउ, अप्पणुसिउं which gives no sense. Trans. 'Some girl wears herself the decorations of some one else.' In both the cases, सिउं may be I mean स्वयम् (?)

7. पइसारिउ—The bridegroom was 'taken in procession' to pres. Part. after performing hundred auspicious things

8 The simile is beautiful. 'The young bride at once became dear to her husband and servants, as a scented garland becomes to a row of bees.'

10. पडियणविहोड 1 e. प्रतिप्रन्नविभोग. which the text reads is inferior in taste to पडियणविहोड 1. e. प्रतिप्रन्नविधेयः of B.

XII How the young wife, a paragon of beauty, was religious by nature, affectionate to friends and kind to servants.

1 सासणिभक्ती-सासणभक्ती of B. is preferable, as it avoids the case ending inside the compound.

2 चक्रल—चक्रल i. e. circular.

6 सोहम्गे मयर्ध्वउ खोहइ—By her beauty she makes love himself uneasy.'

7. समवयहो—The Gen. has to be construed with सारभूअ. 'The best of the women of her age in the city.'

XIII How the young husband was passionately fond of his wife and how he, in company with his wife, enjoyed the days of youth.

1. ताहि—The Instr. Pl. Evidently the form should have been ताई, the Sing Instr. The हि in place of इ has been carelessly put.

सरस सहीव—Like an affectionate friend he offers her (all) his love'.

3. वियडूपरिहासइ—वियडू यथा स्यात् तथा परिहासइ. वियडू—विकृष्ट or वितृद्ध.

4 Perhaps to read मयणाउर मणवेउ instead of मयणाउरमण वेउ.

5. वरकीलापरीओवणुः वरकीडापरिकोपनम्—Feigned anger in love (which is calculated to increase passion.)

6. सिहिणहं—A beautiful simile. 'A gentle loving embrace made them as happy as a sandle tree makes peacocks.'

10. कणोसण्णइ—कणोपसन्ने 'Close to the ear, i. e. whisperingly.'

XIV. How, when her friends got sons and she had none, Kamalasin got anxious. She one day anxiously asked the sage, who, causing a dream, told her that she would have a son, handsome, intelligent, brave and modest.

2. अवलेरइ अंगउ—'Belittles or despises herself'.

3. अन्नतउ is synonymous with Sk. अस्माकम्. Perhaps to read अन्नतणु.

4. परियच्छिवि and णियच्छिवि both from the root यम् The Prakrits have preserved this conjugation in the case of the three roots इष, गम् and यम्. To this class is added अम्, which becomes अच्छइ. Pischel § 480. Meaning of the words—'having heard' and 'having given'.

5. दिहिगारउ—धृत्यगार. A tower of fortitude.'

2. For सुतवयणु read सुखवयणु.

have been गुरणि गंठि etc —Tying knots of garments in recognition of things or front of the common Indian custom.

3. काला—How Kamalasin gives birth to a son, thus causing delight to all.

How an astrologer, specially called on the occasion, foretells a bright fortune for the boy.

4. कोकाविउ छणिमित्तुवियक्खणु—‘A man skilled in omens, i. e. an astrologer, was called.’ णिमित्तु for णिमित्त is unnecessary.

5. अण्युवि has to be construed as अन्यच्च—moreover.’

9. वढावउ—वर्षापक A messenger of good tidings.

XVI How there were birth-festivities for a month after which the boy was taken to the Jaina temple and named Bhavisayatta.

2. उव्विलइ मयविमलगत्तउ—With their limbs surcharged with youthful vigour, they go gracefully’? विमल through विमल from Sk. विमल. Pischel § 332 and Hc II 74.

7. Read आवणसोहपसाहियपंथी as a compound word. ‘Whose path was decorated with the beauty of the market’ i. e. she went through the beautifully decorated market streets. This word and कियत्थी shows how the ई Fem. is generalised.

9. भणिवि कण्णंतरि घणवइसुअहो—The custom appears to be ‘to say the name of the Jina in the ears of the little child’, as if it understood it. After this the child was given a name.

SANDHI II

In the introductory verse to this Sandhi the poet suggests that an obstacle arose in Kamalasiri’s happiness.

I How the child grows, and is liked by people, even including the king. How he is taken by one person from another and how he plays childlike pranks with them.

2. भोगंतराउं—The *anuswara* on the final is on the analogy of neuter nouns, where it is legitimate.

4. पिळ्ळिवि हातु पियइ थणवइड्ड—‘Having put his hand to the nipples, he suckles at his mother’s breast.’ This description of a child’s playful tendencies is most natural and constitutes the figure called *Svabhāvavokti*.

5. हत्थिहत्थु—हस्तादस्तं, is an adverb to भमइ.

6. लइज्जइ and विज्जिज्जइ are passives, most common in Apbh. and also in M. See लिज्जइ below, without the intermediate इ. Also चुम्बिज्जइ—Pischel § 535.

7. अण्णहिं पासिउ—We expect a Genitive, governed by पासिउ, viz. अण्णइं पासिउ. The second अण्णहिं which is right has influenced अण्णइं.

9. वियारइं वकइ—विकारैर्वक्रीभवति.

10. चुम्बिज्जंतु.—Præ. Part. of the Passive of चुम्ब. The Apbh. pres. Part. always ends in अन्त. For ज्ज see note on 6 above.

11. आखंचिवि—A pure देशी. cf. Ma1. खेंचणे, Hindi खीचना, having pulled or strained

14. उज्झामाल is उपाध्यायगाला through उवज्झाअसाल उज्झा goes back to उपाध्याय through उअज्झाअ, उज्झाअ The Guj. name ओझा, the Mar ओझे, वझे

II How the boy was sent to the preceptors for learning different lore (1) literary, like the Jaina scriptures, grammar, lexicography, astronomy, and (2) practical like wrestling, archery, knowledge of the habits etc. of animals like horses and elephants, and all other arts.

3. सयलकलाकलात्र etc —He quickly learnt, by his power of penetration (अवगाहन) all the arts, after he had learnt the alphabet, the lore of the *Āgamas* and Grammar (वायरण) and Logic (सदसत्थ)'. .

5 विविहाउहइं विविहसंवरणइं—Various weapons or missiles, together with the way to call them back' (he knew), or various ways of defence.

हत्थापहत्थवावरणइं—'Dexterous use of the hand' (in hand to hand fight)

8. गयतुरंगपरिवाहनसन्नइं—'The knowledge (सन्नइ. Sk. संज्ञा:) how to lead elephants and horses.'

9. एमाइविसिद्धइं—'By such and other things.' एमाइ-एवमादि cf. एमेव for एवमेव, एवइ for इयत् वृद्ध (through Vedic ईवत्). Apparently the reading ought to be एमाइ-विसिद्धइ, to qualify गुणिहि, and should be preferred.

The whole line should be translated thus. 'His body was chosen (as a resort) by such and other qualities also.'

III. How, as the boy returned home from school, having acquired both learning and character, the parents were delighted with him, the wife complimenting the husband upon his having a son 'after his own image.' How, as days went by, there arose a change in the course of their love.

2. विजाविणयबहुगुणभरियइं (चरियइं)—(His character) 'full of many virtues like learning and modesty.' For बहुगुण, especially the doubling of the original ग, see note on परव्वसाइं in I 5, 6. प३

4. सलहइ वरिणिहि पुरउ पडिठउ—'He praises (the boy) in the presence of his wife, delighted (as he was).'

सलहइ shows *svarabhakti*. पडिठ-प्रहृष्ट (also प्रवृष्ट, not suitable here.)

दीसइ—Phonological descendent of Pass दश्येते. One of the few roots which can not form ज Pass.

5. कुलि उज्जोउ करेसइ—Will make our family illustrious; (कुले उद्योगं करिष्यति); or 'will in our family be a busy man (कुले उद्योगं करिष्यति),' which does not appear to be the sense intended here.

6. पुण्णोदइण काइ ण समप्पइ—'What indeed, is not possible, when merit is in the ascendant?'

समप्पइ—either समर्प्यते or समाप्यते. The former appears to be the right derivation here. The form, however, shows neither—इज्ज, nor—इंय or ईअ, so

usual in the Passive, but the double consonant represents the dropped य, as in रम्मइ, गम्मइ, alternative forms of रमिजइ, गमिजइ, cf also दीमइ, सबंज्जइ.

7. रुक्खहो णामिं फलु संबंज्जइ etc.—The fruit of the tree is connected with its name (kind), for will an *Āmalaka* tree bear mangoes? The young wife has paid a fine compliment to her husband, in pointing out that her son, who possessed so many virtues, only imitated his father.

For तउत्तणइ, see note on ताहंतणिय in I 2, 9. The case is Loc. तवन्निकं अइ.

8. दुण्णउं—दुर्नय. rudeness, impoliteness.' The *anuwāra* here and in उप्पण्णउं, which latter is an adjective of जो and is therefore masculine, is due to the analogy of the Nom. Sing. of Neuters in अ. In their case the *anuwāra*, which is a representative of Sk. म, is quite in place. We might perhaps explain दुण्णउं as due to change of gender in the Prakrits, but not so उप्पण्णउं. The former explanation therefore is the only one possible. होसइ is an example of change of gender.

इय for इअ, Sk. इति, is an *ardhamāgadhism*, due to the fact either (1) that Dhanapāla was a Jain poet, or (2) that the scribe was a Jain; or (3) perhaps both.

10. तावण्णहिं—*Sandhi* of ताव and अण्णहि.

पिम्मइ—प्रेम्ण. Non-initial consonants are often doubled in the Prakrits, when the final syllable of words had accent originally i. e. तेह-तेह, एव-एव, पेम्म पिम्म—प्रेमन्. Connect पिम्मइ and तणिय in one word.

IV. How, owing to some action done in the former birth, Dhanapati's love for his wife began to wear away and how an unaccountable doubt possessed him.

1. ताह पुराइउ etc.—'Her former action, having become adverse, took possession of Dhanavai's heart.'

2. ते जि अवलोयणु etc.—'Her look was the same, her behaviour was the same, her youth (also) was the same'; i. e. there was no change in her character or looks and yet Dhanavai seemed to be cold to her.

जि through जिव-जव-येव, Sk. .

3. ताहि Gen. Sing. Fem. in addition to the forms mentioned by Hemachandra and Pischel, viz. तहे, ताह (see line above).

4. कमलवि णउ सहाइ तहो णामिं—'Not even the *lotus* in her name (*Kamalāsiri*) gives him pleasure' i. e. even her name becomes hateful to him.

जो चिरु पियप इ etc.—'He, who for a long time spoke loving, kind words, offered betel-leaf out of his own mouth, and every day admired the actions of his beloved, showed doubt in his conversation.'

8. जेहउ-याहः The other form जइस is more current. cf. old Mar. जैसा, modern Mar जसा.

9. मंदरसु—adj. of विम्बु 'love, the zest of which was becoming duller.'

10. बहुवियप् चित्तवद् मणि—'Various doubts crossed her mind' वियप् is Acc Pl. of the Masc. अ base. The tendency to drop case terminations is evident.

V How, on observing her husband's apathy, Kamalasiri was downcast, because it was something unusual with her. How she mildly remonstrated with her husband for his inexplicable indifference to her.

2. अव्वु-अपूर्व. A vowel that takes the place of a consonant is called *Udvrita* and is not combined with another vowel. cf अइर-अचिर, सअल-सकल, उअअ-उदक.

एउ and एहउ are forms from the same base एत्. The latter goes back upon एक्कं. The corresponding Masc. and Fem. forms are एहो, and एह cf संजममंजरी एह, vs. 35 of *Saṅgamamāṇjari*, *Annals* of the B. O. R. I 163. एहइ the Loc. Sing. is also found. See below.

3. तिहि—Apparently we have to read तहि-तस्याः

6. हियइ—The Apbh. is found of affixing this इ to words, adding the sense of endearment or diminution. It is seen to-day in Gujarātī and Marāṭhī. cf. पारइं, करइं, शेरइं, Guj. मनइं, हियइं.

पञ्चारिवि-उपालभ्य. Translate the line, 'Thus she restrained her grief in her heart and taunted her husband during sport in love.'

7. This and the following lines are addressed to the husband.

वइउ—Comes from an obscure Sk. word वड्कं, given in *Amarakośa* III 61 as synonym for महत्.

पइं-त्वया. The base त्व with the termination इ of the *Inst.* would give two forms, तइ or पइं, according as the assimilation is progressive or regressive.

खिइउ and खेइ are from the root क्रीड्. The Sk. initial क often gets aspiration in the Prakrits; e. g. खप्पर, Mar. खापर, Sk. कर्पर, खीलअ, Mar. खिळा, Sk. कीलक, खुज, Mar. खुजा, Sk. कुब्ज. The double इ is due to a usual phenomenon in the Prakrits, wherein the shortening of a preceding long vowel necessitates the doubling of the following consonant to keep the quantity, which is an essential point. In such cases the original accent usually is on the last syllable of the word.

8. तुहुं-त्वं through त्वकम्. The wife says that if he had so behaved from the beginning, no one would have worried about it.

9. पहिइउ is to be derived from the same base as पदमइं in the above line. In the latter case the suffix is तुम् in the former इल, इल.

10. The modest Hindu wife is at last forced to ask him whether there was another sweet tongued one, (woman,) whom he loved.

11 and 12. सप्पुरिसिहु etc. The two lines are proverbial in their sense and a good example of *arthāntaranyāsa*. 'To change mind (withdraw favour) about persons in attendance without any fault (of theirs), is not possible in the case of the good even in hundred births', i. e. it is never possible.

VI Further remonstrance with the husband, on the score that they would have to hang down their heads and appear little before friends and others, becomes useless. He continues disregarding her, which causes her pain at heart.

1. वड्ढत्तणु-वड्ढ, for which see above, and तण, which reaches back to the Vedic suffix-त्वन. 'We shall fall from our greatness in the eyes of strangers.'

2. संपय जीउ सरीरु असासउ—The Jains do not admit even the soul as eternal.

3. दियहिं दियहु—Read as one word, an adverbial compound, compare हत्तिहत्तु in II, 1, 5. स is changed to ह, as in the suffix of the Gen. also, धणवड्ढो etc., in the numeral एहत्तरि for एकसप्तति, in the term of the Future, होहिइ for भविष्यति, in the pronominal termination for the locative, तहि, कहिं, जहिं for तस्मिन्, यस्मिन्, कस्मिन्.

तोवि खमिज्जइ मिड्ढिवि गाहु—'May it (अवराहु) be forgiven, giving up prepossession.' गाहु—गाह, the same as पूर्वग्रह, a preconceived notion.

8 विरुवउ माइ etc.—'Fixed on the form of the young husband, the mind does not care for words of elders.'

9. एव्हिं etc. 'Now since he undoes what is done (by one), such a one (एण समउ) should not be talked to'

10-11 describe how she, now under the influence of her pride, does not meet her husband, does not respond to him

VII How the loving wife, still persisting in her moral love, is worried over the thing, how at last the husband cruelly asks her to go to her people (father's house).

3. वयणु वलेइ मग्गु पिय जंतए—'Her face (automatically) turned the way her husband was going.'

पियजंतए ought to be read as one word, in apposition to मग्गु which should be read as मग्गिग.

किम णिव्वइ माणु रुच्चंतिए—'What has befallen her, to whom pride was dear.' The form रुच्चंतिए is Gen. of the Pres. Part of root रुच्, which, unlike Sk., takes the 4th conjugation and thus presupposes a रुच्यन्त्या.

7. ऊसरु ऊसरु, मं करि लग्गहि—'Get away, get away, do not clutch at my hand.'

8. काइं किलेसहि काउ—'Why trouble yourself (lit. your body)'

किं चिउ होइ विरोलिण पाणिए—'By churning water, is ever ghee produced?'

10. उप्पाइय केणवि भंति पडु जा सा कहि मं हियइ धरि—'The illusion (doubt) which some body has produced, say lord, you will not bear it in mind.'

VIII. How the wife appeals to him, that he was thought on all sides to be a very considerate man and that therefore he should not behave like that. How the husband gave an indifferent reply.

1. जाणहिं कज्जाकज्जवियारणु—'You know how to discriminate between good

and bad things' (lit things that should be done and things that should not be done.)

4. तो वरइति वुत्त अवंकुड—'Then the husband said thus in plain language.' करिवि is an Abs used as an Inf.

7. कंतिपइं—Separate the two words. The first is a Voc. and the other Instr (or Loc) of the pronoun त्वम्.

10. परियाणिवि etc.—'Knowing that such is the way of action (or fate), whatever you know, please bear it in mind'

IX Hearing the loveless words of her husband, the young wife becomes disconsolate. She finds pleasure in nothing, and one day, when she thinks the situation intolerable, she leaves her husband's house and goes to that of her mother.

2. दुक्ख दुक्खु etc.—'With great effort, she could control her mind.' साहारिड= संवृत्तम्, concealed, checked

3. धिय गरुया etc.—'She stood, consigning her mind to great pride, and harbouring jealousy and great self-conceit.'

4. तिणि काल—Acc. (pl.) of time 'Thrice a day (or, always) she says 'victory' to the highest Jina, i. e. she prays to him.

7. अच्छहि काइं एत्थु etc —'The husband now directly asks her to leave his house and go to her beloved' (whoever he was), or पियमंदिर to be taken to mean 'father's house.'

9. सहिपरियणु—Read सहिपरियणु. Translate the line, 'Her friends and servants stood looking on.' सहि—सहृत् is however not bad.

X The young wife and mother finds little consolation even at her mother's house. When, being asked by people, she does not give them any reply but silently experiences her grief, people grow suspicious. 'Has she perhaps done something which is apt to tarnish the good name of the house'?

1 आउर and दुखाउर are Nom Sing. Fem., the आ of which is shortened for the sake of metre, as often happens in the Prakrits.

2 जणेह etc —'The father, seeing this, got suspicious, and with his honour stained (as he thought) he stood with his face turned downwards.'

3 जाणइ—Read जाणइ instead.

4. आवंति-यावन्ति cf. Pischel § 335.

5. वलगी—The अ of अव० is dropped, as it was an initial, and before the accent; cf. also हेदा for अयस्तात् in हेदायुहुं in l. 1 above.

6. एवहिं etc. Lines 4, 5 and 6 contain one connected idea and describe how 'she who at her house was in the enjoyment of every pleasure, went now on horse-back, now on elephant-back, is seen weakened in body and humbled in spirits.'

7. कारण किंपि नत्थि णउ भंती—'There is no doubt that there is no cause.' The father thinks that perhaps the son-in-law's suspicion is the only cause.

9. णिहणु जंतु etc.—'Let the evil thoughts of women perish (नियमहृद-क्षीमतयः), which cause a stain to appear on spotless families.'

10. महद्वड like वयणवियक्त्वणु in an Adj. of भडउ—a proper name. महद्व from महत्; अड in a characteristic Prakrit termination.

11 & 12. ति—refers to भडउ, the messenger sent by वणवड to his father-in-law. We would therefore expect either तेण or तें ति apparently is only a weakened form of तें Translate—'This your daughter, who with spotless mind follows the trodden path (of duty) of her own family, and who is of noble behaviour, has been sent (back) by her husband to whom the virtues of his wife have ceased to give pleasure.'

13. Translate—'The servants were then delighted, as a slight (on their mistress's character) that had caused much anger, had been removed'

XI. In the meanwhile, the boy became inquisitive and knew from the servants the humiliation of his mother. He went to his grand-father's house. The mother received him with affection and shed many a tear over him.

3. वुन्नउं दिसउ etc.—Read वुन्नउं दिसइ which is more sensible. Translate—'He appeared dejected and asked his attendants.' वुन्न through विन्न from विग्र.

5. णियजणेरिपरिहवपजालिउ—'He became incensed at the disgrace of his mother'.

10 and 11 Translate—'My dear child' (wanton one) what shall I do with you, born as you are in the house of a bad father? My son, on my account, abode of sorrows as I am, you too had to travel' (to this place).

XII Kamalasiri's mother was touched with the scene and wiped her daughter's tears. She taunted Dhanavai with having deceived them. Her husband Hariyatta also put in his word, saying he was perhaps deceived. He however hoped that everything would be for the best.

2. Translate—'Enough, daughter, check your grief, wipe off your tears and restrain your mind'.

3. Translate—'Dhanavai has indeed behaved well, in that he has brought low our high estate (as merchants).'

4. वरि दिजंति आसि—'It would have been better if you had been given to another young merchant, equal in status to us.'

8. को जाणइ चिरकाल भवीसइ—A forced construction meaning 'Who knew what was going to happen in the fulness of time?'

10. कवि होसइ etc.—'Perhaps the whole affair is going to end happily; for is it for nothing that a faithful woman is crying?'

✓ XIII The boy takes part in the conversation. 'If he does not care for us, [Bhaviṣa—3]

why should we care for him; one for whom you have ceased to have regard, why should you be sorry for his sake? For, tit for tat is the law of the world.'

2. तो कि etc.—'Would we be abandoned by our kinsmen' ?

3. जइवि तेण विणु—'Although it might not be possible to do without him, shall we, mother, talk in an abject manner.'

4. जइवि गिरारिउ—'Although you are going to meet certain death, still you should shun from a distance one who is averse from you'.

5. हियवइ जाइ etc. 'One whom you do not respect at heart, for him you should not grieve.'

6. तहो पंगणु—'His own courtyard is dear to him, we also, may be, shall have our own big house'.

8. दरिसइ etc. 'For, in this mortal world, you should show as much to a man as he has shown you',—i. e. you should behave with him, as he has behaved with you.

10. The boy gallantly promises, that before a few days would pass, he would be brought to her.

XIV Thus the boy comforted his mother and all thought he was destined to satisfy the desires of every body and that he was no ordinary one. He is specially attended to by all, and he too, by his conduct, his intellect and bravery, tries to satisfy all.

1. जणेरि—Is Apbh. of जनयित्री

2. सव्वहं हियइ चमक पईसइ—'A flash went through the heart of all' i. e. it occurred to all (at the same time) instinctively.

सामावु—Read सावणु which agrees with विण सावणु एहु नउ दीसइ III 5 above and is in conformity with Apbh. phonology.

5 तेणवि तं जि नेहु उज्जोयउ—'He, on his part, (because he was looked upon as an excellent jewel by people), enlightened the house'. The correct Apbh. from उज्जोयित्त would be उज्जोइउ, the य therefore is either *Ardhamāgadhism*, or due to recital which is apparantly copied faithfully.

7. फुलइ—'Blooming (flowers), which is the object of निबंघइ. Translate latter part 'He wears clothes that are costly'.

8. गुरुवच्छल्लु—गुरुवात्सल्यम्. The object of केरइ. He was a dutiful son.

11. 'Kamalsiri's misfortune came to an end, her son was adorned with virtues.'

12. इत्तइ—Hem. IV 436 has एत्तहेअव. We can explain the weakening of the final ए into इ as due to metre, but not so of the initial ए. It has therefore got to be recognised as an alternate form of the same word. The Apbh. is rich in such alternate forms of words.

SANDHI III

How Bhavīsayatta travels to another continent.

I How Dhanavai, having abandoned his first wife, married another, a daughter of Dhanayatta, with great eclat and pomp.

3. कमलमहासिरिदेवि Acc. Sing. of feminine ई base. It is to be noted how the Apbh. tends to drop case terminations. Sometimes they may be due to metrical exigencies, but more often, they are due to this linguistic tendency. cf. उज्जासाल पईसइ, (सो) गियजणणि ण पिकवइ etc.

4. अवगणिन्नि—The doubling is not due to an original conjunct, for there is none in Sk. in the case of this root. गणयित्वा ought to give गणेवि, गणेप्पिथ, where the ए represents Sk. अय्. But this is a case of change of conjugation, as is रुचचई II 13. The root is to be regarded as belonging to the 4th conjugation.

सुहि—See remark in the same word above

6. Read सुहिसज्जन and मणि separately. Friends, good people were satisfied at heart. Or adopt the reading of B सुहिसज्जनमण—‘the hearts of friends and good people were satisfied, The reading in the text gives no good sense.

8. पुरि भणाविउ—‘It was announced in the city ’

9. पयइ etc.—‘Steps were arranged in the various ceremonials.’

11. भविसत्तहो बण्णै Is significant. The periphrasis for घणवइ, reminds the reader of Dhanavai’s inexplicable conduct to his wife.

13. The last line apparently refers to the effect of the new marriage on the minds of Kamalasiri and her attendants. The sound of the marriage drums caused anxiety in the heart of Hanyatta’s attendants and anger (lit. shot) in the heart of Kamala.

The line perhaps should be read thus—हरियत्तहो परियण रणरणउ कमल कलंकु मणि व्वइइ, where मणि व्वइइ is common to both परियण and कमल. There is a confusion of constructions here. The author began with a locative construction and gave it up when he came to कमल. Separate मणि from व्वइइ.

II Sarīva, the beautiful daughter of Dhanayatta, at once assumed the role of the mistress of the house, kept the servants well pleased and her husband in love.

1. परिणिय—Has a short final owing to metre; but not so पीय, सऊअ, which could be read as पीआ, सऊआ without disturbing metre. Their shortening is thus due to a general Apbh. tendency.

2. पुणिमइंदइंदससिवयणी—Perhaps to read पुणिमइंदु, although there would thus be tautology. ‘Having a moonlike face, as full as the full-moon.’ Deś VII. 1-14

6. पियपइहरहो नेहु etc.—She intensifies her love for her husband and his house and thus causes Kamalasiri (her rival) the grief of humiliation.’

7. विरहद्वग्निं भंगि पज्जालइ—Is to be regarded as referring to Kamalasiri. Understand कमलसिरिहि before, भंगि.

10 रणरणं दिति पंक्यसिरिहि—Throughout the last four lines the poet describes the happiness of Sarūva, in contrast with the misery of Kamalasiri.

III This Kadavaka describes how the husband and his second wife are enjoying the sweetest fruits of love.

4. ससलिरमणसम्पणु—Does not make any sense. We have perhaps to read सल्लिउ or सल्लिउ रमणसम्पणु—‘A charming self-surrender to the lover.’

9. मयशुकोवणंगुपयहावणु—Is one compound. We should therefore read मयशुकोवणंग and not °णंगु. ‘Exposing of limbs that fanned love.’

12. The simile requires that we should have the first compound word in the locative Construe जेम भमरु पंकइ सरइ (तेम) धणवइवि पियवयणकमलमयरंदरसि सरइ.

IV Sarūva in course of time became pregnant and gave birth to a son, named Bandhuyatta.

1. हियइच्छिय and विलास are Acc. Pl. The more usual forms would be छियइ etc.

3. दुक्कियदुक्खनिहाणु वणज्जइ—Is prophetic. The embryo was as it were the treasure of pain due to evil action’ (in the previous birth).

4. The epithet रिउ applied to the embryo, whose gradual growth is described in this and the following lines, is also prophetic. He was to be the enemy of Bhavisayatta.

6. Read तिवलितरंगइ as one word, त्रिवलितरङ्गान्.

8. पुत्तुप्पन्नु is the usual Apbh. *sandhi*, the initial vowel of the second word asserts itself. Cf द्वग्नि which is formed of द्व and अग्नि, cf also भोगंतराउ.

10. Read जुवाणभावि पडरि and महायणि should be read पडरमहायणि.

V The boy grows into a strong but turbulent youth, roaming about in the city at pleasure, behaving wantonly. He becomes in fact a terror to the citizens. But fortunately for them, he decides to go to Kaṇṇḍiḍḍa country, accompanied by other traders.

2. राउलि सण्णमाणु etc.—‘Respected and honoured at court.’

4. This line requires reconstruction thus. विणयविहेय सुहिय संभावइ etc.—‘He was well disposed towards those who were meek to him, but he showed the strength of his pride towards those who were crooked.’ The reading of the text विणय विहेय सुहिय is disjointed and does not make good sense. The reconstruction is naturally suggested by the second half. विणयविहेयइ हिय etc would be still better.

7. सुतविमुत्तइ चाइ—‘He was fond of the scandals of the town.’ सुतविमुत्त the good and bad things happening in the city, the tangled thread of the city life. चाइ Cf. Hindi चाहना Mar. चाहणें and चहा. Cf. Pr. Paṭ. 19 जो चाहहि सो लेहि.

10. अच्युत्तमसिंघारमई—Drop the unnecessary *anuswāra*. It is an Adj. of Bandhuyatta.

VI. He goes to his father to seek his consent. As an experienced man and fond of his son, he explains to him the difficulties of the undertaking and wants to dissuade him.

1. He went to his mother and consulted her and then hastened to his father.

4. बुद्धिं चडिवि=बुद्धि प्राप्य—‘Having come to fight a quarrel.’

6. Translate ‘Do not disclose your heart even to friends’. उद्दिहि उद्दिह. This and the following forms the code of ethics of a respectable merchant. The second requisite is that a budding merchant should be chary of words. The third is that he should acquire wealth (अथु विदम्पइ) in various ways, even deceiving people, 1. 7. The fourth is that he should extol his goods and thus try to induce the mind of his customers, 1. 8. Next that he should not expose his side, but try to feel that of others, 1. 9. Then, he should be deaf to others’ projects, although hearing them, but should stick to his own one, 1. 10. And, lastly he should try to know others’ character but should not disclose his own character, 1. 11.

VII. The father’s appeal to the boy, that he need not go out, as what he was to get he would get even without stirring out, fell flat on him. Living upon patrimony was usual with people who had no grit in them, no courage, no intellect.

1. विउसविउददं तेण समप्पइ—‘It is given away to those who are rich in learning’. विउस-विदुष.

3. ‘The wealth that you have already acquired in a previous birth, comes inquiring after you.’ (lit. ‘inquiring after the yard of your house’).

5. ‘What you say would be dear to bastards (कानीनं), and cowardly fellows’.

11. ‘The money that one acquires in this manner (एण विहाणे), is a treasure-house of misery; what is the use of it?’

13. तं चयु विलसंत वयंतहंमि—Seems to be an obscure reading; connect विलसंतवयंतहंमि together.

VIII. The father entreats the boy not to become a merchant if he disliked it, but says that he should stay at home and enjoy the riches amassed by him. The young blood would do nothing of the kind. Such a living is to him only contemptible. He persists and the father has to acquiesce.

2. समहकउ—Perhaps to read समहफकउ—‘With pride’? (Deś VI 120.) But metre speaks against it.

3. उहु भणिवि etc.—‘No one would behave inimically after calling one ‘friend.’

विहसहि—'Enjoy, here and in the last Kadavaka.

6. पियरि विदुत्तु अत्थु etc.—'What fame, what name has that man, although living, who enjoys the money earned by his father ?'

9. समइ सरुवइ etc.—'He consulted his wife Sarūvā.'

10. बन्धुयत्तु असगाहि etc.—'Bandhuyatta appears to be actuated with a wrong idea.' (असद्भवत्तु)

11. लइ appears to be a word by itself, unconnected with the following sentence, and should mean 'well, all right or let it be.' ले is still used in this way in upper India.

IX The young man prepares to set out and receives a send-off even from the king. His announcement that he would supply capital to needy people, soon gathers round him a host of poor and wanton merchant youths. No wonder that Bhavisayatta also, hearing that, desires to go.

3. इट्ठमणि घोसण दिण्ण—This was a time-honoured custom the towncrier, with a drum, went from place to place in the town and between two rounds of drum-beating announced what he was commissioned to announce. See *Mṛcchakatika*, Act X. The custom has not yet died out.

4. चळउ—An example of how roots change their conjugation in the Prakrits. The form presupposes a Sk. चल्यत्. cf गणिउ and रुचइ.

5. साट्ठमाणि वणिउत्तहं चाहइ—'He desires the good will of merchants sons.'

6. पमायपउत्तहं and थोवविहवणिउत्तहं are Gen. Plurals, but they hardly suit the context. Keeping them, the construction has to be regarded as compressed and a verb like अभूत् (वणिक्पुत्राणां मंत्रितमभूत्) to be understood. But to emend as पमायपउत्तहि etc, would be hazardous, as no ms. apparently has that reading.

8. पइसहुं—Like सेवहं is Imp. 2nd Pl. The Apbh. has the latter in common with the Māhārāṣṭrī, but the former is exclusively Apbh. The nasal is not found in Pischel, § 467 ff; but it appears to be genuine.

9. वणितथुरुह रहसेण etc.—'The sons of merchants hastily gathered together'.

9. करहवसहमहिसह सय—Bullocks and buffalos were common enough as beasts of burden, but when he yokes to them the bulky elephant, he is perhaps mixing up states of things at different places.

✓X Bhavisayatta opens the topic to his mother and appeals to her to allow him by travel to tempt his fate. The Mother is disconsolate. Having lost the company of her husband for no fault of hers, she does not want to lose her son, especially as he is going with the son of her rival.

2. सयाय in Apbh. has the sense of समम् or सार्धम् 'together with.' मइमि—The Instr. Sing. of the pronoun, with अपि, which, as we have often seen, drops the अ and is softened into वि, when joined to a word with an end-vowel, this वि becomes मि when an *anuswāra* precedes. An instance of progressive assimilation. Hemacandra and Pischel do not mention this मि.

तं बोधितु—'The boat or bark.' The word is from the root बह् and the termination न्, Apbh. त्य.

4. 'Although all happenings are controlled by fate, yet a man ought to do his business.'

8. पद्—Loc. but the Adj. जंतहो (यातः) is Gen. पजलन्तो stands for पजलन्ति or हे. This use of an Adj. in Masc. form, to qualify a noun in the feminine gender is certainly remarkable. It can not be said that the form is due to metre, for पजलन्तिहे would not have disturbed it. It is, therefore, deliberately used. Still, जंतए Loc. to qualify पद् Loc. would be better.

11. '(Who knows) the secret wickedness of my uncle (सव्व) who possesses a crooked nature.'

XI Kamalasiri still further wants to persuade him to her view. After all, the two might quarrel. Perhaps Surūvā might give her son wicked advice. The uncle also joins Kamalasiri in her entreaties. Should Bandhuyatta become jealous he would deceive them all and do them harm.

3. एकद्व etc.—'Who knows how relations that have set their heart on common property would behave with each other.' The meaning is that they would quarrel.

5. तो तउ करइ अमंगलु etc.—'He would do you harm in the way (जंतहो-यातः). and thus while thinking of interest, you would lose the capital (itself.)

7. अम्हं वसंतहो—Shows again an Apbh. peculiarity. The Adj. is in Sing. while the pronoun which it qualifies is in Pl. The form वसंतहं, grammatically regular, would have equally fitted in the metre. So that metrical exigency can not be urged in favour of the form वसंतहो.

XII Bhavisayatta persists in his intention. Bandhuyatta would certainly feel shame before denying him any share. Although born of a different mother, he claims the same father. And then there would be fifty other merchants with them.

1. तुम्हं भीरत्तणिण समप्पइ—'All would be over by your timidity'.

5. अइयारिं सव्वहो गुणु णासइ—'Everything carried to excess loses its virtue'. He wants to convince them that their tears are perhaps exaggerated.

8. Read विहि and भायहि separately. 'From two wives.'

13. सुटइ—Loc. Sing. of Adjective qualifies कम्म understood. 'When Karma has stopped, one would not live on, similarly so long as it continues there would be no death.' Jain philosophy has preserved the *karma* doctrine, among those other things that it owes to Hindu philosophy.

XIII Having thus, by arguments and persuasion, convinced his relations, Bhavisa goes to Bandhuyatta. The latter receives him affectionately.

1. महन्तरवयणइ सज्जणइ—'His people whose words were weighty.' The change of gender in Apbh. should be noted

4. अव्युत्थाणु कियइ—Is pass. 'construction and कियइ corresponds to किज्जइ-क्रियते. In 2 above, however कियइ means कृतानि.

7. अञ्जुणियकज्जागमणवियप्पिं—'He did not mind the thought (वियप्प), that Bhavisa might have come on some purpose,' but received him gladly.

8. छपरिट्ठियणायरियइं भामइं—'Well placed (chosen) and genteel (णायरिय) words.'

XIV Bandhayutta then asks him why he had come. Bhavisa, after complimenting him on his good fortune, says he intends to accompany him. Bandhu gladly accepts the proposal.

2. एत्थुवि—'Although living (सम्माइवि) in the same city Hatthinayara, you anyhow never speak to me.'

5. अम्हइं जीवइं करिवि सेव etc. 'We make our living by serving your father.' Note the form जीवइं Pischel mentions a form in हुं only for the 1st pers. pl.

6. उज्जउ evidently must be changed to उज्जउं. It is object to आयणिवि. Either the scribe or the author is rather careless in this matter. Or is this to be ascribed to a tendency in Apbh? अम्हइ—perhaps a misreading for अम्मइ? The meaning then would be, 'having persuaded the heart of my mother.'

8. करंतउ एहउ is bad text. Perhaps to read करहु तउ एहउ—'Please do so much.' समण्ड-समन्वितं.

11. होइ सञ्चु पखाडिण पुण्हं—'Everything happens through the series of merit' (one has achieved).

13. Read आसि गहणु महु तउ चहंतहो एयहिं तउ णवि सउ चहंतहो.

Subject of आसि-असीत् is गहणु 'So long as you did not join me, it was to me all dark, now that you are accompanying me it is no longer so.'

XV Bandhuyatta gladly goes to his mother and tells her of his acquisition of friendship with Bhavisa. The mother is also glad at the first instance, but she begins to fear, and expresses the same to her son, lest Bhavisa, remembering the affront to his mother, should try to do them harm.

2. भविसयत्तु etc.—'Bhavisa is going with me.' समउ through समउं from समकं (i. e. सम).

7. अच्छइ कदकदंतु मणि खारिउ—'Embittered in mind he is seething with anger.'

8-9. (I am afraid) If he, winning over his father by his pure virtues, bears in mind his mother's words, he would certainly strike us by (means of) dreadfully poisoning his (father's) ears and humiliate us in turn.'

XVI She dissuades her son from forming friendship with one, who had been inimical, and advises him to drown Bhavisa in mid-ocean. Bandhuyatta, although ~~he~~ ^{he} ~~gained~~ ^{gained} to hear it, promised to abide by his mother's advice.

1. ओएँ सहुँ=अनेन समम्. ओएँ is Instr. of the pronominal stem इद्म्, which according to Pischel § 429 is preserved in the Prakrits. Neither he nor Hemacandra, however, mentions this form.

2-4. 'While he does not change his mind (चित्तान्तरेण विवृम्भते), while he has not held (the affection) of the great populace, while the great affection between you has not been shattered, while he has not ingratiated himself into the king's favour, think out a remedy whereby the very root of the quarrel will be cut out.'

6. तं संकेत etc.—He pondered (भाविउ) the advice in his mind.'

7. माइ अणिउ तुम्ह जो यामहो etc —Mother, I shall wipe out the (very) line (लीह) of the name of her son, who is adverse to your stability.'

XVII Bhavisayatta, after devoutly worshipping the images of Jina, goes to his mother to take his leave of her. She is touched at the parting and gives him salutary advice.

3. समारिवि-समारच्य अच्छिज्जहि सुहसाणु समारिवि-सुखध्यानं समारच्य स्याः, be always mindful of your happiness.'

7. दहिदुव्वक्खय सिरि संजोइवि—Putting curds, grass and fried rice on his head.' This was an old custom, while giving farewell to persons going on a long journey.

XVIII The mother advises her son, never to do anything that would tarnish the name of the family, to beware of youth which distinguishes not between good and bad and especially of young girls who entice youths away.

3. इरविण्ण etc.—Is this the time (age) to go to distant lands'?

4. रखिज्जहि is to be taken in the sense of 'keep away.'

6. चलतियमइहि—By the changing caprices of women'. Connect this line with the next. 'Do not indulge in amorous talk with young, proud, capricious widowed girls.'

7. बहुरइ—separate बहु from रइ and join the latter to the following word वयणालाउ, or take the whole as one compound. 'Do not show much interest in them, nor talk much with them. Turn your eyes earth-wards when they talk.'

8. सुदउ and तरुणिउदउ are evidently adjectives of णयणइ. They should be therefore read as सुदइ and उदइ.

XIX. The mother further advises him as to how he should acquire wealth, consider other's possessions indifferently and others' wives like mothers and above all to remember her even at the height of his prosperity.

1. पुरिसिण्वउ—Appears to be a mislection for पुरिसिण्वउ.

3. सुहपाणिग्गहणि should be read as सुहपाणिग्गहणि-शुभपाणिग्रहणे. विदतउ from वा with वि with the lingual without cause. Pischel § 223.

7. सुमरिज्जहि and दिज्जहि in this and मणिज्जहि, गणिज्जहि in the next line are Optative forms. For the formation see Pischel § 459.

अम्हहि—Perhaps to read अम्हइ=अम्मान? or अम्हइ=अस्माकम्?

10. छद्म may either be छुल्ल or शुभम्

11. आवहि-आयाहि. The change of य into व should be noted. Compare vulgar Mar. न्याव for न्याय, वेवसाव (even in Old Mar.) for व्यवसाय, राव for राय.

XX. Bhavisa thus joins Bandhuyatta and others and they set out, with elephants and bullocks, taking very valuable commodities with them. The young wives of some of them were naturally very disconsolate

2. अणित्तिहि-अन्यत* does not show Amg. phonology.

6-7. वणिवरवरपत्तिड—'The dutiful wives of the young merchants were disconsolate (रणरणडं वहंतिड) at not getting to see the delightful faces of their husbands and therefore looked at them again and again.'

10 and 11. 'Whom would not youthful women dominated by love for their husbands, and heaving sighs (सासुं सुवंतियहि), make sorrowful?' इत्तियहि in compound for the more usual तियहि, Sk. स्त्रीभिः

XXI Dhanavai gives them suitable advice at the time of their departure; to make friends with the prominent people of a city by giving them presents and also to beware of tell-tales, thieves and such lot.

1. नियनंदणइ—The plural for Sk. dual. The change of gender i. e. Neut. should be noted. 'Dhanavai consigns his sons to the care of the fifty people.'

2. तहो is apparently used for सो Is it तड or तओ? 'He indeed is full of virtue, who is possessed of sense of right and wrong, modesty and bravery.'

3. चाइदाइ etc. Perhaps to read चायदायपडिवायगुणडूदं—Who are skilled in giving away, amassing and other virtues.'

4. सुव stands for सुत. सुअ and सुय are regular forms. य and व do sometimes interchange places in Apbh., of which सुव is an example.

आयहं छुल्ल etc.—They should look upon them (the sons) as their own selves.

5. नरिन्दहो and °विन्दहो are perhaps mistakes for नरिन्दओ and °विन्दओ, as जो and तहु show.

6. मंतिणइ—Is an example of an original (इ) न् stem preserving its final; and of change of gender. पाहुड-प्राभूत a present.

8. वंचिज्जहो—Opt.-Imp. of वंच्.

वंचणमइहु अवंचिय होइवि—Without being deceived by those full of deceit, (वंचनमतिभ्य).

10. For संचल्लिय, see note on मयणपरव्वसाइ I 5. कुम्बर for कुमर; cf. भंवर for भमर. This is a phonetic change peculiar to Apbh. cf Mar. कुवार.

XXII The men first travel south-eastwards and after passing towns, villages and forests, come to the banks of the Jumna, which they cross. They reach seashore. They there dispose of their cattle, prepare boats and sail.

2. पल्लव-प्रलम्ब

पुरगामखेडकव्वडमंडव—Appeal to be descending units, the one preceding being larger in population than the one following. For खेड cf. Mar खेडे. The commentator on the *Aupapātīkasūtra* § 56 (ed-Leumann) gives कुनगर as equivalent of कव्वड.

मडब which occurs in *Kalpasūtra* I 1, 6 has been rendered 'isolated place' by Leumann. The passage in question mentions several topographical names; e. g. गाम, नगर, खेड, कव्वड, महंन, पट्टण, आगर, दोणमुह, निग्म, रायघाणि, etc.

4. अन्न etc.—Seeing (i. e. hearing or experiencing) the languages of different countries, they approached the sea, girded with the shore.'

6. वेलामहल etc.—Playing with the huge (महल) breakers against the coast.'

7. 'The vast shores were seen by them, buzzing with the words of people buying and selling.'

10. जलजताकस्मंतर etc.—The peculiar rites to be performed when floating a ship for the first time.'

12. गिज्जावय—निर्यापक

XXIII The boats glided quietly along the surface of the sea for a time; but soon a gale overtook them and carried them to a wooded shore. It was the *Maināka-dwīpa*, with the Maināka mountain in the background.

1. गिछोहई has a double meaning. As qualifying वहणई i. e. the boats, it means 'without iron,' and as attribute of मुणिवरमणाई it means 'without avarice.'

2. गिम्भिण्णई & अकियरयई again in two senses; 'broken (scattered) and without money' to qualify the boats, and 'soft and useless or purposeless' to qualify the hearts of good men and the deeds of bad men.

5. वच्चंतहई—Gen. of the present participle from वच्च्. This probaly has not much to do with वच्च्, although the meaning is the same. वच्च् is real *Deś*. Cf. Guj. वचुं

7. असगाह etc.—असद्ग्राहग्राहगहनान्तराले. The interior of which was full of wicked animals of difficult grasp.'

8. संघट्ट-संघट्टा: dashed against,' Adj of पोय=पोता:

9. दुसंचर is really दुस्संचर, but the conjunct is given up perhaps for the sake of metre. The simile contained in the line is remarkable. The mountain was as impenetrable etc. as a lover is to women.

XXIV The young traders, having got down there, began to busy themselves in bringing water, fruits and flowers. In the meanwhile Bhavisa entered the forest and picking up flowers and fruits was led away far deeper into it than he perhaps expected to do. In the meanwhile Bandhuyatta, disregarding the fact that Bhavisa had not returned, gave orders to start.

1. There is change of metre in this section.

2. परिमुक्ताय etc. Separate as चाय and चकलियः The young merchants are compared to vultures flying in circles.

3. किवि is a contraction of के and अपि, just as कवि is of का and अपि. Regularly we should get केवि; but perhaps metre requires a short vowel.

6. 'The forest was charming (खन्ड) on account of trembling तमाल, ताली, मालूर, माल and सालई (=सल्लकी) trees.' The व for म in खन्ड is genuine Apbh. phonology.

8. कथं—कुत्रचित् 'At places there were reservoirs of water, into which elephants had dived, at places there were torrents, resounding and covered with spray of water.'

12. करगिञ्जवरफलाई—Fruits that were within reach of the hand.' Cf. हस्तप्राप्यस्त्वक्नमितः. For सुहरसाई better read महुहरसाई Adj. of फलाई

13. 'While he was roaming thus, picking up flowers and measuring the earth.' (i. e. the distance ?)

XXV. Bandhuyatta commands them to make the boats ready for sail, telling them that his brother's coming and staying was no affair of theirs. He persists in his orders and they set out, leaving Bhavisa alone in that forest.

1. Better to read महु आएं समाणु घरि अत्थि etc.—Do I (or did I) have any respect for or pride in him at home?'

3. करुणइ सुमीस—Full of pity.'

5. 'Even under dire calamity, no body does harm to one's own body'

6. इह रत्तिपरत्तिवि अहियदोस etc.—Read इहरत्ति परत्तिवि etc. Translate the whole line.—'How could we bear, either here or hereafter, the chorus of scandal which is very painful?' इहरत्ति on the analogy of परत्ति.

7. कोवग्गिदित्तु—Burning with the fire of anger, he flamed forth like oblation (in fire) sprinkled with ghee.'

11. वोहित्थइ—For वहिवाणि on the analogy of पओहण from प्रवहणम्.

XXVI As they sailed, the young traders were still astonished at the conduct of Bandhuyatta. 'After all it is not a good deed; this sin will redound upon him.'

2. थिय etc.—They all stood astonished, full of doubt, making signs with their hands.'

3. अगम्मं पि गन्तूण etc.—Having gone where we should not go, we have eaten what was not to be eaten.' A periphrasis for having done a bad deed.

4. हुवं अम्ह गोत्तम्मि लज्जावणिज्जं—Something has happened of which our race should be ashamed of'.

6. गयउरे दूरदेसे पइहं—We entered a country distant from Gayaura.' गयउरे is an example of attraction, due to the Loc. दूरदेसे. Regularly it ought to be गयउरा or गयउराहु the Abl.

8. कयं दुक्कियं—He has done a wicked deed, this wicked, wretched one who is abandoned to all good conduct.'

दोहणम्—either दौर्भगेन or दुहर्दयेन.

सहायार०-शुभाचार, although सह might also stand for सय, context requires शुभ

11. Construe—तं दुच्चरितं पित्तलेविशु णवि विसुरिअं सो णत्थि—'There was none who was not dismayed on looking at that wicked deed.'

12. इत्थु विचि—Here on this way.' For विचि see Hemachandria IV 421.

SANDHI IV'

Bhavisayatta, abandoned by his brother on the Tilakadvīpa, finds after long wandering, a desolate city with a Jina-temple in it.

1. Bhivasa, when he returns from his rambles, finds that his brother has already sailed and is struck with great sorrow.

3. Unlike the beginning of other Sandhis, which have only two introductory verses, this has three. 'Oh men, worship the Jina, do not deceive others, control your senses, and (thus) store merit or virtue.'

6. कोइ is evidently used for कंचित् and has therefore to be regarded as an Acc. and object of पित्तलेइ,

असुणिय०—Not knowing what to do.'

9. दुःखहो भरिउ—He was filled with sorrow, troubled in heart as he was.' One would expect Instr. दुःखे or दुःखे.

11. कहिं अचुइरणउ—There is no rescue.'

12. अण्णण्हं चिन्तिजंति etc.—Other things are thought in the mind (by man), but wicked fate remembers quite others.' i. e. Man thinks about things in one way but fate wills them in quite a different manner.

13. दइउ परम्मुहुं—Is to be regarded as parenthetical, between गुणसयभरिउ and किं कइ—'Although he was well brought up, and possessed of hundred virtues, what could he do when fate was against him?'

II. How Bhavisayatta reflects upon the deceit practised upon him by his half brother'

1. मइवज्जिय, हयइदि and अलज्जिय are Vocatives, addressed to the absent Bandhuyatta. पावकम्म may be taken with अइलु, construed with किउ or it may be regarded as a Vocative along with the others.

2. दुज्जजणि etc.—He has given cause to wicked people to scandalise'.

3. आरे etc.—He has to be ashamed before virtuous people, who etc'. Instr. of the Sk. stem इदम्.

7. जहं तेम—If it happened in this way, it was through him only, what is the use of my grieving over it? तेणइ-तेनचित्त (एव). Combine विदूरिय and एणइ into one word.

8. विसाए मिडिड—Is passive construction. The meaning is 'he shook off (lit abandoned) dejection.'

9. इउ वणु etc.—Here is this forest, here is my body duty-abiding, do, (with it) oh wicked fate, what you have begun.'

11. The latter part of the line is badly printed. Read सुकंकुस मत्तगड instead of सुकं कुसुमत्त गड.

III. How Bhavisa enters a thick forest, which is full of beasts and birds and comes to rest on a slab of stone under the shade of a bower of *atimukta*-creeper.

1. पहिदो तहिं ett.—The bold one, entered the dense forest which was impenetrable to the gaze.'

2. पहायं पि etc.—Where it was difficult to know that it was morn'.

3. गियच्छेइ etc.—With anger, he sees an impenetrable darkness there.'

5. गिएउं गरिंदं etc —At another place, the best of men sees a lord of beasts, proud and excited. गरिंदं Acc. for गरिंदो metri causa. गिएउं Inf. serves as verb.

6. सुंढिणीसावराहं वराहं—A boar, that was at fault with his mate.'

7. हुओ पायडो etc.—A fire blazed forth in a thicket of bamboos.' समुण्णोण्ण may be from उन्नतोन्नत with सम्, which through समुण्णओण्णअ, would give समुण्णोण्ण by contraction.

IV. How in the evening, Bhavisa took wild flowers and made an offering to the Jina. The dark fearful night is described further.

2. फासुयसुयंवरस etc.—Adj of तरुहलाई. Fruits of trees full of juicy fragrance and pleasant to the touch.

4. The sun in his evening glory is fancied to have clad himself in a red garment. Jacobi reads संझ and तेयतबिर separately, thus making संध्या the subject of the line.

5. The detailed description of an evening thickening into night testifies to the genius of our poet.

विहडिय रहंग—The Chakravāka birds (pairs) are separated or scattered.' रहंग stands for रयांगनामन्

8. हुअ कसण सवत्ति व मच्छरेण—Turned dark like a rival wife with jealousy.'

11. गहभूअजक्खरक्खसवमालि—Noisy on account of spirits and goblins, imps, demons.' An Indian poet would scarcely feel satisfied unless he mentions these as the denizens of the night. जक्ख in Marāthī has acquired the meaning 'very old and decrepit:' but जखीण has preserved both the senses. .

13. परमिष्टि पंच—The five exalted ones.' viz the Arhats, the Siddhas the Gaṇadharas, the Upādhyāyas and Sādhus. "

14. मनु सत्तक्खरउ—The prayer of seven syllables' viz. नमो अहिन्ताणम्.

V How in the morning Bhavisa discovers an old track leading into hills and resolves to follow it, whatever might happen.

1. पयडिउ विहाणु etc.—It dawned ' Sk प्रकटितं विभानं.

3. गयपयहिणंति—Separate the words as गय पयहिणंति, which alone can give good sense. 'Went by his right side ' साम-श्याम' the black bird, 1 e the crow.

4. रुहरुहइ—rustles.' The wind rustles on his left, evidently a good omen. The word रुहरुहिका is used in the figurative sense of उत्कण्ठा.

पियमेलावउ—Who readily brings about union' (of lovers etc.). This belief is so deep-rooted that Indian women of all classes believe in it even today. Cf. कुरुलिउ वायसेण घरपंगणि Sandhi VIII kaḍ. I.

5. किलिक्किचिउ—Is onomatopoeitic for the notes of the लावक or lark.

7. भविण्ण वि णं जिणसमयगंधु—As a blessed person finds an (old) manuscript of Jina's teachings, पुराणु पंधु is evidently used to suggest that the Jina-doctrine also is an 'old path' and no newfangled doctrine.

8 होमि—I shall go by this.' This idiom is preserved in Hindi as in ये रस्तेसे होके जाना. He then reasons with himself that since gods and spirits can not leave a track, this must be frequented my men and thus to be pursued.

9. लइ is idiomatic like Sanskrit पश्य, which is not always to be translated.

12. निव्विडउ कञ्जु—Perhaps to read निव्वडउ. निष्पयतां कार्यम् or स्पर्धाभवतु.

13. दुत्तरु दुलंउ etc.—So long only is (a forest) impassable and distant, so long as one does not enter it.' Compare the familiar Sk. proverb अगच्छन् वैनतेयोपि पदमेकं न गच्छति.

14. अवगण्णंतहं is Gen. singular. Generally however-इ is termination for the plural. But that it came to be used for the singular also is clear from this and other examples. It is not due to metre, though some-times some forms are made to suit metrical exigencies.

VI. How, after crossing the mountaneous region and a thick black forest of Tamāla trees, Bhavisa sees a city with palaces and archways and white-painted houses, but quite noiseless.

1. सुहिसयण—Is evidently an attribute of Bhavisa. He was 'a talented (सुधीः) and good man (सज्जन). But often as in I 9. सुहिसयण stands in our work for सुहृत्स्वजन.

2. हियवइ-हृदयके. Apparently the य in the Sk. word is represented by व, as in चिन्तवइ for Sk. चिन्तयति. This might be called वयुति.

3. अंतरिउ णाहं कालेण कालु—Distanced, as time is by time.' i. e. Just as one moment of time succeeds and distances another, so every step of Bhavisa brought him further into the hilly country.

5. Read गिरुह and पवणुच्छवेण as one word, and not separate as in the text.

6. चिंतित has to be taken in active sense. 'Made thoughtful on account of an indescribable happiness.'

11. सियवतु-श्रीमत् विच्छायच्छवि—Which had lost its splendour.' Evidently because there were no inhabitants at all there.

VII—There in that city there were temples but no one to worship, flowers but none to smell them, corn but none to reap it etc.

1. पविस्त्रमाणएण—प्रविशता —The *ātmanepada* मानक applied to a root which is *parasmaipada*. Then the double स्त is to be noted, though sporadic.

2. मदविहारदेहुरेहि—A मठ is a single establishment, a विहार is a large one, containing many smaller ones, where teachers and pupils live together.

देहुर-देवगृह, through देवहर where the व, vocalised, has transferred itself to the following ह.

3. अंतरं गियच्छए—Looks into.' 'But he finds no one in the city who wants to worship' पुज्जिण पिच्छए-पूजयित्वा प्रेक्षेत. The Absolutive is used like an Infinitive, as if it were पूजयितुं प्रेक्षेत. It is very likely that the poet read पुज्जिं ण पिच्छए, but the Jain scribe, by misunderstanding, wilfully joined पुज्जिं ण made it an Absolutive.

4. पसुअरहिं फंसए—(There was none) who could experience the gentle fragrance of flowers.'

5. पिक्खसालिघणयं etc.—There was no one who could save the ripe rice-corn from perishing and carry it home.'

7. तोडिं ण भक्खए is an instance of an Infinitive used as an Absolutive. Really it ought to be तोडेवि ण भक्खए

8. पिच्छिज्जण etc.—There was no one who would be affected by others' riches, covet it, take it to himself and think about doubters.' अप्पणम्मि अप्पए—आत्मनि अर्पयेत्. विगणपसु should be read as one word.

10. आसि इत्थु etc. is rather elliptical, construe—इत्थु जं पहुं आसि (तं) कहं गयं ण याणिमो—We do not know where the king who used to be here, has gone.' पहुं may be looked upon as due to change of gender, or more probably as due to the attraction of जाणिमो, with whose object it is confused.

VIII. The houses in that city, with their half open doors and windows and the market place rich in wares, but no one to buy them, presented a sorry appearance.

1. There is again a change in the metre.

1 and 2. The houses, with their windows half open, looked like the side glances of young women, which seem to see by half only.'

अद्घुग्गाडियजालगवक्खइं of the houses, corresponds to अद्वलोयराइं of the glances.

3-4. The comparison for the half-open doors which show the hidden parts of the houses, is rather indecent. अर्धपर्यय perhaps अर्धप्रावृत्त.

5-6. 'The markets, with the wares (पण्य=पण्यम्) exposed to view, appeared like the marks on the heads of serpents which indicated that they were serpents'; (पण्य=पन्नग). The comparison is based upon a pun on the word पण्य which is capable of a double interpretation.

7 'Like people, who had set their heart upon a common treasure, the market places were illuminated in dark places (रधि)'. In the case of the people, रधिपलित will mean 'who flare up with abuses'.

9. 'They were like the disputations of Yogins, where there were Yaugic (जोड्य) practices (थंभइ). The markets had crowds (थंभइ) seen (जोड्य) in them'. The comparison is only based upon a pun and is highly artificial.

13-14. 'The palatial buildings which were once full of people, were now silent (without noise) like couples after enjoyment'. The reading छरवइसम्मत्तइ makes no sense, and rudely disturbs the metre. I suggest छरइ समत्तइ मिहुणइ which makes very good sense and restores the metre.

15-16. 'Those holy waters that were perennial to people who carried water from them, now were in a pitiable condition and without noise' (as no body went there).

Omit the वि before विहिवसेण and read गिसइसुदुत्थइ which metre requires.

IX. Bhavisa rambles through the city and wonders what should have made it so.

2. . Read सुदु and खण्णउं apart.

4. टिंउ is the same as टेंउ. The line means 'Like a gambling den without gamblers, or passionate women without youth'.

5. वरवरंगणेहिं आहोयइ etc.—The parts of the city, with the courtyards of good houses, did not look well without people.'

6. सोवरणइ and रसोइपएसइ—The kitchens with the utensils and other belongings.'

8. 'How could he be confronted with that, which had disappeared at the time of the destruction (of the town?)' appears to be the sense of the line. पडीवउ—Opposite, against.'

X. He casually went to the palace of king Yaśodhana and found the palace and its out-houses also untenanted.

4. दिक्खइ गिग्गयाउ etc.—He sees the menageries of elephants empty (निर्गजाः); they look like ladies of good families who have lost their character.'

5. तुरयवल्थपएसइ—तुरगपर्यस्तप्रदेशान्—The stables without horses'. They look like blighted hopes that chase away desires'. Sk. विगताशान् प्रार्थनाभङ्गान्. The poet is fond of comparing concrete objects with abstract notions.

8. 'The throne, with the royal umbrella and the chouries without the king to occupy it, was as it were laughing in chagrin and shame.'

10—11. The house, seeing a stranger strolling in the council hall of king Yaśodhana, is as it were shedding tears in the form of the pearls that dropped from a wreath'. A beautiful Utpreksā.

XI. He goes through the places for keeping weapons and musical instruments etc. one after the other and at last coming to a Jina temple, enters it.

3—4. अग्राह्य दुर्ग... णं नीसाह etc.—He smelt a fragrant smell, which was as it were a sorrowful sigh of the presiding deity of the house'.

6. 'All the musical instruments had assumed a silence with the thought that there would be no body to play upon them.'

XII. He enters the temple, that was beautifully constructed and richly decorated. He bathed in the beautiful lotus-pond in front of it and went in to worship Jina Candraprabha.

1. Bhavisa is नरिन्द only by courtesy. Or the literal meaning of the word should be taken 'the best of men.'

1. णंदीसरदीड—This island is said to have been discovered by Indra.'

4. सहं चित्तु व etc.—(The temple in the lustre of the best jewels with which its walls were inlaid) appeared like a picture with a girdle firmly fixed.'

6. It was marked with a thick layer of Sandal ointment.

9. 'He approached the bearer of pure lustre,' i. e. Candraprabhanātha.

11. सामाह्य करेवि-सामायिकं कृत्वा.

XIII. Bhavisayatta offers a prayer to the Jina, whose advice liberated the world, who single-handed brought enlightenment to people, etc. etc.

1. One चदप्पह is an adjective and the other the name.

2. भरह्वेतम्मि is a Locative usual to the Māhārāṣṭrī, but we find it not infrequently in Apabhramśa. Cf. *Tisatthilakkhaṇagunāḷankāra* of Pupphadanta.

2. जए वट्ठमाणम्मि etc.—When (the period of) victory was running and when Tassa was the Tīrtheśa.'

4 'Whose tallness was measured by the span of hundred bows.'

7. मिच्छतमोहं निष्णासियं—Who has dispelled the ignorance of falsehood or illusion'. Mark the change of gender of the word मोह.

9. संती—Is an object of देसिउं and yet it shows no case ending. Translate 'Who, in order to give perpetual quietude to his unswerving devotees, promulgated the doctrine of compassion in the world of mortals.'

SANDHI V.

Bhavisayatta, sleeping in that temple gets a dream, following which he sees, in a house near the temple, a beautiful young girl all alone. 'He knows

the sad story of the sack of the town by a demon from her; and ultimately marries her.

I Bhavisayatta sleeps in the temple. In the meanwhile Munī Yaśodhara of Videha is asked by Acyutanātha the lord of gods about Dhanamitra, who, at his word, had adopted the Jaina faith.

4. चउविहसवणरंयु etc.—चतुर्विधश्रवणसंयं अभिनन्य.

6. सोवइ निंद—Is an example of cognate object, although निंद does not belong to the same root as सोवइ 'He sleeps a sleep.'

तामन्नितहि—ताम् अन्नितहि—'Otherwhere'. Translate the latter half 'By that time another part of the story was progressing otherwhere.'

7. पुब्बविदेहि—'The eastern part of the Videha country.' A sage, Yaśodhara, stayed there, practising hard penance' (सकज्जाणि).

चउविहदेवागमयु—चतुर्विधदेवागमनं, Adj. of नायु.

II Yaśodhara tells him the whereabouts of Dhanavai (who is the same as Dhanamitta of VI above).

3. ससिक्तं is a synonym of चन्दप्पहे. Although as a proper name, it should not have any paraphrase, still poets take that liberty whenever it suits them to do so; e. g. पडमसिरि or पंकयसिरि for कमलसिरि

पंचपयारि नाणि पवहंतं—'Living in five-fold knowledge.' The five sorts are मति, श्रुत, अवधि, मनःपर्यय and केवल.

4. दीह दिवडू etc.—compare line 4 in IV 13.

5. वीसदल्लखपुवाउसि—See 17-4 for the same expression.

6. हत्थिनायपुरि etc.—The य is only for the sake of lengthening out a syllable, which is wanted.

9. सप्परिवाउ—Should be read as सप्परिवाह. The doubling of प is only euphonic or perhaps metri causa. cf. सुक्किय.

III Yaśodhara briefly repeats the story of Dhanapatis marriage and subsequent separation.

1. सीलचरित्तकुलकमजुतु—As this is an adjective of कमलसिरि, it can not end in-उ. Read सीलजुत्ति वि. instead, which would rhyme with गुणवंति वि.

10. परिपालिउ etc.—Lakṣmī brought up the boy thinking that he was a grandson, (on daughter's side). A child that is adopted by the grand-father (on mother's side) by a previous stipulation called पुत्रिकावर्म, is meant by the word दौहित्र here. There was of course no previous agreement in this case, but since she is abandoned by the husband, she regards her son as no longer belonging to him, but to her (sonless) father.

IV The sage repeats how Dhanavai marries another woman and has another son, who accompanied by Bhivisa goes to the strange land. The latter, abandoned by his half-brother finds a city called Tilayanagara.

4. The second word महामङ्ग is a Karmadhāraya and should mean 'a great plan.' Translate—for the sake of wealth, he struck out a bold plan.'

6. The first half of the line is metrically faulty containing one redundant syllable. Read it as पंकयसिरिसुभो वि गड (instead of गयड) खेरिहि. The meaning is 'Pankayasiri's son also went with misgivings to his mother's palace'.

7. The latter half is metrically faulty. Read मयणायदीवि for मयणायरदीवि of the text. That is the real name of the island.

8. जणणिहिंणइ should rather be read as one compound word. cf. ताहतणियं तहितणिय in I. 2 and I. 8.

9. रत्ति is Sk. अरण्ये. This is an example of initial vowels, not under accent, being dropped. c. p. दार्णि from इदानीम्, वि from अपि.

V. Thus Yaśodhara told the story and said that the prediction regarding Bhavisa would come true. The lord of gods, hearing it, orders his friend माणिभद्र, king of Yaksas to guard over Bhavisa and to see that he goes safe to Gayaura.

7. भामरि देवि—Having given a turn, i. e. having gone round.

समउ आहासिवि-समयं आभाष्य Muttering formulas of faith.'

9. सहं कंतिहिं—Together with his wife' i. e. whom he is going to marry at that place.

10. पइ मेलेव्वउ सज्जणविंदहो—You should unite him with his people.' That is what is meant, but the word is सज्जणविंद and not सज्जणविंद. The doubling is perhaps due to metre.

VI. On awakening, Bhavisa looks on the letters on the wall and hears words which prompt him to go to the fifth house to the east of the temple and marry the girl he finds there.

1. उज्झिवि—The object evidently is निंद or some such word. Or it may be regarded as intransitive=उत्थाय.

3. उठ्ठइ etc.—A beautiful series of words rises up' (to his ears) It is of course the Yakṣa that is speaking without being seen.

6. सा तउत्तणिय etc.—That blessed one of sweet words belongs to you.' तउत्तणिय is predicate. धणिय-धन्या or प्रिया. Or धणिय may be regarded as predicate.

7. किं सेरउ—Why are you sleeping'? The form सेरउ is a queer formation. In Sanskrit the र comes in only in the plural of the third person. That is here dragged into the second person. Perhaps metre (the last word is तउकेरउ with which सेरउ rhymes) has lent a helping hand.

तउकेरउ and तउत्तणउ are exact synonyms. तण and केर are possessive suffixes, added originally to the genitive base. Both are retained in Gujarāṭi.

8. तं वायतु करइ साहारणु—The subject is माणिभद्र. Thus speaking he stopped.' वायंतु is the same as वयंतु from वय sk. वच्. साहारणु. संवरणम्

जाणइ—should rather be जाणमि. For evidently with एइ begins the speech of Bhavisa.

10. असुत असंभुत अचछरित—unheard, impossible and 'strange' Adjectives of that occurrence (विहाणु).

VII. Bhavisa was startled for a time, but abandoned the idea that some body was luring him out in order to kill him. He therefore started for the house indicated.

1. 'Since the powder (of scratched surface) is seen at the foot of the wall, the writing undoubtedly is fresh.'

2. वेयारइ—lures away ? from विकारयति. क्वार्डि has to be pronounced long for metre.

3. The स of सवियण्णे is hardly necessary, as एण वियण्णे काइ—Why this doubt' gives a very good sense.

4. Construe the line—जेम खुट्टइ नाहिं जीविजइ, तेम अणखुट्टइ वि न मारिजइ—One won't live when life has ceased, nor would one die if it has not ceased.'

9. एउ जाणिवि etc.—If, knowing this, one gives up adventure, he is said to be without manliness.'

VIII. He enters the richly decorated houses where he finds the beautiful girl.

1. घाम ought to mean different appartments of the house. They were brightened by the moonlike lustre (पह) of the wreaths of pearls.

थोर through थूर from Sk. स्थूर.

2. 'The darkness (in the corners) was removed by the light of jewels' etc.

5. The beautiful girl that he met there, was 'like humanity to the sixfold living things in the Jina scriptures, or like attainment of good state on the death of a wise man.' The latter comparison is rather dismal !

8. सा पिक्खइ ought to be तं पिक्खइ सा therefore may be looked upon as having assumed the functions of both the cases.

'He sees her through sphatika and she on her part (naturally) does not notice his coming.' कान्ति=कान्तिम्.

9. Construe the line न जुवाणजणि विंचणसील वम्मइभडि—Like the javelin of the God of love, that pierces young hearts.'

IX. The beautiful girl is described in detail.

1. The first half is metrically faulty. Read रत्तुप्पलद्ध.

2. Take मि with सुणियत्थइ, it is an equivalent of पि (अपि) after an anuswara, and therefore corresponds to वि. The text wrongly connects it with उज्जीणपरिवासइ whose fragrance is mild or has faded away'.

3. 'All her limbs, manifest through her thin garments, are apparently having a concealed laughter at him.'

5. The comparison of the row of hair on her stomach (which Indian poets are so fond of describing) with a line of ants is certainly original. At least it is not classical and therefore hackneyed.

व and नावङ्—Double comparative particle is due to metre.

7. किस्मज्जड—Is to be read as कित्तमज्जड. The ड in the body of the word is hyper-Apabhramśa ! 'The leanness of the waist is measured by the span of the hand.'

8. तिवलितरंगङ्—Is evidently Instrumental. To be explained (1) either as due to a fem. termination applied to a masc base, (2) or as that legitimate ending added to तरङ्ग which is to be regarded as feminine, according to Hem.

IV अपभ्रंशे लिङ्गमतन्त्रम्. 'The nāval with the riply folds, looks like flooded water with a whirlpool.'

11. Read सरलंगुलि, सुरेह, कोमल and कर separately. 'The hands had lean and long fingers, and were dainty.'

12. 'On account of her neck decorated with jewelled ornaments, she looked like the coast line at the opening of the sea.'

उवहिउवकंठिं ought to be उयहिउवकंठिं, the व in the first word appears to be influenced by the व in the second word.

14. 'With an elevated and sharp nose, whose breath was scarcely felt, as though it was concealed.'

22. रमाउलन्तरस्य. उल appears to be a common termination, although not so common perhaps as इल.

X Bhavisayatta accosts the girl, who is taken by surprise and does not know how to address the stranger.

3. Read कडक्कचक्कुविकलेवि instead of कड.....विलेवि. 'She darted a sidelong glance at him.'

4. आयहो—Occurring twice in the line has too senses. Sk. आगतस्य and अस्य.

6. She does not know by what name or attribute (विसेसणु) she should address him.'

8. Perhaps we have to read दंसणायस instead of दंसणायाम. But even if we retain °याम, विओहिं certainly ought to be changed to विहोरे.

9. 'If you are thinking about the formalities of entering the house.' etc.

XI She at last casts off shyness and offers him all kinds of hospitality. At last she tells him her story.

1. Split up the last word into करिणिव रोहविचक्कणसन्नाइ. 'As an elephant turns at the intelligent sign of the driver, so she turned herself at the taunting words of Bhavisa.'

2. सुवन्नमेणभिगार is a jar, beautifully coloured, made of lac or wax.

4. She offered him Tāmbula first. This was only preliminary to dinner.

7. Combine कमलामहासिरि and आयुड into one word 'the soul (i. e. the son) of Kamalasiri.'

XII The girl, getting confidence, relates her story and becomes tearful on remembering her parents.

1. होंतड and झुंजंतड, although present participles, have to be regarded as predicates.

3. मयणवेय and छहचिद्दी=मदनवेगा and छमचेद्रा. Any noun could take the ई of the feminine in Apbh; even when it originally ended in आ.

4. In the latter part one word तिहि appears to be redundant, as ताह पाण मि पियारी is complete in itself.

Perhaps read तहंमि-तथापि, which would suit well.

5. तिनि stands for all genders.

10. गिगिरवाय is as much as Sk. गद्गद्वाक्. हलिय and आहलिय agitated. Sk. आस्फालित.

XIII. The girl tells how a certain demon had devastated the town, having left alive her only. She entreats him not to stay in the island, and to take her away also.

2. हेद्दामुहमुहकमरुपलेयण—Both her face and eyes were cast downwards.' The word मुह in the compound हेद्दामुह has ceased to have its literal meaning, the compound means simply 'turned downwards.'

4. दळ वट्टिवि—Should be read as one word. The meaning is 'to pound down, to subdue. Cf. Marāṭhī तळवट.

7. मइ is here equivalent of मम. लेहि should be लेवि, which would construe better with जाहि. Perhaps this latter हि has influenced the earlier form. 'If possible, you please take me away.'

10. जाणहं stands for जाणउं or जाणमि. 'I do not know, how you have fallen into this danger.'

XIV Bhavisa then tells his story and remarks that they were apparently made to suit each other. The girl naturally becomes bashful.

2. अच्छेरयविभिड—Struck with wonder.' For the form अच्छेरय see Pischel § 176. Cf. बंभचेर, पेरन्त etc.

5. दीविं दीउ-द्वीपाद्वीपम्. Cf. हलियहल्य, दियहिंदियहु. सरंड-स्वरं—At random.'

8. विहिवलणि—By a turn of fate.'

XV The girl showed her willingness; but there was a difficulty. There was none who could offer her hand. And Bhavisa was too honourable to do otherwise.'

1 and 2. All the words in इ are instrumentals of feminine bases, to be construed with तया and connected with जंपिजइ. 'It was so said by her who' etc.

3. परपेरियमणाइ—परपेरितमनसा.

5. Construe सुद्धि परिप्पुडमाणहो महु अदत्तादाणहो निवत्ति अत्थि—Oh sweet one, I am proud, and must refrain from taking that which is not offered to me.'

6. सव्वु तं होसइ—'It will all happen.' But सव्वु would read letter.

7. 'If no body is there to offer you to me, then ours will remain a religious friendship.'

XVI. Thus both of them lived there, never coming closer to each other than was allowed by decorum and their own conscience; when one day the demon suddenly appeared on the scene.

ताइ and other words ending in इ are Nom-pl. of Neuter bases, qualifying ताइ and to be construed with वेवि—they both.'

2. इच्छावसर etc.—Controlling their passions.'

3. नियकुलमग etc.—Mindful of the course of conduct due to their families.'

5. Then once, the lovelorn traveller stopped on his way, the earth trembled and there was a deep rumbling in the sky.'

ताम will have to be read as four syllables for metre.

8. The most holy seven syllables are नमो अरहंताणम् 'See supra. The next line—'Which (syllables) in their truth bring about a series of blessings.'

XVII The demon is described as very huge, and hideous, of wicked words and deeds. Bhavisa at sight of him felt rage possessing him.

1. अराइन्नराओ—The king of demons.' The derivation is rather involved. अराइन्न would appear to presuppose an अरात्ति—Those who know night', i. e. nightly beings. The reading of B अराईनराओ is easier, meaning 'the king of enemies' i. e. the archenemy. Jacobi suggests अराजन्नराज.

2. Construe the latter half—सुप्पड्ढवाण भूआण कुले मित्तो—The friend of the family of the host of goblins.'

3. 'His Complexion was uncommon and yet he was as fearful as dense darkness and his loud laughter was like that of death.' Or कयंटाहासो may be taken as a figure 'who was as if the loud laughter of death.'

4. 'A skeleton of skin and bones, he was very horrible to look at.'

5. भूलतामंगुरावर्तगात्र—His body possessing eddies of the curled brows.'

10. वछनंद is apparently the name of the weapon. मंडलग is a sword.

XVIII Bhavisa, undaunted, offered him resistance and boldly told him. The demon, unused to such courage in a mortal, was for a time taken aback.

1. अग्निकुलिंदित्तु—Giving out sparks of Fire.'

2. कुरुड...दरिसावथु should be taken as an adjective of हुंकार—Which behaved like the cruel death.'

5. **देववाल**—Is apparently a Deśī for a demon. भडभोइय—‘Devourer of soldiers’

4. चयंति is the same as चवंति below. Or on the authority of *Deśināma-nāla* it may be taken to mean शकुवता.

7. Translate the 2nd half ‘He was obstructed by Bhavisa like a cloud by the season.’

8. चण्डिउ and झडण्डिउ are true Deśī words, meaning ‘struck, lopped off.’

9. झक्किउ is as much as ‘taken aback.’

XIX The demon at once feels that this man must not belong to this city. He thinks a while and is reminded of his former birth, when Bhavisa had helped him. He therefore speaks kindly to Bhavisa and bestows upon him the town and that girl.

2. He remembers that even king Yasodhana had not offered him resistance.

5. ‘Thus thinking, he remembered his births, जाउ जाईसर (जातः जातिस्मरः) and भवपच्चइण सरिउ जम्मतर (भवप्रत्ययेन स्मृतं जन्मान्तरं) are almost identical expressions.

6. विहंगि seems to mean विहंगदृष्ट्या—with a quick eye of perception.’

XX He tells him how he was formerly one Kauśika, was deprived of power and influence by one Vajrad ara who persecuted him, and how dying in that condition, he became a demon and took revenge upon the enemy who had become king here.

अवहत्थिउ—Disrespected or disregarded. Translate second half ‘and although a king, was wade to serve another.’

5 and 6. There is repetition in the lines. But the sense is clear, that having died in that mental condition, he became a demon, and the minister became king in तिलयदीव. Drop the first half of the 6th line. It does not rhyme with the latter half.

8 and 9. ‘Enmities do not die away. Sometime or another they create danger. They bring one to a bad state, but although ignored do not disappear’.

XXI The demon was so mightily pleased with Bhavisa, that he in a moment made the city living again and well decorated, and in the presence of fire married the couple and then went away.

1. ‘The words of the demon gladdened the hearts of both i. e. Bhavisa and the girl.

3. ‘If indeed your angry (sinful) feeling has ceased.’

4. अवियारिं should be taken to mean ‘without a moment’s consideration’ and not ‘thoughtlessness’ as usual.

7. ‘From all sides was caused to swell an auspicious sound.’

9. Latter half, ‘which (garments) are commended or recommended at the time of marriage.’

[Bhavisa—6]

14. 'She was bestowed in the hands of Bhavisa.' काह्य is the causal of root ले and means 'caused to accept.'

15. Perhaps to read वहसाविष्यु? The content requires it. But it occurs in this form too frequently to be a mistake and may be regarded as=वहसाविष्यु.

XXII The two thus united went together to the Jina temple and returning home performed auspicious ceremonies. They then lived happily together.

1. The words ending in इ in this and the following two lines are Nom-plurals to be construed with ताई, which, although it refers to Bhavisa and his wife, is neuter, according to Apbh. practice.

2. 'By the sweet fragrance of their mouths, they gave delight to the bees.'

4. The first half is badly printed. Read instead भामरि देवि विद्वद्गुणहो-Going round the Jina who is possessed of splendour.'

XXIII They lived there, enjoying the sweet pleasures of youth for twelve continuous years.

11. Read एतियहं. एतियए of the text is due to the scribe's ignorance of Apbh.

SANDHI VI

This Sandhi describes how Kamalsiri observes the vow of Suyapañcamī for the sake of her son. Bhavisa, on his part, starts with his wife for his country. He again meets Bandhuyatta on the coast.

1. This Kadavaka describes how Kamalasiri become disconsolate on the departure of her son.

1. गुणत्रय—An adjective of सुवपंचमि. The reading of B गुणुणत्रय is preferable. गुणोत्तिका श्रुतपंचमी

2. सुवपंचमि and सुयपंचमि are identical. The change of य to व, as in सुय and सुव for सुत. चिन्तवद्, हियवद्.

4. 'A wonderful story commenced etc. (happened) in Gayaura, where Kamalasiri was'.

वित्तपया—वित्तवदा. in the line is metrically faulty, as the word सिरि which is compounded with गयउर, has to be read in the first half. Separate the two words as सिरि and गयउरि.

5. Read दुक्खमहणवि and खित्ती separately and not as one word as in the text.

6. वायस उड्ढावद्—Causes a crow to fly away, This belongs to the province of folklore. The belief is prevalent even today amongst uneducated and village women, who, when a relative is on a long journey, cause a crow to fly (of course by scaring or pelting it) and ask it to come back with the relative. Cf. Marāṭhī उडग उडग काऊ तुझे सोन्यान् मदविन पाड.'

7. For रदि read उदि. A carelessly written उ can be mistaken for a र.

8. साहङ-संस्कार According to the *Deśināmamālā* But it is better to regard it as Apbh. equivalent of साह through साय/उ and then साहङ

11. मङ्गेही-अहंयादृशी 1. c अहङ्. Mark the Nominative use of मङ्, what usually is Instrumental.

14. She is so weary of life that she would either have fate unite her with her son or give her instant death (सखेवि मरण्यु).

II A great nun named Suvratā taking compassion on Kamala, gives her a good advice, and makes her adopt the सुवपञ्चमी vow.

1. Perhaps to read अज्जियुगमारी (अजितयुगमारी)? महव्यधारी-महाभयधारिणी, for the doubling of the consonant see supra.

3. वयणामय (वचनामृत) and मण are objects of संजोयहिं.

4. अवगन्तहिं and मन्तहि are 2nd sing. present. The double न in the latter case is correct, as it represents न्य. But in the first case, it is sporadic, perhaps due to analogy

6. मं-हुङ्-Read as one word. It probably means as much as, 'I am sure,' 'surely.'

7. 'Was it because you evidently did some evil deed, that you are separated from the happy company of your husband and son?' ति=इति.

8. धंघड—The *Deśināmamālā* has V 57 धधा-लज्जा, but that sense does not suit here. We have to connect it with Guj धंघो, Mar. धंदा.

9. अज्जवि—Even now go to him (the Guru) and serve him so that you will get the greatest tranquility of mind,

गङ्गवि, however, is strange to Apbh, it will have गम्पि. It would be better to read एमगङ्ग वि, which would be equal to एङ्गते, although the construction thus would be highly Sanskritized.

10. One न is redundant in this line.

III. Suvratā now explains the nature of the vow Savapañcamī.

1. कमलं हुतु—This passive construction is changed in the next line for no reason.

2. महाव्यधारि—Cf महव्य above. When the double consonant is retained the preceding vowel is short, when it is simplified, the vowel is lengthened.

3. पदमागमि नंदीसरपव्वहो—In the first chapter of the scripture called नंदिदत्त. See VI 2 below.

4—5. अह कत्ति—The Pañcamī falls in Kārtika, Phālguna or Āśāḍha and on the fifth day of the bright half. It is, therefore legitimately सिय-(सित—white) पञ्चमी; but since it is observed in obedience to the scriptures it is called सुवपञ्चमि, also some times सुवधंजमि. This is an attempt of the poet to explain the name.

6. अक्खमि—I say.' Translate the line—'It is both approved (सिद्धी) by the sages and told in the highest scripture of the Jina.'

7. Separate **सुहसोवाणपंति** and **कामोक्खहो** The text has wrongly combined them. The two phrases are parallel—**सा सुक्खहो चिन्तिकापथे** and **(सा) मोक्खहो सुहसोवाणपंति**. Read **सुहसोवाणपंति कय मोक्खहो**.

8. 'It is observed both by good men who have retired (from life) and by householders.'

9 and 10. 'He who, as its fruit, wants the treasure of ever lasting pleasure, ought to know first the manner of fasting.' **जाणविदु** is here evidently used in the sense of **जाणिव्वउ**.

IV Details of the observance of the vow are then given. It begins by a half-fast on the Caturthī and ends also by a half-fast on the Śaṣthī.

1. Construe **एकाहारं तव तन्हइं करिवि, चउत्थिअ-वरन्हइं सुमरिव्वउ**. **तव** thus becomes a second object of **करिवि**, and **तन्हइं** an Instrumental used as an adverb.

3. **रयणि वसिवि**—Having passed the night apparently in wakefulness'.

6. **अच्छिज्जहि सुहसाणु समारिवी**—You should live exercising tranquil contemplation'

9. **ताद्विगु**—On the Pañcamī day.' This is to be a day of complete fast, and religious observances.

V. The vow is to be continued for five years, thus giving sixty-seven actual fasts. Then comes the feast of the breaking of the fast, which is to be done with great pomp.

8 'One who is unable to do this kind of breaking of the fast, should repeat the vow twice.'

10. Separate **कर** from **मउलि**

VI. Kamalā observes the vow and carefully follows the instructions of Suvratā. Her hope was, that at least by means of this vow, she might get back her son.

4. **परीस** for **परीसम**. Jacobi reads °**परीसम-संती**.

5. Read **अवल्लिय° सासणभत्ती** instead of **सासणिभत्ती** The latter would perhaps be taken as an *aluk* compound and therefore give a highly sanskritised colour to the expression, which is unnecessary.

8. **पुत्रफल्लु**—The doubling of **फ** is perhaps due to metre. Cf. **परव्वसाइं** V 5 in the first Sandhi and note thereon, compare **पविस्समाण, पुव्वक्किय, उग्गरि** etc.

10. **दीणहिं**—is Gen. sing. The *anuswāra* which is strictly incorrect, is due to contamination with the Instr. pl. form.

11. 'That abode of eternal bliss I might attain afterwards' She wants reunion with her son first. Combine **सिव** and **सासयसुहनिळउ**

VII Suvratā then takes Kamalā to her preceptor, explains the cause of her suffering and asks whether her son would return.

2. तिनानपहाण्डं—'Conveisant with the threefold knowledge.'

3. Separate बहुकदुख and जणेरी.

7. कर्हिमि—'Somehow or somewhere.' मि, represents पि, and is the form अपि assumes after Anuswāra. Pischel s 143 knows it not cf. नाईमि in V 6 above

VIII The sage tells her that her son was all right, that he would soon return and share half the kingdom with the king. Pleased with this she returns home. Now is the turn of Bandhuvatta's mother to be anxious for his safe return.

5. असावसरवियोपि पोसिय—'Fed on imagination engendered by hope.' विकल्प in the sense of thought idea and not doubt.

6. झुणिउं पई एउ—'(I hope) you have noted or considered this.' झुणिउं has almost the sense of झुणिव्वाउं here.

7. Read थिय and झुणिवयणरसायणि separately. The subject of थिय is तिन्नि-कृमि- or सा, if we take तिन्नि to be an Adj.

8. झुरइ and विसरइ are pure Desis. The former is preserved in modern Marāṭhi झुरणें—to pine away.'

9 and 10.—Dhanavai's words.

IX. Danapati also feels worried and bewails the lot of his two sons in the presence of the king. The latter causes inquiries to be made amongst sea-traders, but everybody shakes his head in token of ignorance.

2. विन्नि can not be explained except on the analogy of तिन्नि where the double न is regular.

3. परावइ is a combination of परा+आवइ.

4. . झुंझुहु हउं etc.—'Verily have I become the object of ill-fame.'

4 & 5.—To be construed together. From गयवइयहि to परिचत्तइ is one sentence; 'From house to house have young merchant-women, whose husbands have gone away, and who no that account bear grief and anxiety, left off their usual duties.'

6. सासुदिय वाणिजय—Merchant carrying on sea-borne trade.'

'Have you ever heard of a calamity (पमाउ) that has befallen certain merchant-ships?'

X. Sarūpā is dejected. She is reminded of her evil advice to her son and suspects that he has fought with his brother and come to grief.

1. विहाणउं=विद्राणकं—Dejected or anxious.

नियचरियहि etc.—'Who was baffled by her own deeds'. अपरं is the same as नई.

2 'Oh fate, the wicked thing that I taught (my son), has recoiled on my own head.'

3. 'The harm that one thinks of doing to others, turns back upon him and troubles him.' सासइ is a form of the Gen. less frequent than सासु or सासो.

XI. In the meanwhile things were progressing in Tilakadvīpa. One day the young wife of Bhavisa asked him who he was, where he came from etc. This naturally caused him some grief,

4. तद्दुःखदीय—We should expect an *anuswāra* here. 'My lord, I know nothing about you, somehow or other I did not ask you up to now.'

5. 'I pondered long on what I desired (to ask)' Sk. वाञ्छितव्ये सुचिरं चिन्तन्ती स्थिता अहं; 'and somehow or other there was no occasion to ask.'

6. तुद्धारु—The base तुद्, plus the termination आरु, which has the same meaning as ऋर. Preserved in old Hindi as तुद्धार or तोद्धार.

8. For संचरित read संभरित 1. e. संस्मृतम् 'On hearing it he remembered with regret his own country.'

9. कलुणसरहो-करुणस्वरेण 'The heart was filled with a moaning sound' Perhaps to read कलुणसरहो?

XII. Reminded of his country and mother Bhavisa blames himself for thus living in pleasure. He began to shed tears, which his wife wiped away.

1. सा has to be regarded an accusative going with जन्मभूमि, the object of सुमरंतु. Jacobi's reading सो is simpler. समर and सर are both from स्मृ, one due to स्वरभक्ति, the other to progressive assimilation.

2. 'What is the use of my prosperity or enjoyment.'

3. दुःखललित्य either from दुःख plus a termination अल्ल which is usual in Apbh. or from दु and खललित्य 1. e. खलित.

4. सुभासई and पियासई are Instr., and agree with जाइ=यया. 'Who long thought of me, with great hope, and with yearnings at the time of child-bearing.' पियासई may be पिपासया. Or perhaps we should read पयासई. 'Who suffered the yearnings at the time etc.'

XIII. After both had consoled themselves, Bhavisa begins to tell his story.

5. जणु—One would rather expect जणउ.

6. कम्बळ—The व often becomes nasalized व (व) in the Prakrit especially in Apbh.

6. तुद्दारी—from base तुद्. Just as तुद्धारु above is from the base तुद्.

9. 'They were engulfed in the waves that rose up.' उत्तित्थई—(उत्तीर्थाभूतानि) i. e. gone into the sea.

XIV His story of shipwreck and desertion by his half brother continued and ended. Bhavisa doubts whether his mother is still living or dead.

8. सा वार्यतु—Leaves no doubt that सा is Acc. also.

XV. They then agree that a lovely life, even with heaps of gold surrounding them, is useless and concert a plan of escape from the Mayanāyadīva.

नियसजणहं should be read as नियसजणहं. The doubling of ज is perhaps caused by metre.

2. Combine सहि with वंघवलोएं and read सहिवंघवलोएं, which is a frequent word in this poem. cf सुहिसजण also.

4. 'The pleasure of living in this lovely city, is like that of seeing a dream or dancing in darkness. Like pleasure of eating to a recluse.'

5 पंजइ and पुंजइ are second pers. pl. Imp., but are used for the first person. 'Let us act thus and heap together (jewels and ornaments).

6. 'Both should now and again lift it up), and carrying it, put it on the the seashore'

XVI They then heaped together all the wealth that they could easily carry and brought it, through the hole in the mountain, to the seaside

1. वासणइं सुमारि—Bringing together the clothes'. Cf. coll. Mar. नामन. () it should mean pots.

2. Read देवि and तूळ separately 'Having measured (counted) the jewels etc.'

4. अइसुत्तातंडवि .लयमडवि—In a bower of creeper dancing with Atimukta flowers.' If however तंडवइ be regarded as the same as He's (V5) तडवइ, then the compound will mean '(over) spread with Atimukta creepers'

8. 'Clothes of various colours.' जाइजाइ—of various sorts.' Guy जातजाननु These were marked with their names and were cented with camphor See lines 9 and 10.

XVII A description of the ornaments and other valuables that they carried away.

1. Pearl necklaces and other pearl ornaments

2. Golden pots and pans and jars, 3 golden seats inlaid with coral etc., 4 mirrors and chouries 5, scented things like pigment, saffron etc. 6 jars and dishes etc. 7 mothers-of-pearls, conches and the like

4. कडयवेयडियइ etc.—inlaid or surrounded with golden rings and made of coral and gold.'

7. Read अवराइ मि—अपराण्यपि

8. 'They took out (परियडिबि) the treasures and arranged them,

Perhaps to read वणि वइसवणरिदि संचारिअ for वणिवइ स वणरिदि etc. which makes good sense, 'they carried to the forest the wealth of Vaiśravaṇa' i. e. rich treasures. This is Jacobi's reading.

XVIII Bhavisa and his wife waited in the forest, with bow ready and flag hoisted on a tree for a signal. They there again meet Bandhuyatta and company who had met with a shipwreck and been very miserable.

1. उप्परि the double consonant perhaps for metre.

2. Read अच्छहिं for अच्छमि, and सुरकिन्नरविजाहरकीलइ together.

5. तिथितित्यु—तीर्थातीर्थ from place to place.' Comp. also दियहिं दियहु and हतिं हत्यु.

Combine सहि and निव्वइ and read सहनिव्वइ.

6. Separate गळियगळ and ववसाय and join अणायर to the latter.

10. एड has to be read as इड for metre.

13. हकारइ a pure Deśi. Compare Marāṭhī हाकारणे. Translate the line 'As if the śrī of Bhavisayatta was calling them by sign, an Utprekṣā on the white flag-hoisted on high by Bhavisa as a signal to merchantmen.

XIX The company of Bāndhuyatta approach the tree and find there the young man and his wife. They return to their master and tell him that they have seen a god and his wife. He approached them, together with his people and is ashamed to stand before Bhavisa.

3. कनोसन्निय वायहिं should be read together. 'With words whispered in the ear.' Cf. कनोसन्नइ in I 13,10

4. बंधुयत्तहो has to be read only with a slightly nasalized व, in order to suit metre.

5. 'Before he (the god with his wife) goes away some-where in the sky, you please go quickly to see him.'

6. उत्थल्लिउ—'Surged up i. e. moved onwards'.

9. ताए may be construed either with the preceding clause as ताए तं पिक्खिवि-तस्यास्तत् (भयादिकं) दृष्ट्वा, or with the following as बंधुअनु ताए लज्जाभरेण etc.—greatly ashamed of her.'

10. Join मसि and खप्परिण together 'inkpot made of earth or a potsherd on which lamp-soot is deposited.'

XX Bhavisayatta notices his pitiable condition and asks him reassuring questions, viz. where he was, what he has earned etc.

3. Translate latter half—'He stood humbled, remembering his old wicked behavior.'

5. काळु किम सेविउ—'How did you pass your time.'

10. इहलोयहो...दोहउ—The hater of both this world and the other.'

11. 'The curse of hate has come upon me even in this world (birth), since I had to wander from country to country, with my body worried with grief.' दोहत्तण points back to Vedic suffix त्वन, an in महित्वनम्.

XXI Bāndhuyatta spoke words of repentance and Bhavisa forgave him. He then sent him and his company for bath. After they had gone, his wife expressed her suspicion about them all.

2. लुम्ह ..दोहिं—are forms of the Gen. pl. The latter look like Loc., but we have genuine forms like घणवइहि before.

5. ते न नहु—That indeed is not lost, which is found (lit. received) again.' बलिवि is an Abs., meaning 'having turned' and further 'again.' It is almost adverbial here. Cf. Gujarāṭi वळी.

6. सव्वहंमि किलेसहो—Is strictly speaking ungrammatical, as the former is pl. and the latter singular. But in Apbh. and especially in poetry, such things are apparently to be connived at.

7. Read गंधमालय-गंधमाल्यम् scent and flowers which are tokens of respect and friendship. गंधमालय is probably due to metre.

XXII. The husband, however, satisfies his wife saying that one who was

so repentant would never do so again. In the meanwhile the company return from bath and are welcomed.

1. विष्टहलसदावि-मृदुस्वभावेन. Des. VII 96. Cf Marathi वेन्हाळ

3. Separate पर and इत्तिड.

6 'If he be struck with the sword-like bad words, he will do now, what he would have done after some time'

12. Read महि सारविय रविर्दहि अंचिय—The ground was cleared and decorated with lotuses.' The loss of initial अ of रविर्दहि is due to its having merged in the previous word.

XXIII. They have sumptuous meals and all else connected with them and are astonished that such a thing could be done by them in the forest

1. बहसारिय—The sense is that of 'were made to take their seats'

3. सालिदालिसालण्य—Rice and dal in cleat, but what is सालण्य or सारण्य.'

4. Read विसैस and विहोरे as one word.

XXIV. Bandhuyatta then in meek words eulogises Bhavisa and asks him how he could thus have been prosperous in a forest, after he was abandoned by them.

2. अम्हइ दिवि दीड भमंता—We were travelling from island to island.' दीवीदीड see also इत्थिहत्थु, तित्थि तित्थु, दियहिं दियहु, which have become fixed idioms.

3. 'We have lost our capital (also)'

4. दुपेच्छि from दुप्पेच्छि, Sk दुप्पेक्षे is due to metre as the doubling in पुप्पकिय below is also due to metre.

8. वियप्प-विकप्प, appears to mean thought and with दूर before it, to mean 'forethought, prudence'.

SANDHI VII

VI Bhavisa then honours everyone of his brother's company with presents of Jewels and clothes. They give him blessings and rejoice to go back home with him

3. नियकसमरहो perhaps to read नियकम्मयरहो like Jacobi? But what is the sense? कम्मर may be from कर्मेकार through कम्मआर and कम्मर. The reading is supported by कम्मरयहिं in line 6 below. The artisans on the boat are perhaps meant. He knew their number (from Bandhuyatta or his friends.)

4. विज्जय लिहिय is one word. 'He distinctly remembered what was written in books of medicine' or rather chemistry. Because the reference here is to sealing vessels of gold, embossing names on them etc.

[Bhavisa—7]

5. पच्छन्नहं is to be read as if it were पच्छन्नह् for metre.

8. निवसद्दहं वलंतहि—Returning to their own countr Perhaps नियसद्दहं? सद्दहं is as much as स्वदेशं, the ह् being sporadic.

II How the company think of various things, the pleasures of home, the dangers of the voyage, the fortunes of Bhavisa, the failure of Bandhuyatta and so on.

1. सद्दहो is the right word for Sk. स्वदेशस्य. The सद्दहो of I 10 and elsewhere appears to be due to metre. The genitive is governed by संभरिवि, as its original Sk. संसृ does.

3. ओवाहय—Carried away by storm? तरेसहं for नरेसहं?

4. The first half is metrically faulty, as it has one syllable more. The fault would have been avoided if the poet had read भविसत्तु, as he often does for metre's sake.

6. घोसण देवि—Having made a (proud) proclamation?

8. च्छेयहो अपणडे etc.—One said 'Do not say crooked things, for our own calamity,' meaning, that if we said bad things of him, Bhandhuyatta will have his revenge.

III. They then found an auspicious day and prepared to set out. And while Bhavisa had gone for performing some religious act, the boats were already set afloat.

3. सुक्कंय etc.—They let loose the anchor (that was fixed) and lifted it up'.

4. लहय पवण—They took wind.' कंडवह् is the head of the sailors.

5. भविसाणुरूप—Bhaviṣānurupā, the wife of Bhavisa, lit. one who is agreeable to Bhavisa

8. विज्ञाहरकरण—Some rite to be done to the Vidyādhara or Yakṣa who helped him'.

IV. The merchants sons thereupon stopped the boats and remonstrated with Bandhudatta. The latter rebuked them for disloyalty to himself and attachment to Bhavisa.

7. He taunts them with desertion of himself and compares them to a faithless woman, who leaving her husband, loves a paramour.

9. भणिवि—Has the same sense as the Marāṭhī, counterpart of it, म्हणून, has. Originally meaning 'having said,' it has come to mean 'because.' 'You follow him, because he is rich.'

10. 'If this is noble family-duty, then what indeed is disloyalty to a master.'

12. 'What by you people is prized most' viz. taking Bhavisatta to his father's house.

V. His rebuke continued. At last they sail away leaving Bhavisa on land.

1. विहिवलण—Turn of fortune,' i. e. fortune

2. Read कुलंगण and गेहहो separately.

3. 'Once a man incurs suspicion, his very birth is doubted by people'.

5. 'I shall now be false to myself, if I behave well'.

9. They pondered for a time and in a trice the cry arose 'go on, go on.'

vI. Bhavisa then saw through the perfidy of Bandhu and stood bewailing his lot. He was sure, that when Bandhu reached home, his mother, not finding him, would die.

1. रुणुरणइ-रणरणकं वहति. A noun-verb.

3. Read दुक्खमहनवि and वतिड—Tossed again in the ocean of misery.'

5. Read बन्धुयत्त or बन्धुयति पविसंतए—The construction is locative absolute.

8. Separate बन्धुयत्तु from चरिड and read वरिड in place of latter. The sense and metre both require it. 'I resorted to Bandhuyatta, who well showed his wickedness'.

9 होउ दिहि—Let there be satisfaction' (viz. of adverse fate).

VII. Bhavisa also thinks of his wife, who had been carried away by Bandhu and wonders whether she will continue faithful to him, when Bandhu coaxes and threatens her.

2. सुणइ—Is 2nd pers. pl. Imperative, used for the first person; 'whatever one has seized, belongs to him'—meaning that, as she was now in the hands of Bandhu, he would look upon her as his possession.

8. मसरक्खिवि Is an obscure word in connection with the fingers. What is perhaps meant is that he knacked his fingers, in token of anger or disappointment.

9. 'Being afraid of the sound made by birds and trees.'

VIII This section describes how Bhavisa returns to the city, where he feels the absence of his wife with double force; he goes to the Jain temple and bows down to Candraprabha.

2. तणु अप्पाइओ—Brought back to his senses again'. तइं (i. e. प्रकृति) आपादितः

6. The last syllable of पएत्त will have to be read short for metre.

8. 'He sees the things dear to his wife, but not herself' ? सा for Accusative.

IX. The boats in the meanwhile were making progress. Bhavisa's wife was in one of them, disconsolate and sorrowful. Bandhuyatta approaches her there and wants to reconcile her.

3. Read पोयंतर वरभणि as one word. Jacob's text has not got this and the following line. But in the foot notes he says 'After this पोयंतप्पिणु, evidently the remnant of a verse.' Our text fortunately has preserved the line, which is necessary. For line 8 below expressly refers to it.

6 and 7 contain similes, show how Bandhu looked absurd by her side.

(1) Like a bard beside a king's splendour, (2) a black bee beside a beautiful white lotus' (3) like poverty in carnate beside riches.

10 Construe छुदि, जाहि अंगि अणंगु रह माणइ, तुज्जु को परिहउ आगइ—Who would do harm to you, in whose body love delights in residing ?

12 छुदियणजणभाणंदुजणरेउ—One जण is redundant here. Should we read मण instead of जण? That would remove the redundancy.

X Bhavisa's wife is enraged at this and reviles Bandhudatta as being a mean and sinful man

3. दोच्छिउ—The चउ perhaps has been misread for त्य The Jain manner of writing both the letters is so much alike that such a confusion is not unusual.

5 Read दक्कु साणु गहडु खरु.

6. पसुवहं for पसुहं. The व however can be explained as a representative of क through अ, which latter becomes व by the influence of the preceding उ पशुक पसुअ, पसुव.

7. The sentiment expressed is rather vulgar, but thereby the poet means to show to what extent the young wife is beyond herself with rage.

8. 'What joke with one who is almost dying (with grief) ?

XI Bhandhuyatta on this, bluntly told her his intentions and was ready to use force. While Kamala was resolving to commit suicide, so soon as he would touch her, the gale, through divine intervention, grew strong and blew opposite and thus carried the boats helpless before it.

2. सइत्यनिवारणि—Here again confusion between छ and त्य Read सइच्छ-निवारणि 'Is there anything to blame if I try to satisfy my desire' ?

6. मरण सरणु आवगउ—Is as much as मरणु आवगअसरणु. The meaning of the whole line is 'if he touch my body then (there is) death, which is the resort of the distressed'.

9 सलिल आवत्तइ together. गहरीजंति is the same as गहिरिजंति—to be made or to become deep.' Deep eddies were produced in the water '

XII Some of the inmates suggested that that was the effect of teasing the faithful wife, and suggested that she should be appeased. This was done and to the astonishment of all and chagrin of Bandhu, the sea became calm again.

3. आयहो is used for both genders. Here it is equal to Sk. अस्याः

वोइवि—Is from व्यप—इ. The sense however requires that the form should be regarded as causal.

4. असमत्थ and ओणामियमत्थ are Nom. singulars. Regularly the end-vowel should be long, but the tendency to shorten it, which later became the rule in many of the vernaculars, has already set in in the Apbh. stage.

7. ओसहु in the sense of 'remedy,' not necessarily in the medical sense, is familiar to Sanskrit also.

XIII They landed on an unknown coast. Bandhuyatta there sold one jewel and with its proceeds bought elephants, horses, oxen, chariots and other paraphernalia. His camp had thus the appearance of a king's army.

1. नाइत्त, has the sense of 'a class' rather than of 'a race' or 'caste.'
3. Better to read वियक्खणज्जमण thano मणि.*

XIV Bhavisa's wife abhorred the life that she had to lead and once thought of committing suicide, when she was prevented from doing so by a deity in a dream. The boats went forward, until they came to the Jumna, a messenger of good news was then sent to Hastināpura.

SANDHI VIII

Bandhuyatta returns from the Dvīpa and is welcomed home. He has brought Bhavisa's wife and passes her off as his bride. His father settles the date of their marriage. Bhavisānurūvā like Kamalā, is disconsolate.

1. The messenger breaks the news of Bandhu's return and everybody in the city is glad at heart. The young women, whose husbands had accompanied Bandhu, were naturally more affected.

2. Read पवंचुभ and विसुद्धमणु separately.

7. अणुराइड—from अणुरायड. The change of य to इ is common to Jain Māhārāstri and the Adbh. Possibly the Adbh. has borrowed this peculiarity from the Jains, into whose hands it had fallen. Cf also संपाइड for संपायड, Hindi पाया. See also पराइड in Kadavaka II below.

II Dhanavai thinks the news too good to believe in, but the messenger convinces him.

2. सुहृप्रिय—Pleasing only outwardly'. सुखप्रियम्. The following line makes it clear that सुहृप्रिय=सुखप्रियम् and not ममप्रियम्.

3. Jacobi's reading पभणइ 'दत्तयारु मं मुज्झहि' makes no sense; whereas our वत्तयारु म मुज्झहि is most natural. The messenger (वत्तयारु) says 'do not be infatuated; know clearly that Bandhu has come.'

4. 'I left him sailing swiftly, crossing the waters of the Jumna.' परिहृत्य is evidently परिहृच्छ, with the usual confusion of छ with त्य, which means पट्ट according to *Deśināmamālā* VI 71. The परिहृत्य of B is no improvement.

5. पयाणडं in a collective sense 'all the boats' with the horses, elephants etc. They resemble a king's army or military camp.'

7. सिमिर for शिविर, through सिविर, shows phonology peculiar to Adbh. only, where व is changed म, and to म to व. Cf. मि for वि (अपि), and रवन्न for रमणीय, खेड for क्षेम.

III Hariyatta, knowing the news, tells Kamalā of it. Everybody in the town is delighted. People go out to receive Bandhu, who is brought into the town with joy.

1. कमलहिं—The anuswāra is sporadic and the इ is only the Jain way of writing the short ए, so that the form is to be regarded as being कमलहे Gen. sing. Our edition always represents short ए by इ.

IV Bandhuyatta, admired by all, enters his house and is welcomed by his parents with laden heart in silence.

1. परप्पर see परोप्पर supra.

2. सहियरि compare Guj सहियर. To be derived from Sk. सहचरि, the इ of हि being due to attraction. The word सहि-सखि also perhaps might have influenced the phonology of सहियरि.

4. वीरचरिउ for वीरचरीउ.

5. भमंतिहु has to be taken in the causal sense. 'Revolving (in their hands) bunches of flowers.'

8. जोयणिहिं has to be regarded as an Infinitive, after He IV 441.

V Bhavisatta's young wife also gets down and is surrounded by women, who take her to be Bandhuyatta's wife and lead her to Saruvā. She neither bows down nor talks to Saruvā.

1. जपाण—a palankin or Mena?

2. पदम etc.—With formalities due at the arrival of a person for the first time.'

4. Separate निय from वरनिलयाहिं.

6. Construe विणउ करेवि, आसण्णए नेवि, एह तउ साउ (इअ) सन्नइ पदरसिय—They greeted her, and taking her near (Saruvā), pointed out by gesture that she was her mother-in-law'.

8. Read अणेय उवाय वियप्पइ for अणेयउ वाय वियप्पइ a bad splitting up of words. This is due to the fact, that in many old Mss. words are written in a running line, without separating them, and the editor has to use his skill in suitably separating them. A little inadvertance results in unintelligible readings.

9. The Instrumentals refer to सख्वा. She, wishing to have a happy meeting with the bride, points (this) out to her son and looking up to him says 'why does the bride neither salute nor talk to me'?

VI Bandhu, hearing her words and pleading the excuse that the bride perhaps remembers her country, makes a sign to his attendants to take the bride to her apartments.

1. अणुज्जे through अणुज्जुअ from अनृज्जु. Jacobi reads अणज्जे, which rhymes closer with अलज्जे. But अणुज्जु and अवक्कु are the epithets that are again given to Bandhu at XII 2 in this Sandhi.

9. भविसाणमइ—Bhavisānumai appears to be the same as Bhavisāpuruvā in VII 3, 6., the name of Bhavisa's wife.

VII The young bride is attended upon by several women, with curiosity to see her, who try to comfort her with all sorts of enjoyable things and agreeable services.

3. Read दंसणकोऊहलापिय इत्तिउ tor दंसण कोऊहलापियइत्तिउ. 'Women who were very curious to see her.'

7. निहित चित्त should be read together The double त्त in the first word is due to metre and to attraction of the following double consonant.

VIII All good men of the city celebrated the return of the young men in their own way.

2. पइसरइ is verb to जयनदिषोढ and सरइ to जगु

6. सोहलंड—The festivity in honour of the happy return'. Comp. Mar. मोहळा.

7. 'The song of the bards could be heard above the sound of the drums etc'.

8. जम्मणि is a pure Sanskritism, perhaps due to metre. Regular Apbh. would be जम्मै or जर्मि.

IX How the five hundred young merchants also celebrated their happy return.

4. Read मरुहुंद and वणयद्वणय separately. For द्वणय compare Marā'hi द्वणा.

X The poet describes the festive appearance of the city, made still more beautiful by the advent of spring.

2. ववलपुंजवियइ— is a participle of the denominative from ववलपुत्त. The houses were whitewashed.

वणतूरउ of Jacobī makes a better reading.

7. A Palāsa tree full of red flowers compared to blazing fire. There is a propriety in the simile, when we consider that a Palāsa in flowers does not show any leaves and that the flowers are flame coloured. Compare the name 'forest fire' given to Gulmor which has flowers of the same colour.

XI Kamalā sees the festivity of the town, but no where hears even the name of Bhavisa mentioned. She then goes from house to house of the young traders and inquires but no one is able to tell her anything.

1. थणपन्हुपयासिरि from थण, पहुउ and पयासिरि. पहुउ is प्रस्नव. It is believed that the great love of a mother for her child of whatever age will cause a flow of her breast-milk on hearing of or seeing the child after long separation.

4. The whole sentence from अमेसु गविटुउ is an object of कहिउ 'We searched everywhere, but no one found Bhavisa anywhere.'

5. The analogy of चमकिय would suggest a like derivation of दमकिय. दमव+कृत,] where दम=to the vanquished, to be overpowered.

8. In the meanwhile, Saruvā's son, bearing well in mind his mother's advice, went to Kamalā.

XII Kamala asked him what had happened to his brother, and he replied that the latter had gone to another country. Kamala of course did not believe in it and became more disconsolate.

3. कण्डं—Compare Marāthi कणें—A treasure, a hidden store.'

8. समुन्मियवाहिर्हि is an attributive Instrumental.

अद्वहि and जि should be read separately.

विगिगय and वाहिर्हि should be read separately

'She went away midways, without reaching her house.'

XIII. The disconsolate mother's lamentation.

5. छणदियदु क्षणदिवस—A day of festivity, a holiday.' Comp. Marāthi सणदिवस or सणवार.

7. सयणसयलंह सयण—Relations of all people.' In the first word, it should be merely जण and सयण

10. वणु वरिस्मिउ etc.—A cloud has sprinkled the heart of wicked, mean people, because you are in distress'

XIV. People become sympathetic to Kamala, and begin to guess the cause of Bhavisa's absence. All sorts of rumours reach Saruvā's ears and she begins to repent of her wicked advice.

1 दोमियमणु is the same as दुम्भियमणु elsewhere.

3. न मुणहं—We do not know' The forms of the 100t for the 1st pers. pl. and the 2nd pers. pl. have become identical.

5. आएं वद्धवणउ नछजइ—Why he does not stop the festivity.' People begin doubt the wisdom of Dhanavai. This talk, as the next line indicates, took place in the courtyard of Danavai's house and hence it was heard by him and Saruva.

9. आएं मंडुइ.—Surely he has done it accordingly' i e according to my advice.

XV. Saruvā asks her son what he had done to Bhavisa and he replied that the latter had remained in that country, not wishing to return without wealth and honour to a city, where he had been slighted. Bhavisa's wife, who heard this, wanted to expose him.

3 एवइंतरि is the correct word.

5. Read अम्हइ and सिय separately.

6. पइज्ज from प्रतिज्ञा. Compare Marāthi पैज. The other word पैन is from the same Sk. word, but through another Prakrit word viz. पइज्

8. सको-शक्रः. The second सको means शक्रः.

9. तवंग-see तुंगतवंग in Sandhi I and तवंगि बईसिवि in VI

XVI On second thoughts, she thinks it better to remain silent and if

necessary, to die. Suvratā, the Jain nun, again took Kamala to her preceptor and told him her plight.

2. Sk. वरं आत्मा घातितः न पतिभवने दोष उत्पादितः

4. दुष्वासिनि=दुर्वासिनी—The unlucky one.'

7. Read दुःखमहन्निवि दोहय—She was caused to go (i. e. thrown into) the ocean of misery.'

8. हियवई साह्यरु is as much as हृदयसमः—As dear as one's heart.'

XIII. The sage told her that her son would return on the thirtieth day the fifth of Vaiśākha, he would also become king. Thus Kamalā would be called queen (mother).

1. जियंतउ Pres. part. Comp. Marathī जिवंत, by such a व-भुक्ति as is usual in Apbh.

2. पच्छिलपहर is the last प्रहर, from पच्छ+इल.

3. चाह is a pure Deśī, preserved in Hindi चाहना, Mar. चहा or चाहा. 'To expect, to desire.'

9. 'She kept counting the days by scratching lines' (on the wall etc). This was the time-honoured custom with women of counting. cf. विन्यस्यन्ती भुवि गणनया देहलीदत्तपुष्पै Megha. II 27. Even now, women in villages (even amongst higher castes) count things by marking lines of cow-dung on the wall.

XVIII Dhanavai then presented his son to the king and gave large presents. The king gladly received him at his court and then gave leave to them all to go. Dhanavai was astonished to see the splendour of his son's wealth and became thoughtful.

1. Jacobi has not got this and the following two lines. His Kaḍavaka, therefore, has become inordinately short. It has also become abrupt, because then one does not understand who gave leave (विससिय) to people, why and where they had gathered etc.

5. कयकजिय—People who had done their duty' viz. of paying obeisance to the king.

7 to end—Shows the state of mind of Dhanavai. He is struck with the fact that his young son should have become so rich in one trip. But he satisfies his doubts, by wisely putting it down as the fruit of good deeds done in a previous birth.

11. णउ तज्जइ—That riches can not be renounced like straw.' This he puts down as the law of former action.

XIX. Sarūvā, delighted with her son's wealth, tries to cajole the young bride, saying that she was fortunate indeed in having got her glorious son for a husband. On receiving no reply, she turns in disgust to her son, who somehow-excuses her and says that all would be right when the marriage

would be celebrated. Dhanavai then begins to make preparations for his son's marriage.

4. Read *सां अमियेण* instead of *साअमियेण*.

5. *तव सौभाग्येन जन सुकुलितः* appears to be the sense. *पोमाइय* Denominative from *पोम*, Sk. *पद्म*.

9. 'Tell me, how I should entreat her ?

16. Read *विवाह किय* (*विवाहक्रिया*) together.

17. 'A word was sent round to relations' (?). *सम्माइय* is evidently from *सम्+मा*. In this form, it occurs again in XVII 2, 11 *नाउ रवक्क दुवक्क महाइय तेवि नरवइहिं चित्तिं सम्माइय*. The reference is to two sons of a Brahmin that had *endeared* themselves to the King. But the original sense appears to be supported by III 14, 2 which runs—*इत्थु वि इत्थिणयुरि सम्माइवि*. This means 'to be inside, in the interior. Cf. The bridge between the two sons appears to be supplied by II 13,5 which reads *हियवइ जाछ न सम्माइजइ*—If you can not enter into one's heart i. e. *endear* yourself to him.'

XX Bhavisāṅgurūvā was in a difficulty. She did not know whether her husband would come, and here was everything ready for her (second) marriage. However, on hearing Kamalā's vow, she also determined to prolong her life for thirty days after which she would kill herself.

10. Jacobi wrongly reads *सज्जकिय* together and gives *सज्जक्रिया* as its equivalent. But *सज्ज* or *सज्जि* and *किय* means *सैव क्रिया* (*तया प्रतिपन्ना*), namely a vow to wait no longer than thirty days.

SANDHI IX

The Yakṣa again appears before Bhavisa and carries him away, with immense riches, in his balloon to Hatthināpura. There he meets his mother and learns everything.

I While Bhavisa was in the Jina-temple, all disconsolate for the loss of wife and wealth, the Yakṣa Maṇibhadra remembers of him and pays him a visit and asks him how he and his wife and wealth were doing.

7. *सएसभूमि* for *सहएसभूमि*. Metre requires the dropping of *ह*. Note the Acc. without termination.

8. The first part is metrically faulty. Jacobi reads *जि* before *महानरु*, thus avoiding metrical flaw.

II Bhavisa was astonished at his appearance and could not recognise who he was. He then boldly asked the plain question viz. who he was.

1. Read *अवलंबिय* and *धीरिं* together.

3. 'He speaks words that touch the heart.'

4. *वित्तकलत्तवत्त-वित्तकलववाताम्*—The suffixless Accusative.

5. If he can see from a far-off country, then how has not he known that (both my wife and my wealth) have been carried away ?

6. असणिवेउ the demon, who had devastated the city, and had given Bhavisa the gift of it.

III. Manibhadra reminds him of a dream and a writing on the wall and says that he was his friend by the command of India. He now entreats him to get into his विष्णु and go back to Gayaura.

2. चिर—Long ago'.

4. In the latter half of the line, Jacobi's edition shows a lacuna after लेवि. His note is 'The lacuna is not indicated.'

5. Jacobi's text omits this whole line, of which he apparently is not conscious. The next line in his edition shows a lacuna of the first half, which he has indicated by dots.

गरुदुत्तरि—Perhaps to read गरुदुक्खंतिर ?

IV. The Yaksha called for his balloon and it came in all its brilliance. Bhavisa was astonished to look at it.

5. जालगवक्खपक्खपडियक्खहि makes a better reading than Jacobi's जलगवक्ख-एक्खपडियक्खहि.

7. वेयहो, if it does not mean ध्वेयात्—from its gaol,' is unintelligible. Jacobi's वेयहो is easier.

10. फिट्ठ of course means चट्ट. Compare Marāthi फिटणं फिटला.

V. He then consented to go and took with him immense treasures. The balloon gently rose up, and like a bird flew into the sky.

5. Jacobi's (घण) रिद्धिदुह etc. is metrically faulty. रिद्धिविद्धिदुह etc. is free from flaw and supported by the same expression in IX 6 below.

11. उत्पमिडं—Jacobi reads उत्पड्ड which is simpler.

VI. The balloon came where Kamalā, almost hopeless, was passing a wakeful night on the 5th of Vaiśākha. The balloon got down and all became struck with wonder. Kamalā too went out to see it.

VII She finds her son in it and with great joy receives him with caresses. Then there is a sweet welcome home.

1. Jacobi's edition does not show this line, and has the next line also mutilated.

6. निवडिवि क्रम—Falling at their feet in due order.' क्रम is for क्रम i. e. क्रमेण.

7. अंशु सुआइयाइं etc. There is a pun here on the word अंशु, which means (1) tears and (2) rays. 'The eyes were shedding tears, just as jewels shed rays.'

13. कीयइं metri causa. The form is कियइं.

VIII Then they tell each other many loving things. Bhavisa asks his mother about his half-brother-who, he learns, has returned with huge wealth.

3. I had feared that about yourself, which, (one desires), should befall a wicked man, of bad company.

IX He also learns from the mother about a young girl (his wife), who was brought by Bandhu and who was now being married to him. Bhavisa then goes to the king with a present.

4. तहे would be preferable, although तह is not quite wrong.

5. Combine सुहमंगलजन and जणियायहो. आयह is as much as मंगल or सुह.

Does आयह here represent आयाह—Ceremony? Anointment of the bride with fragrant oil is part of the preliminaries of marriage.

8. पियसुदंरि महएवि सणाहो should be read as one word.

11. न एणवि महु संबंधु अत्थि सहु केणवि—Is एणवि to be taken with केणवि, just like Sk. येनकेनापि and meaning 'with any one.'

X. The King is mightily pleased with him, and gives him unhindered access to the palace. The mother in the meanwhile has got an invitation for the anointing ceremony and asks her son if she should go. He allows her on condition that his arrival should be kept secret.

2. पइसारवारु is प्रतिसारद्वार the mainentrance; same as प्रतिहारद्वारम्.

5. तथु पच्छन्हु करेप्पिणु—Means 'incognito'.

7. Read हुकारुड in place of हुकारड. Jacobi also read हुकारड. Cf. Marāṭhī हाकारणें, हाका मारणें.

9. किंत is किं ति or किं तत्. Jacobi reads किंतु.

10. The latter part is metrically faulty. It lacks one syllable. The last word, as it stands, is a genitive, but cannot be construed any where. Jacobi's reading महल्ल कह supplies the missing syllable and makes capital sense.

XI. The mother insists upon her son telling the secret. He tells how the girl whom they were then marrying was his wife and how she had been snatched away from him by Bandhuyattā.

2. वित्तउ-वृत्तम्—Compare Marāṭhī वितणें, वेतणें.

3. वयणि दिहु होज्जहो—Be firm in your talk.' वयणि-वचने (वदेने also ?)

XII. Bhavisa tells the story of his wanderings through the forest, discovering the city etc. to his mother.

1. बहल्लस्तंडवि is only a synonym of वणगहणि. For. तंडव compare Marāṭhī ताण्डा

2. पसरि=पसरिवि—Absolutives in इ are not infrequent in this work. See also, Gune, Sañjamamanjari of Mahesarasūri, ABI 1,165-66.

7. केवल in the sense of कैवल्य or highest knowledge. केवलवाहो—Of one who carries highest knowledge,

9. From छहिकनन्तरि to सुहलकखण at the end of the next line, we have the object of उद्देश. 'It (वरकखपंति) purported that' etc.: Perhaps to separate छहि from कनन्तरि as Jacobi has done.

XIII. He continues to say how he saw a girl there, and married her etc.

2. We have split up सविण्याप and सविसिद्ध. So reads Jacobi also.

3. उज्जाडिउं—Made desolate, 'a true Deśi. Compare Marāṭhī उजाड केले. Guj. उजाडिउं.

विष्भाडिउं—Destroyed or killed' also a Deśi. Perhaps to compare with Marāṭhī वाभाडे कादले which means 'tattered into shreds,' 'torn asunder.'

10. दियई stands perhaps for दियहई.

XIV. He mentions the second perfidy of Bandhu and finishes the story.

3. धणिय=धणिया his beloved wife.

6. आदनु can not be taken in the sense given by Hc. viz. आरब्ध. It should mean आगत or some such thing. The sense of the latter part is 'He had been long told (about it) by Indra'.

10. कटुमिय to rhyme with यिय of the previous line. The regular form would be कटुमई=काष्ठमयी 'She also looked wooden.' Or is it कटुमिता ?

XV The mother's grief, on hearing her son's past privations, was revived and doubled.

2. One न is redundant in the latter half. Jacobi's edition also has got it.

4. The latter half lacks one syllable. If we add a ह at the beginning, the flaw would be removed. Jacobi has it.

10. झपिवि—Covering, screeding.' Compare Marāṭhī झांप, झांपह, also झांकण, A Deśi. Jacobi's edition does not know the last word and reads दुव्वाचरण for दुव्वावरण.

11. पवंच here in the sense of machinations. Jacobi reads विचरि लोड which makes no sense at all. The Metre requires that we should have समच्छरई (instead of समच्छरहो) to rhyme with परंपरई of the next line. It suits the sense also better. Translate 'Lessen the pride of those who are jealous of you.'

XVI He consoles her and shows her all the treasures he has brought with him. At his instance she wears the ornaments.

2. आणिउं जं तहो नयरहो होन्तउ—What had been brought from that city.' होन्तउ, which really is the Present Participle of हो—, is used to denote the perfect tense. In Marāṭhī too the same state of things exists. होता, होती, होतें, which are now regarded as forms of Past Part., are really Present Participles, which when placed after Past Participles of verbs, gave them the sense of the perfect tense. आणिउं होतउं exactly corresponds to Mar. आणिलें होतें. and Guj. आणियुं होतुं.

Compare जइ पदमउं जि हुंउ वुहुं एहउ II 5, 8.

XVII. A detailed description of the ornaments worn by Kamalā.

2. पीडिउं—'Worn tightly.' Jacobi reads पीणिउ which would mean 'worn'; Cf. Hindi पेनना.

3. तहकिउं—'Tightly, sitting closely on the body.' Compare Marāthi तदतटित कंजुकि.

4. Read कंजु कंठ कंदलिए रवन्नउं—'The conch-shaped neck appeared beautiful on account of Kandali. Jacobi's ms. has failed him here, as at several other places. He reads कम्जु कन्दलि प... रवन्नउं.

XVIII He then requests her to move thus in the city and especially to go to the house of his rival and give the Nāga-mudrā to his wife.

1. नजइ does not make good sense. तजइ of Jacobi's edition would suit. 'He again speaks to his mother.'

7. Separate थिय मंथर चिर लील वहन्ती for थियमंथरचिरलील वहंती.

किं सा होइ न होइ व जेही—As if she were the same, and as if not.' This does not make quite a satisfactory sense. Jacobi's text is mutilated. He has किं सा होइ व (रंगण) जेही, the words in the bracket being emended by him, though he is not sure of it.

10. आयल्लउ appears to mean something like आनन्द.

XIX Dhanayatta and Sarūvā were astonished to see Kamalā there, and guess from the rich ornaments etc. that Bhavisa must have come back.

5. एहाहरणसोह=एह आहरणसोह.

6. Saruvā suspects that Bhavisa must have been married.

XX They receive her but coldly. She then wants to see the young bride and although discouraged by Sarūvā goes to her and secretly gives her the ring.

3. Read कडक्खपक्खविकखेविं—Kamala casts at Saruvā a withering glance.'

6. जइ परचार लहइ—यदि प्रचारं लभते. Better to separate as जइ पर चार लहइ—If she is pleased,

11. वालिवि-वलिवि. The lengthening is metrical.

XXI Sarūvā and her attendants are struck with wonder that the young bride should have bowed down to Kamalā and talked to her. They express it in various ways.

3. The text is hopelessly bad, as at several other places. Join बहुअनवल्लहरणि. बहु and अनवल्ल is bad. 'She was pleased with the many and strange ornaments.' Or split up like Jacobi into बहुअ and नवल्लहरणि. He has आहरणेहि.

8 to 10. The girls who come to anoint her discover from signs that she has already been a married young girl. They naturally find a subject or banter.

12. Jacobi reads उभं खरिउ and in the glossary gives the meaning 'highly or greatly rough.' He connects उभं with ऊर्ध्वम्.

XXII. The bantering talk of the girls continued. Kamalā then returns to her house and tells Bhavisa all that had happened.

1. The text again is hopeless. Read the latter half thus मंकुणमबद्धं सुतं वराहं—The pool one had slept on a couch full of bugs'—and hence the marks on her body which had made them suspect that she had been married. This is of course said sarcastically. Jacobi has not understood the spirit of jest, and hence reads मंकुणं मबद्धं सुत etc. and gives मृदाति as the meaning of मबद्ध.

2. विष्टु सुते किय गलि कंबुडी—Also refers to the thick nail marks on her body, which another girl sarcastically compares with a close half-bodice.

3. That the view above propounded is correct, is shown by this line. One girl says 'Do not joke please'.

4. Separate एहावत्य and कुमारिहू.

11. नाहू नवमउं the ninth Tirthankara.

SANDHI X

Describes how Bhavisatta exposes the perfidy of Bandhu and becomes the king's right hand man.

1. Bhavisa goes again to the king's assembly hall, which is described.

9. 'Whenever any king or vassal entered, he was announced by the tap of a golden staff.'

11. अम्भोटजट्टजाळंधर etc.—these are names of countries whose kings waited upon the king of Hastināpura.

अम्भोट not yet traced.

जट्ट is very likely the country of the Jāts.

मरु the present Marwar.

जाळंधर the country of that name in the Punjab. मारुज not to be traced.

टक्क or as Jacobi reads it टक्क, the country of Dakka. कीर, खस and बर्बर are also not known, although the खस tribe is said in the *Mahābhārata* to have sprung from Vasiṣṭha's cow. बर्बर are the Barbaroi of the Greeks in the North West frontier.

वेयंग and कुंग not to be traced. The latter perhaps corresponds to कोंगुदेश of the south.

वेराट or वैराट—The ancient विराटनगरी, the modern North-Western Rajputana.

गुज्जर is Gujarat. How much of the modern Gujarat should be included under the name is not clear.

गोह is गौड, modern Bengal.

लाह is लाट, a twin country with गुज्जर.

कनाड is कर्नाटक, Canara and Mysore of to-day.

13. Separate ह्य from एमाह. Even with that the line does not make good reading. The meaning is obvious. 'Thus these and other countries (lit. the earth) and all great men wait upon the pleasure of the king.' Perhaps ह्य एमाह सव वसुंधर was the original reading. स might have been misread as उ and the previous अ joined to it. Sk. इति एवमादिक सर्व वसुंधरा. Jacobi's सुकस-वसुंधर is worse still.

II He approaches the king and giving the presents bows down to him. The king asks him to name any person legally connected with him, he would fetch him before his court.

3. सव्वावसेर परिट्टि of Jacobi is no improvement. सव्वासरपरिट्टि—Sk. सर्वावसर-प्रतिष्ठितः illustrious on all occasions.' (?)

4. ओसासुजसासु 1. e. उच्छ्वास.—Breathing time.' Jacobi's doubts about this word, and the suggested emendations in his glossary are unnecessary.

III Bhavisa requests the king to call Dhanavai and his son to court. A messenger is sent, but he returns with a word from Dhanavai that he was busy with a marriage ceremony in the house and would attend as soon as it was over.

6. संबंवड here and in II 10 above, appears to have a legal sense, as is shown by the word वाइड-वादी here. 'A mighty opponent (or Complainant) has comes who has a legal-action (lit-relation) with you.'

8. Join पडरकम्म and सखेव्वड. The double व is unnecessary, but it appears to be called forth by करिव्वड.

14. कुसमि-स्पृशामि. I touch i. e. I call into question' viz his marriage. It can not be taken in the usual sense, also given by Hc. and followed by Jacobi, viz. 'wipe off.' For the legal sense of स्पृश see Mrcchakatika IX.

IV But Bhavisa boldly says that he objects to the marriage, whereupon the king sends another messenger with sharp words. Dhanavai is now afraid and asks his son whether he had committed any offence abroad.

7. तो कहि, करहकज्ज, कोणच्छिउ—Is obscure. The sense however seems to be, 'Tell me (if you have committed any offence in foreign land); who would spoil (णच्छिउ) the business already done?' The text therefore will have to be read, as if it was करिउं कज्ज को णच्छिउ. Or retain करहं and translate 'who would spoil the business out of his hands?'

V Bandhu tells his father that some one of his five hundred companions has perhaps become jealous and means to do him harm. He suggests that the fellow should be punished at the hands of the king.'

2½ गहणु-गहनं—Difficulty.' Here perhaps 'enmity.'

7½ विहंजिवि—The Absolutive is used for an Infinitive. The form ought to have been विहंजिवं. सम्माण should be read समाण—Equally.' The doubling is due to metre.

9. Read काउरिसहिं. It is an Adj. of वरायहिं and must be in the same case.
10. पम्मुहुं for पम्मुहु metri causa.
12. करहु is made to rhyme with हरहो. This only means that हो is to be read very short almost like हु.

VI Dhanavai approves of the suggestions, calls together all the five hundred comrades of his son and accompanied by them, goes to the court. There Bandhu challenges his opponent to show his face.

1. For पवरु—read पउरु the people' i. e. who had accompanied Bandhu. Jacobi also has पउरु.

3. पहु and पुरउ should not be separated as in Jacobi's edition.

3. 'Although he was proud, yet he behaved well with the king.'

6. This and the following lines contain Dhanavai's words with the king. Jacobi's text has got the latter part only, which is read as first half, and the remaining half line is blank. Our edition supplies it well. Here too, the line would improve in sense and appearance, if we transpose the two halves and read 'जहू छहि etc.—जहू अवराहु etc. 'If (I am a) friend, then you should not do so. If at fault, even then it (your treatment of me) is not proper,

VII Bhavisa answers the challenge, and Bandhu and his accomplices hang down their heads for shame. The king rebukes them severely.

3. निहवि is obviously used for निहउं.

9. अणिओयणिउत्तहं is equivalent in meaning of अकार्यकराणाम्.

12. Here is a case of attraction, by भीसिवि of the verb चवेवि. It ought to be चविउं the predicate to पियवयणु Translate the line—'without being daunted, Bhavisa said these soothing words.'

मं भीसिवि—न भीषयित्वा. Rather to be regarded as active and not causal. न भीत्वा. The use of मं should be noted. It is not restricted to the Imp. construction.

VIII Bhavisa interposes on behalf of the young companions, saying that servants should not suffer for their master's fault. They then tell the king the whole story.

1. न करिउउ अवराहु वरायहं—these poor people should not be blamed for the fault.'

IX. They finish their story, saying that both were the sons of Dhanavai and would be all right at home but that they themselves would be punished. The King and his attendants then recognised Bhavisa and were glad that he had returned.

5. Why should we conceal (सिसह—lit. leave unfinished,) this from our lord? For deceit (छेय—छक) would bring in meanness'

10. नेह and सणेह both from the same word स्नेह.

X. The King gives vent to his delight and is astonished that he should not have recognised him before. He is reminded of Bhavisa's childlike pranks.

6. Read सियतारहार सियहारतार in place of.

XI. The King then holds Dhanavai and Bandhu as prisoners and brings over Sarūvā. He then calls together the leaders of the city and tells them the offence of both Dhanavai and Bandhu.

6. चड्डिड परिखेयहो? Perhaps to read परिखेयहो?

7. 'Pretending to be greatly afraid'—appears to be the sense.

XII The king puts to them, what should be done with the two. They, howsoever deploring the deed, want that Dhanavai should be saved.

3. अह्यारि with पुराइयकम्महु—the excess of.'

4. छायाभंग—falling away from his position, (litⁿ splendour).

6. Read महारउ-महार्हम.

5. अवियाणियत्तं-अज्ञातक्षत्रेण not knowing or not minding the king.' Perhaps to read अवियाणियत्तं not knowing himself (his great family etc.)

XIII Their leader entreats the king to look to the position and the respect of Dhanavai and let him go without punishment. They also say that Bhavisa should get back his wealth and marry the bride.

2. Read कुरुजंगलि वि पहाणउं for विपहाणउं.

4. 'It he had been guilty, would he have been the leader of people?'

5. 'One body (of Dhanayatta) was enjoyed by two wives'? that would be the meaning approximately, but what is the sense?

5-6—Perhaps the reading of B is better. तिभायविहित्त—divided into three parts.' The meaning is the father and the two sons are really joint and what they have acquired is also joint. Bandhu would, therefore, be a thief only if he robbed a stranger.

XIV. The king does what the leaders recommend. The young merchants come and beg Bhavisa to forgive them.

3. संमिलिवि for संगिलिड which is only a mistake.

5. Jacobi's reading संवरि अविहायउ seems to be preferable. The men propose that the wealth Bandhu carried away from Bhavisa should be restored without interest.

8. Read नयरहो for मयरहो.

9. This is a gentle threat of Bhavisa. 'Celebrate the marriage with care, after inquiring of those who had gone as his helpmates.'

11. It has its effect. They meet together, consult and resolve firmly (to disclose the saddest part of the story).

XV The companions of Bandhuyatta then disclose the whole secret, especially with reference to the abduction of Bhavisa's wife.

3. साहारिउ cf. साहरइ-संवृणोति Hc. IV 82. 'How has the best citizen (viz. Dhanavai) yet made a secret of a very weighty thing?'

11. Perhaps to read समासिण in place of समासि एण which makes no sense.

XVI They complete the story, declaring on oath that it is true. Good people hang down their heads for shame. The king in wrath orders the father and son to prison, and the whole city is in mourning.

8. परिणेवइ वञ्छइ is an example of contamination. What should have been an infinitive is changed to a finite Verb. परिणेविउं वञ्छइ.

10. The latter part is mutilated. Read with Jacobi अम्हइं मि छित पय रायहो- 'We shall touch the feet of the king' in token of the truth of what they had averred.

XVII Every body in the city is disconsolate. The king therefore calls Bhavisa and tells him to take whatever steps he deems necessary.

1. Combine भग्ग with मडप्फर.

4. Read अंगे and संगे for अगें and सगें. अगें-personally. Dhanavai according to them, was not personally responsible for the calamity.

11. जं थोइलयं पि दुत्तरि दुप्पवंसि (चि) पडइ—That an illustrious (lit. big) (family) too should be involved in this hopeless fraud.'

थोइलयं through थोरय from स्थूरकं The इ is only for euphony and metre. 'a great or illustrious (family). दुप्पवंसि is evident mislection for दुप्पवंचि.

XIII. Bhavisa philosophises on virtue and sin and says that although the King had honoured him and justly punished wrong doers, he was for mercy.

2. पहावइ for पवइ for metre's sake.

4. इहरत्ति on the analogy of परत्ति, where र is legitimate. The regular form would be इहत्ति=इह.

5. निक्कउ पुरपरिवाडिण किजइ—Atonement is done according to the custom of the town.'

8. Although the King had raised him to a high position, he would not assume it if people did not approve of it.

9. This is an obscure line. देवजणिगारिय makes no good sense. Jacobi read देव जणि गारिय. This is a slight improvement on our reading. But जणि and गारिय should not be separated, as then ग for initial क could not be explained. The first line then should read न लहमि सुद्धि देव जणिगारिय—where सुद्धि should mean peace of mind

The second line, as Jacobi reads it, is metrically faulty. He reads विजइं पडरें जणजें चारिय; where all the एस् (which he transcribes by ē) are short. The

meaning also is obscure. If we stick to our reading विमुहिं पउरिं जणणि वंधारिय, with a slight change viz. separating वंधारि and य, the meaning of the two lines would be 'Lord! I do not get peace of mind due to people, so long as people are averse, and my father (जणणि loc.) is in prison' (बंधारि from बंधगृह or बंधागार).

11. अणुज्जुअवित्तिहिं of our Mss. is better than Jacobi's अणुज्जुअधितिए which (चित्ति) makes no sense. The king compliments Bhavisa on his straightforwardness. उज्जुअविनि-ऊज्जुकृत्ति. In the latter half read, with Jacobi, पउ वि-पदमपि.

SANDHI XI

How the citizens prevail upon the king and effect the release of Dhaṇavai. The test of Bhavisāṇuruvās fidelity. How in the end the two young people are united.

I. One day the king calls his secret emissaries and wants to know how people were behaving. They tell him that there was grave dissatisfaction on account of the punishment of Dhaṇavai.

4. Better to read चरपुरित्त, with Jacobi, for वरपुरित्त. च and व are written almost alike.

10. Jacobi reads सयहरि-स्वगृहे.

13. इकमुहु-एकमुलः—Unanimous (in an opinion).

15. 'If the King would not forgive him, than let us all together leave the city'. Pretty early example of 'passive resistance' and 'collective action.'

II. The King calls the people together and asks them what they want. They tell him that Bandhu might be banished from the city or given a harder punishment, but Dhaṇavai must be set free.

4. Separate देव from सिद्धि.

7. अह रद्द should be read separately. अस्य विनाशिक (वैनाशिक i. e. बुद्ध ?) धर्म रत्तिः—one who is attached to destruction of people.'

9. Latter half देव पट्टणहो for देवपट्टणहो.

III He does as they desire. Bhavisa then says that the king should call his young wife there and should test her fidelity at the hands of trusted women, so that no one should afterwards find fault with her and himself.

2. Separate कर from मउलि

4. Construe जाम्व न विसप्पइ ताम्व य अन्नुवि किंपि तुम्ह पुरउ विन्नप्पइ. 'Before dispersing, I have to make another request.' Jacobi reads वि सप्पइ separately.

5. 'There is no event (in the realm) of Viṣṇu, which does not happen in this world to a living being.'

6. Jacobi's edition has not got this line. But the next line अन्नह किर को वीसासर (which by the by is metrically faulty), presupposes some clause.

'If he, who in this world has (his wife) attached to his half-body, has such experiences (viz. of having his wife carried away by others), then what guarantee is there in the case of others'—makes a very good preface to Bhavisa's following speech.

8. एह कुमारी भणिवि जा उत्ती has an exact idiomatic parallel in Marāṭhī ही कुमारी म्हणून (भणिवि) जिला म्हणतात (उत्ती).

12. कल्लं—Compare Gujarāṭi काले.

13. महल्ल तिय तंडवि should be combined as in Jacobi's edition.

IV The king agrees and sends two trusted and clever women, Jayalacchi and Candaleha to observe the girl minutely and bring her to the assembly hall together.

3. Read कुडिलवयणपडिवयणभमूदउ—clever in caunning (sarastie) talk and repartee.' This makes better sense than Jacobis कुलि वयणपीडिवयण etc. which is not quite faultless metrically.

4. पुनिमइंदरुंदसुद्वंतउ compare पुनिमइंदरुंदससिवयणी III 2,2 supra.

9. पवंचु. Our poet seems to be fond of this word, which has acquired a bad meaning—'cunning, deceit. cf. एऊ पवंचु सरुवदिकेरउ X 17,5.

11. Jacobi's edition shows a lacuna after विनिवि, which, he says in the footnotes, has not been indicated.

13. Read सुइह—सुभगे, 'as in Jacobi's edition. सुइह is a clear mislection. There is also तुछु for our तुज्ज. But our edition has consistently this form only of the pronoun up to now.

17. Perhaps to read तहु for the second तउ in the first half. The first तउ is perhaps responsible for the second in place of the right word तहु. Jacobi has तहो.

V They tell her that Bandhu was taken in favour by the king and Bhavisa was lost and that she should now care for the former. If not, she should go with them to the assembly hall and speak for him. The young wife thinking that all was now lost, made bold to go to the assembly-hall.

2. The trend of the latter half requires that महु should be read as पहु, like Jacobi. 'People praise what the king does.'

7. Perhaps to read महप्फर ? 'With pride.' Of course it would not rhyme well with चढकर (read thus for चढकइ; but the harmony of the two last syllables, although the usual rule of the stanzas, may not be very strict by observed. Compare उहु and मुहु, संचउउ and गतउ, मुइवतउ and आणतउ, in the 4th Kadavaka above.

VI. Jayalacchi runs before the two to the King and tells him that she was a faithful wife. In the mean while, the young wife enters the hall in the glory of superb innocence and wounded pride.

2. Combine नरवृद्ध and नियुद्ध. It is a Compound.

7. This and the following two lines contain similes, some of them really good. e. g No body dared look at her, as at the wrathful eye of a Master.'

9. Text hopeless. Separate फाडियनित्त and चीर. The latter is no doubt चीर, as Jacobi has it; it should be joined to जयलच्छि व. चीर makes no sense.

12 and 13 contain beautiful श्लेष, although the first half of 12 is hopeless. Corresponding to three phrases, it ought to be read as असिरिव सिरिवत्त.

Although poor (असिरि), she was rich (i. e. possessed of सिरि or glory); although the best of women (वर्गण), her best limbs were sweating, although simple मुग्ध (another sense 'foolish'), yet she was full of thought, although without collirium (निरंजन), yet she was of enticing beauty (रंजन-सौह).

VII. She elicits applause from all. The Kancukī appeases her and the King banishes Bandhu and Sarūvā and calling Kamalā pays her respect. Dhanavai then goes home with Kamala and the young couple.

4. एहु does not suit. एहु (joined to परिवार) of Jacobi's edition suits better.

Jacobi's edition here wants several words and two complete lines between होइ and भडारिण, which are found intact in our text. He has expressed his opinion that this is so, in the footnotes.

10. After this line, Jacobi's text shows one more, which we have not got. It is तेज वि गम्पि निवहो पोयणपुरे। कदिय वत्त तहिं थकु विट्टरहरे

VIII. Dhanavai then celebrates the first entry of the young couple into his house.

3. भावयता is perhaps another name of भविसयत्त's wife. We have had भविताणुखा and भविताणुमइ before.

7. Jacobi's edition lacks the latter half.

IX. Kamala then orders her maidservant to look to the toilet and other things of the young bride (which is described).

1. Jacobi's text lacks this line. It appears that there was no indication of it in his Ms., otherwise he would have had dotted lines.

2. Jacobi's text has not got the first half. Even in our edition, the first half looks as if tampered with. There are two syllables more than required; उहि peahps might be dropped.

3. The words are badly split up. Read सा वि समउ वरविलयहि.

X The two then go to rest in their richly decorated bedroom (which is described).

5. Read तंबोलकुसुमसुपवित्तई for तंबोलकुसुम सुपवित्तई.

XI The young wife, in the extreme happiness of the husband's close contact, is reminded of all that happened to both of them. She thought that no other woman has suffered so much as she.

6. Jacobi's edition lacks four syllables in the first half.

8. दोमिडै for दूमिडै.

11. Read मइजेहि य.

XII The husband consoles her, saying that such was the way of the world and that she should be happy that all ended well.

6. तै लाहड जं जणि जीविज्जई—for the sentiment compare *Raghuramā* VIII क्षणमप्यवतिष्ठते असन् नड जन्तुर्यदि लाभवानसौ.

6. The great planet (Guru or Śani) is now in the eleventh place for you.'

9. Read सुहृदसह together.

13. The last line does not mention the number of the Saudhi, as is usual with the poet.

SANDHI XII

The happy young couple is loved by all and enjoys itself. Kamala then, goes to her parents, house, as Dhaṇavaī has not yet atoned for his past acts. How he repents and falling at her feet fetches her back home.

I Bhaviśa and his wife are loved by the king and queen. The former is almost regarded a *yavaraṇa*, and the king promises to marry his daughter Sumitrā to him.

There is a slight change in the metre here, every kadavaka being made to begin with a *Duvar*.

7. The queen calls her तिलयसुंदर, evidently because she comes from तिलयश्रीव.

II. Kamala is delighted with her son and the whole happening. She celebrates a great religious festival at the time of breaking her Suyapañcami fast.

3. नियसुहण should be read as नियसुहण, metre requires it. Usually our text has the Instrumental in-हण, cf. घणवहण, गणहरिण, करिण, and that in-रण when metre requires it, as in उष्मन्तरण in this line.

4. देविड जाई जाई ओवाइयई is strange syntax, judged by the Sanskrit standard. We should either have देविड जाई जाई ओवाइयाड—Whatever the Goddesses were prayed for, or देविहु जाई जाई ओवाइयाई—Whatever was prayed of the Goddesses.' The present sentence has therefore to be regarded as due to contamination of the two indicated.

9. जिणहरि जिणहरि पंचंतराई—this and the following line are not found in Jacobi's edition. Nor are they very much wanted. Line 10, दरिसिड पंचविहू is

especially out of place, if we consider the second line of the वत्ता, which gives the same idea in a more natural manner.

12. जिणहरि etn.—is accordingly the tenth line in Jacobi's edition, but it lacks all but the last two words and even these do not tally with the last words of our line.

13. This line of the वत्ता is wanting in Jacobi's edition.

4. गणिवि—an Absolutive used as Infinitive.

XII People are fed on all sorts of sumptuous things, and given all sorts of presents (of which a detailed description is given.)

5. From this line down to the Ghatta, there is again change of metre. It is called भुजंग and is mentioned by the poet himself in l. 28 as being a metre liked by wise men भुजंगो बुद्धारजणो नाम छंदो.

6. सुस्तारसुग्गा यवत्ता—Jacobi reads this as one word and apparently splits it up into सुस्तार-सुग्गा and आयवत्ता meaning सुस्तार-सुद्धा-आतपत्रा—as is clear from his glossary. But this is evidently not the right interpretation. The previous line speaks of सादिभत्तं, the following of वयं, the next one of कचरा and पत्पडा, all eatables. It is highly incongruous to find an umbrella amongst such things! सुग्गा: can only mean some preparation of the corn called सुग, सुंग, मग variously. यवत्ता then would mean some preparation of यव or barley.

9. Jacobi's reading of the line is very strange and can not make any good sense in the context in which it is placed. सराईहि हहिणहिं जित्तंपवित्तं वरं आसुरीयं छहं देइ दत्तं. The reading of our edition is far better. Perhaps there is no real difference of reading in the Mss, and the line might be due to a pure misreading of the letters of the Ms, which is not improbable. For, in some—especially Gujarat-side Mss. द and ह are so hopelessly similar, that a little inadvertance would lead to reading हहिणहिं from a real दहिणहिं. The same is the case with आसुरीयं and आसुरीयं. A carelessly written or read म gives स. The same might be said of ज and ल. Those familiar with hand-writings of Jain and Gujarati Mss. can appreciate the difficulty च and व is another puzzling pair, after छ and त्य.

13. सुअच्छा and वच्छा are the correct readings. सुअत्था and वत्था are due to confusion between छ and त्य which look very much similar as they are written in Jain Mss. The latter line is written so to say in an appealing manner. 'O dear one, if you wish for heavenly enjoyments, give (to Sādhus) sweet मण्डाय slices.'

18. 'One who gives things to Sādhus in this world, his side enjoyments never leave.' This makes a capital idea and reading. ए is Acc. pl. of the neuter of the pronominal stem एत Pr. एअ. The regular Prakrit is ए and Apbh. एह according to Hemachandra. Ours is a contracted form for the sake of metre. Jacobi takes ए to be an interjection. In that case the object will have to be understood.

His latter half reads सञ्जतं निवासं सया तस्य भोए.

19. दिदं should be construed with सरीरं.

20. Read इच्छ for इत्थ and join it to ए=इच्छए.

Both the editions, the present one and that of Jacobi have read च्छ for इत्थ and vice versa at will. Compare, for instance, नरेणेच्छजुत्तं of this edition with Jacobi's नरेणेत्य जुत्तं, where evidently the former has the better of it.

21. After the eatables have been exhausted, the author thinks of betel-leaves (पत्रया-पर्णकानि) treated with camphor-smoke.

22. वव्वरा suits eminently in the context, it is a herb (Sk. वचा) which is supposed, when eaten, to give one the Koyal's sweet throat. Jacobi's वव्वरा is unintelligible.

24. This is in illustration of the law enunciated above, viz. 'as you give so will you get.'

Translate—'If you have sown Kodrava (an inferior sort of corn) how can you reap rice therefrom.'

Read जत्थ for जत्त. The word सुपायन्नवा is obscure.

26. सुहासुदिहे metrically long for सुहसुदिहे.

28. The last two words are obscure. Still so much is clear that इन्द must be separated from its previous part. The metre Bhujañga is the King (इन्दो) of ? We expect a word for metres before इन्द in the Genitive. The अण of the gen. is also there. So that the two last words will be गिहचरोहाण इन्दो or with Jacobi गिहचरोहाण. What should गिहचर or गिहवर mean ?

29. Read, like Jacobi, अन्न ससत्तिपमाणु (स्वशक्तिप्रमाणं) instead of सप्ततिपमाणु. Or even the latter may be retained, to mean, 'according to one's own devotion.'

IV. The festivities over, Kamala again begins to brood over her husband's repudiation of her, (for he has as yet made no atonement for it). She one day says to her son, that she has stayed there so long according to the King's command, but would now go to her father's house. Bhavisaṅgu-rūvā also goes with her.

7. पोत्त.—'The texture of a piece of cloth, inside, womb.' The first meaning is applicable here. Camp. Marāṭhi पोत्त.

10. पालेव्वइ an Infinitive. Really the Loc. of the Fut. Participle in एव्व. 'If a treasurer, who is appointed (only) to guard a treasure, does not return it, he is to blame.' She is perhaps sarcastic. She means to say, that she had been so long the keeper of the house; now she must hand it over to him and his wife (line 9).

V. Kamlā, with her daughter-in-law goes to Haribala's house and stays there. He compliments her on her tact in not disobeying the King for a time, and allows her to do as she likes.

3. अहरकुरन्तवनओ should rather have been कुरन्तअहरवकओ—सुरदपरवत्ताः

7. मन्त्रवद्—Jacobi reads मन्त्रवद्—Our new bride'.

9. सुएवि a misreading for सुएवि, ताहि वि i. e. of the young bride. 'Her eye did not wander anywhere except in her red garment'.

11. विदुक्कओ-विलोकित —Hanibala, through grand-fatherly love and curiosity, looks at her face through the garment, saying 'I shall look at her lotus-face, although I should not.' (line 12).

19. Separate वि and अणक्खे—Blind even after so much'; i. e. after all that had happened. So Jacobi too.

20. Read पुत्त and मज्जाय separately, as Jacobi rightly does.

VI. Dhaṇavai, still persisting in his old attitude, talks about his wife's departure tauntingly. She would not obey the King even. But Kamalā's friend Kañcanamālā gives him a good reply.

3. Read सामणि which qualifies अणि. Jacobi's emendation सा (मिणि) मणि अणे is not happy.

7. Read पर तउतणउं for परतउ तणउ which is bad splitting up.

11. Again a bad splitting up of words. पर सवुइ (=वि) च्छजइ etc. 'Even if a king does an improper thing, it becomes (च्छजइ) him, and people follow it.' Meaning thereby that Kamalā obeyed the King (for a time) simply because he was a King.

VII. 'Affections are not made in palaces. You abandoned her without cause and allowed yourself to be guided by your other wife. The heart-burning that was thus caused, would it be lightly forgotten? You are still yearning for Sarūvā and hence you disregard Kamalā.'

11. Combine जं and तउ—Who was going.'

VIII. Dhaṇavai feels the truth of the words and resolves to go to Kamalā and begging her pardon, bring her back.

3. Read वरमम्मवेहु together. 'That she also smiled, is to be connected with भविसत्तोवि हसिउ नयणहि०.

12. Read मणसंखोहि—मनःसंखोभेण.

13. दुअ is alternative form of धीअ or धीय—Daughter.'

IX. Dhaṇavai entreats his mother-in-law to forgive him and to induce Kamalā to go with him.

2. Read कयसहिपक्खवायपरितुइ निरुवमगइत (व?) माल्हो. By (kamalā) her who was pleased with Kañcanamālā standing by her side: (Kañcanamālā) who had many (वमाल) and unmatched ways.'

4. Jacobi's line is all gone but for one word लीलाविहाइ.

X He asks Kamalā's pardon, explaining how he was led astray by the wiles of Sarūvā and her son.

2. Read सा for मा.

7. चरियाह is misreading of चिरयाह.

XI At last he falls at her feet, and she, unable to restrain herself any longer, is softened and forgives him. They all, forgiving and forgetting, return home.

1. पञ्चन्तरु is the same as पञ्चुतरु.

8. 'Her garment dropped away from the upper part of her body, thinking as it were that it was a strange (or new) meeting.'

10. विगुत्तएण—read विगुत्त एण separately. The double ग is for metre. Jacobi reads (न)विगुत्त एण etc.

XII Bhavisa's happy night with his wife. The richly furnished bedroom described. The bride is reluctant, as she has a rival in the king's daughter.

3. पडिवन्नइं वियालि—Jacobi, in a foot note, throws out the suggestion, that the first word perhaps belongs to a gloss because the line has two *Matrās* too many.

9. Read पत्ताहिअं. Jacobi's text lacks this line of the Gāthā and reads the second also differently. निसि पओसि पडिवन्नया रइविहोसस्मि, which is metrically faulty.

11. Read भणिया ओहुंविऊण for भणियाओ हुन्विऊण.

12. Combine ओवव.

18. 'The beloved slips out of her hands.' Read सो पिठ हत्यहो उतररु.

XIII The young husband notices the change in her countenance and wants to reassure her. She reminds her of his second wife (or bride) and says that he should go to the palace and give her the pleasure of his company for a few days at least, for who knows if he might not marry again?

8. 'Let alone now your sport, smilings, enjoyments, and embraces'. Sarcastic. She knows that these are all now insincere.

9. कहवि दियहइं—At least for a few days.' The sarcasm in the words is obvious.

11. Construe latter half जो तुम्ह पसियइ सो अयाय.

XIV He protests that he does not at all love Sumittā. As his prosperity would grow, he would require some body to look after it and perhaps Sumittā would do that.

4. चन्दपहपाय छित्तं—read चन्दपहया छित्तं (?).

5. महु apparently stands for मइ. 'Why will you increase in vain your pride towards me'.

For पिय पइ किउ समाय, Jacobi has पिय किउ समाय, which he himself rightly thinks strange. Our reading is better and more intelligible.

SANDHI XIII

All of a sudden, news comes of the Prince of Poyanapura marching against Kurujāṅgala. His emissary Citrāṅga states his demands. He is slighted and sent back.

I How the king calls Dhanavai to himself and asks him to forget what he had to do for the sake of justice. He proposes that the marriage of Bhavisa and Sumittā should now be celebrated.

7. Read धरहु for भरहु.

II In the meanwhile Bhavisa enters in haste, announcing the arrival of Citrāṅga, from the lord of Poyanapura in the Sindhu country. The king receives him well and inquires what had brought him there.

4. सयलकला and कलगुणविजु—Possessed of all the arts and all good virtues.'

6. Take आयड with the previous line, चित्तु बरि आयड. न मुणई केणवि छलेण I do not know with what pretext.'

अणिज पाहु are the words that the King addressed (अण्विज) to his servants.

III. The representative of Sindhupati (Maindakandhara) tells the King that he had been sent by his king to demand obeisance and ransom from him.

7. Read सायरंतरपवु for सायरंतरपवेउ.

9. Either खन्धारमज्जु or खन्धारिमज्जु.

11. 'To you alone I am not inimical; rest quite assured in Kurujāṅgala.' (Only you must send me a tribute consisting of elephants, horses and chariots. 12.)

IV Secondly he tells them that his master demands the girl brought by Bhavisa and also the king's own daughter Samitrā. He closes by saying that the prince has already entered Pancāla with a large army (and would soon be there). The king sends him back to his camp with an assurance of a reply the next morning.

1. Separate °भयंकर and कुरु व कालहो. The व in the latter word is both for euphony and metre.

2. पिहिमिपाल—Note म for व which is usual in Apbh. phonology. तिमिर for शिबिर, एम for एव, ताम for तावड, जाम for यावड. The intermediate forms जाम्म and ताम्म show that the व first became nasalised as वँ and then changed to म. This change is parallel and opposite to that from म to वँ and then to व; e. g. भवर fr. भ्रमर, नवेविणु from नम्, रवज्ज form रम् etc.

13. Join नियपरिवार and चारु—The opinion of my attendants.'

V The king then holds a council of Bhavisa, Piyasundari, Pihumai (Prthumati) and other ministers and asks them advice. One of the ministers, Lohajāṅgha, who says that there is going to be no peace until Citrāṅga is put on the back of an ass and led in procession through the city, as a reward for his haughty words.

5. कज्जेण कज्जु अंतरिउ-कज्जु the marriage they were going to celebrate. कज्जेण—the incident that has happened and that is going to assume huge proportions.

6. अच्छउ जं तं चित्तिउ विशादु—the intended marriage ceremony.

9. Combine नरवद् with अरुंनु, an Adjective of ओहंनु. 'Whom (whose advise) even the king could not set aside.'

11. तत् श्रुत्वा सहतां अशक्यम्—We should have expected either सहितं or सहिवि or सहणहं. सहितहं is certainly superior to Jacobi's emended (सुपुरि) सहं.

VI Another one, a vassal of Bhūvāla, would have nothing to do with Citraṅga, who was an emissary only, but would go and attack the army of his king. Anantapāla sees disaster in battle.'

2. Pavvayaghaṇu is perhaps the name of the chief of the Khasas.

5. सुहिएण etc.—Glory, which is farseeing, is not attained by soft-heart, it dwells amongst the company of the proud.' पारियच्छि is adjective of उच्छि. The contrast between सुहिए and सुंदीरहं is evident. Jacobi's सुहिएण is not so good.

7. 'If you forgive him his (haughty) words, then surely you will get yourself besieged.'

8. 'The messenger (पहाणु—the minister) should be punished for his bad words (दुव्वयणहो—the Ablative); for pride is the treasure (पहाणु) of warriors'.

11. निमुहियगतहं—appears to mean 'having their limbs shattered or broken.'

VII The prudent councillor thinks that the king should yield and give what is demanded. The queen scornfully rejects the advice and says that that would be cowardice.

2. The sense appears to be—'Fighting them, therefore, will not be conducive to your well being'.

4. 'Whose pride is not humbled (broken), while fighting (lit. coming into contact) with the king of Kaccha.

VIII Dhanavai then puts in his words. He sarcastically characterizes the advice as cowardly, by giving a parable. Anantapāla makes an angry retort by calling him a 'Bania', when Bhavisa angrily puts in his words.

2. 'Who never went and faced an hostile army.'

6. Read तुप्पि for तुप्पि. The parable is this. There was once a simple, faithful, young woman. A cunning fellow once told her, that she was the only woman he loved and that she should admit him into her house. The simple girl sought advice from a friend of hers, who was a bad woman. The latter taught her wicked thoughts. The conclusion was obvious. The girl lost both her character and her home.

10. 'Ananta's advice would bear just that fruit which the bad woman's advice bore' i. e. by accepting Citraṅgas terms, they would lose their girls and also respect and the kingdom in the end.

16. मनु-मान्यः—Although in the good graces of the king, Dhanavai after all is a trader.'

IX Bhavisayatta takes him right and left and puts him down for a spy of the enemy. The king is delighted with him for his dash and thinks of making him commander of the army.

1. One syllable appears to have been dropped while printing. Read एककुवि. अपणुवि of the second line requires it.

2. We would rather read नियज्ञेरपरिनिंदम्—which would suit पलित्तभो better. 'Flared up by the abuse of his father.'

3. 'He is thus talking at ease, because the army (of the enemy) is far away.'

10. 'If he were not entangled in his (Citrāṅga's) affairs, would he have given such an advice.'

X. Ananta, incensed at Bhavisa's words, says that he is puffed up on account of the King's favour. He warns the feudatories of Bhuvāla that hard times are in store for them and vows revenge for Bhavisatta's sharp words. He then goes to Citrāṅga's camp, and advises him to begin the attack on Gayaura.

11. सजोतिवि—Appears like a denominative from जुत, Sk. युक्त. Compare vulgar Marāṭhī जुतणे, alternative to जुपणे—to yoke.'

XI.—Citrāṅga asks him to wait and goes to the King again, to take his final reply personally. The King firmly tells him that he would neither give ransom, nor his daughter. Citrāṅga expresses his wonder that the King should be ready to lose his kingdom for the sake of his girl.

1. Jacobi's edition has only the first two words of the Duvai in our edition. The words वणवहि etc. to निरुतु form, in our edition, the first line after the Duvai with a word added at the beginning, viz. नरवह्वल्लु without which the line would be incomplete.

Even the Duvai in our edition is a bit faulty in the last half. There are only nine syllables, whereas twelve are wanted.

2. Read कोवपडिच्छिभो for कोविपडिच्छिभो.

8. संपहारि is Absolutive—संप्रवार्य.

11. तुहं बहुमद्विषासु is addressed to Citrāṅga.

XII. Bhavisa, inflamed at his words, wants to cut away the tongue that talked of Sumitrā and to blind him etc. Dhanavai interposes with words of wisdom. It was not good to ill-treat an emissary.

1. ससिभो-सञ्चितः—Inflamed.'

2. To read बहुगादवराहु? But both our text and Jacobi have the identical reading.

भद भेसिवि—भीषयित्वा. भीसिवि would be more regular. Jacobi reads दयुभद which would be a good attribute to Bhavisa. But the Loc. would be more suited to बहुगी(गा) दवराहु—Very deeply offended at (by) the haughty man, viz. Citrāṅga.

3. Jacobi reads झलइ. This would be more in keeping with the following line, where the suggestion is pointedly made of an ominous bird—say a crow, or an owl. पवणतरियदेहु would also then suit that suggestion. 'Like an ominous bird, behind the wind, speaks words that bode no good, casts an evil eye (दिहु) on the house.' The crow is, in popular belief, Yama's bird. Hence कालि चोइउ is appropriate.

9. आयहो पहरंतहो (जहु न होइ) is an example of attraction. पहरंतहो is Gen. of a Present Participle and has an object, which should have been in the Acc. case. e. g. आयें or आयउं पहरंतहो—by striking or killing him.' But the Gen. of पहरंतहो has attracted the Gen. of the previous word.

11. अणिट्टियउं is only a lengthening of अणिट्टिउ or अणिट्टु=अनिट्टम्. For metre apparently.

12. 'But it will not kill me, I am restraining my anger, as I am sent on a mission' (आएछु) (which I must fulfil).

XIII At a sign from the king, he is driven out of the city. He and Ananta then join the army of the Prince and tell him how Bhuvāla is unbending and would prefer to fight, but neither to give ransom nor girl. The king of Poyanapura gave orders to his army to move against Gayaura.

5. Perhaps to read पिच्छइ—प्रेक्षते? Jacobi's मित्यइ also makes no sense.

10. Read इरमळहु together.

11. Text badly read. It should be घर इलमलहु; cf. M. इलमळणें

SANDHI XIV

The prince of Poyanapura, incensed at this, attacks Karuṅgala. A battle ensues, which, with varying fortunes, results in Bhuvāla's favour. The credit of the successful end of course belongs to Bhavisa.

I Bhavisa first proposes to the king that he should go and attack the king of Kaccha, who was a traitor. But some one having given the latter word that Bavisa was marching on him, he sends an emissary saying that he would remain loyal.

1. There is one syllable more in the first word. परिवट्टियगव्वाह or as Jacobi reads, परिवट्टियगवहं.

6. नियउ—नियमं, here 'command.'

9. झहणमि—true Deśī. Compare Marāṭhī झडणें.

10. We have to understand that the king has given him the order or permission.

16. चार चरंतिहि—Doing their work of spying'. A cognate verb is चर, having चारु—Spying' as its object.

II. The spies talk amongst themselves about the army, its leaders and Bhavisayatta. How he was the soul of the army and how even at night, he was seen planning the campaign.

1. Both editions agree in reading अन्तरि भवणि; but अन्तरभवणि would be more correct.

2. अद्भुगवाडु. Jacobi reads उद्भुगवाडु, which is not preferable to अद्भुगवाडु—half-open.'

4. Jacobi reads परिवट्टइ—परिवर्तयति for our परिवट्टइ—परिवर्धयति. The same difference,—ट्ट for ट्ठ is seen a line below in कट्टहि and कट्टहिं.

9. अंगपाहरिओ—Personal night watchman'.

10. गमिय. Jacobi's गलिय, although neither ungrammatical, nor unidiomatic, is no improvement upon गमिय

III. The spies report to the King, how the king of Kaccha, and others are fighting the enemy.

1. परिणयणयनिउत्तहो—परिणयनयनियुक्तस्य नय-नियुक्त is quite in place, but परिणय is not clear. It is perhaps therefore, that Jacobi, in the glossary, suggests the reading परिणयण etc. A transposition, unwillingly done by the scribe, is not unlikely.

4. मुक्के-शुक्केण is apparently used as a noun 'By a draught.'

6. इअ is wrong. It suits neither metre, nor sense. Possibly it is इअ, read badly. Jacobi has इअ.

7. From पंचाल थक्कु to end, is object of दिसंइ—points out, tells.'

11. चलकरवालि—With a swiftly moving sword' This is preferable to Jacobi's बलकरवालि—With a powerful sword.' Perhaps च has been misread as ब.

12. The comparison is classical. Kacchādhiva churned the army, just as churning mountain (मन्दर) churned the water of the ocean.

IV The battle of the five allies of the Kuru king described. The allies are Harivai, Lohajāṅgha, Kacchādhiva, Pañcāla and Parvayavai.

2. 'The first (or front) army was levelled to the ground, makes capital sense. Jacobi's वहुइ for वसुइ (वसुधा) makes no good sense.

दन्तदन्तहि makes a difficulty. Jacobi's दन्तिदन्तहि would mean 'by means of tusks of elephants.' To be preferred to ours. The meaning then would be 'The army was levelled to the ground, after being driven back by elephants, tusks.'

5. किउ भवउं—They wheeled round', for a flank attack(?).

8. Read सव्वहिं for सव्वहं.

9. पडुमडहं भंगुरावत्तु दिहु is a forcible way of saying that they were made to turn back and run away भंगुरावत्तु of Jacobi's edition is badly written or read, and makes no good sense.

10. Join कडु and आविड. The word is a denominative. Sk. कटुकृतम्—Bitterly treated, hard pressed.'

V The news of the defeat reaches Poyanavai, who calls his councillors together and decides that peace should be made with the king of Kunjāṅgala. He sends word to his son who was in command. The young man is too far gone to recede

3. Perhaps to read संमिलिड; although सगिलिवि—Having spoken to' would not make a bad sense.

4. दुसंभविड कज्जु—The cause will be spoiled.' Jacobi reads दुसं भविड कज्जु which means 'the messenger has made (got up) that business.' But how does it suit the context? Our reading is more satisfactory.

5. वारंतहो मज्झु असम्मण—Without the approval of myself, who was preventing.' Jacobi's असम्मण—to which he doubtfully sets असमंज्जेन as a synonym, is evidently due to confusion between म and स, which might have been mis-written and misread. Again ममंज्जेन can not by any rule give सम्मज्ज.

6. भयु अज्जवि एम is addressed to the messenger who is described in line 6, and from गयारि onwards is the message to be delivered to the king's son.

7. गयार—a stupid fellow, Camp. Hindi गवार.

10. तड तारे is the message.

13. Separate पर and सुहृदत्तणु.

VI The son sends back the messenger to his father, saying that peace was now impossible. The king of Poyana then sends him help. The tables are now turned. King of Kaccha is beaten and the enemy is near Gayanra.

4. The latter part is wanting in one Mātrā. Perhaps to read उत्थारि or like Jacobi उत्थरिड.

9. Separate हयभेरि from पयाणडं.

13. Combine कडु+आविड. See note supra.

VII News being brought to the king, he gives order to the cavalry and elephants to march and Bhavisatta meets the brunt of the battle.

1. Perhaps to read नियसंतिण.

6. Read सुहृदवयण. Separate अब्भोट्ट from भडत्तणि. Jacobi's text drops त, in whose place he suggests हं to be joined to भड and र to the following नि. The word then would read भडहं रणि. A genial guess, but our त hits the mark.

7. मंडमंड—perhaps means 'bit by bit.' Compare II 8, 8 मंड वलंति नियन्तहो नयणहं—ईषद् बलन्ति etc. V 4, 16 अणह्वजन्तिहि मंड जणेरिहि. etc.

10. Read पडिवक्खु खेरि as one word. The king was in great anxiety about the enemy. Read सज्ज and समाहय separately.

11. Read पक्खित्त for पक्खत्त.

VIII How Bhavisa goes out for the battle on the back of an elephant.

1. तुरंगम जुक्त should be separated.

3. भडलड is badly read for भडयड, which is a standing battle expression with our poet.

10. This line appears to be left half, at the first sight. But really every half of these 7 or 8 lines after the Duvaī is an independent line by itself.

12. वणिवावारक्रिय=वणिग्व्यापारक्रिया, one word, subject of छद्रिय.

IX. Bhavisa gives orders for the protection of the city and takes leave of his mother, who thinks of the prophetic words of the sage, and wishes that they should come true.

10. Metre requires that we should read पुच्छतिहि for पुच्छंतेहि.

X. He sees his wife who affectionately decorates him with flowers and wishes him success. The king's daughter too sees him with affectionate eyes, he returns her sympathetic glances.

2. The first सई means सती i. e. इन्द्राणी, the second सइ=सई i. e. स्वयम्.

5. Better to separate चूडामणि and नायखड.

छहिसमुह and दुरियहं रड are meant to show contrast. 'He was always agreeable (समुह) to friends, but terrible to bad people.'

XI. How other warriors take leave of their wives. Their affectionate talk described.

9. माए together. 'Mother-goddess.' Many such are believed in by the Jains.

6. नियड adj. of आएसु. Jacobi regards it as a verbal form,—'Let us see.'

XII. Seeing Bhavisa on the battlefield, Kacchādhīpa requests him not to worry and to leave the affair to himself. Bhavisa asks him to remain behind, until he himself fought the enemy.

XIII. While Lohajangha and Bhavisa are talking about the arrangements for the attack, the battle actually begins and for a time all is confusion.

10. Read दरमलंतु together.

XIV The description of the battle. How people fight by the sound, rather than by sight; everything is so obscured.

1. 'The battle-field was covered with a canopy of dust, although there was no Torāṇa.'

4. Separate पर and सखगु.

9. Read पहराडर and अयसमोह separately.

XV The battle continues. Part of the Kuru army at last turns back. A great havoc in Gayaura.

3. Read करवड for करवडं. That is the usual form of the word in our edition.

7. आरोहिड is perhaps आरोहिड, as in Jacobi. The mistake probably arises on account of the similar appearance of ह and ह् in the mss.

9. छेत्तजीहु together.

XVI People get to the tops of their houses and do not know what to do. Dhanavaī prepares to fight, when messengers come and announce the critical position of the army.

1. सामिसिन्नि one word.

10. चरिहि for वैरिहि. व and च are similar in appearance in Jain mass and may be mistaken.

12. पर थक्कड for परथक्कड.

XVII How the king himself assists Bhavisa, who, with the kings of Pancāla, Matsya and Kaccha, rushes into the fray.

9. पंचालमिच्छ etc. Read पंचालमच्छ etc.

10. पिहुमड् for पहुमड्. That is the name of the warrior.

11. परज्जिवि can not be connected with परज्ज-Sk. पराजि. The kings are only putting the strings to their bows.

XVIII A hand to hand fight between Bhavisa and Poyanavai's son in which the latter is discomfited.

8. गयवरि for गयडरि

XIX How, when the prince is taken alive, the whole army automatically ceases to fight and victory crowns Bhavisatta.

1. जं पाविड—to be connected with जीवगाहि—when the Prince (i. e. Poyanavai's son) was taken alive by Bhavisa. 'जं पाविड is absurd.

4. Jacobi reads कहुं for कहु, which however makes no sense.

9 to 14 describe how the enemy with his paraphernalia and without his glory, is led like a robber-chief into the city.

17. These words are to be understood as coming from the prince of Poyanapura.

Jacobi reads कोवि विलोद्वि, which does not make much difference.

XX This is the poet's peroration. He admonishes us not to be proud, for rise and fall come even to the greatest. He illustrates by giving the story of Bāhuvali, the son of the 1st Tirthankara.

2. Read खणपरियत्त विसमसमसंकुल गह संसारधम्महो—The way of the Saṃsāra has sudden changes, and is full of ups and downs. Jacobi's edition also shows equally bad splitting up.

4. Jacobi's सय-पंच-सचायणुप्यमाणु does not make good sense. The attribute mentions the height, which the Jainas always measure in bows e. g. षणुसउ-दिवहु above. Sk. शतपंचसपादधनुप्रमाणः

7. Read संताणि with Jacobi.

10. सहासि-सह आसीन् (sic क्रीडन् रमणीभिः)

12. मामहंसालि for मामहं सालि.

17. The poet says that he has utilized old versions of the story.

18. Read *ज्ञापे* for the sake of metre. *तस्म मिच्छामि* are words quoted from the Āgama.

SANDHI XV

How Bhavisatta is crowned Yuvarāja. He lets the captives go to their countries. Bhavisa's happiness. His wife, soon expected to become mother, wants to visit the Jina temple in Tilayadīva; her desire is fulfilled.

I Bhavisayatta is crowned Yuvarāja and married with pomp to Sumitrā, the king's daughter.

1. *संगामि नियत्तए विसमि समत्तए*—When the battle was over and the difficulties removed.'

6. Jacobi separates *पोसियं दो वि पक्खा*, which makes difficulties. How is *पोसियं* to be construed.' As it stands, our reading means 'the enemy, who were being then fed, were given satisfaction by all sorts of enjoyments, rich presents. Should we read *समाओमिया पोमिया दो वि पक्खा* ?

7. Read *पसाहाविया दाविया सा*.—The splitting up of the word is egregious.

10. Rather read *सुवित्थिन्नमज्झा*.

II The king gives him half the kingdom and makes presents of all that was important of the insignia of royalty.

12 Read *पुवक्कयसहकम्मइं* for *कम्मइं फलेन* governs that word.

Read *वर* for *वर*—The sense requires it.

III Bhavisa is happy in the company of his two wives, mother, grandmother and mother-in-law. His mother advises him, once in secret, either to let his enemy go entirely free, or to enchain him.

9. *दरमलिवि* for *दर मलिवि*.

7. *बहुअ सच्छ-वधू साक्षात्* of our edition is better than *बहुअसच्छ* of Jacobi.

IV He consults his father and the king, who mentions the names of all the princes that had been vanquished and were then at his court.

V The king proposes that they should be put into prison and well-guarded. A strong band of soldiers is asked to catch all the enemy's people together.

VI This creates a commotion amongst the captives, who perhaps even think of offering resistance. In the meanwhile, two spies from Poyanapura come to the new king and tell him how Poyanapati has become helpless.

VII The king then gives orders that the captives should be set free. He calls them to the court, pays them respect and makes presents.

VIII He says very good words to the prince of Poyana and especially to Citrāṅga.

2. लीह of our edition makes capital reading. Jacobi's जीह makes no sense. But he says in the footnote that the letters could be read as लीह.

IX The prince submissively says that everything now belongs to Bhavisa and that he should take care of those lands, whose kings he had conquered. Bhavisa, however, pays them proper honour and lets them go to their countries.

X Thus Bhavisa, a bania's son, becomes king and makes all other kings submissive. He thus has all he could covet, his wife too shows signs of coming motherhood.

5. गुरुहार is गुरुभार. गुरुहार is only a popular etymology of the Sk. word गर्भ(वती)

XI The young queen, Bhavisa's wife, expresses a desire to go to the Jina temple in Tilakadvīpa. While the king is anxious how to fulfil it, some semi-divine person appears at the door for an audience of him.

XII The newcomer tells the king that he was a Vidyādhara named Maṇaveya, and that he had been commanded by his master to go to Gayaura and try to fulfil the desire of Bhavisānurūvā.

XIII The king however asks him why he had been so kind to him. The latter says that there was something from a former birth, which made him do so.

1. Read आमोइवि and पलोइवि. Metre requires it.

XIV He has been sent by the Muni, to take them to Tilakadvīpa and he would do so by means of his baloon. Bhavisa agrees and lets his people know accordingly.

1. नहतिलय० is evidently a mistake for तहनिलय०

5. Read वम्महवारणकेसरि.

7. दसदिशि वहकयं ओरालिउ—This is an obscure line. What is वहकयं? Jacobi guesses that वह might be an instrument. The guess is based on the previous half of the line, which refers to दूरय; and the word दसदिशि in this half. Then what is ओरालिउ? Pischel gives औदारिक as its equivalent, but this ओरालिउ is not used in that sense here, it is common to Ardhamāgadhī literature. In our book ओरालिउ occurs in the following passages.

(1) आसन्न विह्वर उद्धावहहिं ओरालिउ णहिं निज्जावहहिं VII 11, 10.

(2) सुहि करयल देवि पुणु ओरालिउ मुहकमल XV 12, 12.

(3) The present passage.

In (1), the sense of 'making a loud sound, raising a cry,' seems to be clear. But it does not suit (2). In our passage it does.

XV. There is a commotion in the city when the news spread all round. The people gatheres at the city gates to see the spectacle.

XVI. The young King rides an elephant, with his two wives and followed by the old king, Dhanavai and others, goes to the Jina temple first and out of the city afterwards.

2. Read तिलउम्भव..

XVII. The baloon rises up in the presence of the people and reaches Tilayadīva, where they worship Jina.

SANDHI XVI

They reach Tilayadīva and go to the Jina-temple. After performing worship, they meet two sages Jayanandana and Ahinandana. Ahinandana explains to the king and his wife the principles of conduct laid down in the Jain religion.

I. How they go into the Jina-temple and worship the image.

2. One syllable is lacking, it may be त-अहिमित्त. Jacobi reads अहिसिचिउ.

10. ईयउ is the same as एयउ-एता; and stands for मालउ in the previous line.

II. The details of the worship.

7. Read सिद्धमन्ति for सिद्धमन्नि

9. Jacobi reads तेवय परिअंविवि अणुराए and looks upon वय as synonym of वच. But it does not suit the context here. There is reference to flowers, fried rice, fruit and leaves, that have got to be offered to a god in the later stages of worship or Pūjā. Then comes the offering of incense and lamp. Our line refers to the latter. Translate 'Having put it into a copper-plate (तेवयपत्ती), he moved round the Ārtikya incense (or lamp)'.

III Worship Continued.

8. Read जिण कालहोइ (य) कंतिरिद्धंतउ. कलहोय is कलधौत gold.

IV The five-fold worship-Pañcopacārapūjā-described in detail.

3 Read रिद्धिसमिद्धमणोहरफंसि.

4. सुरसम्भहिं—an Adj. of दहिं; सुरसाभ्यधिकेन. Jacobi reads सुर सभां and gives सद्भावे as a synonym in the glossary, which does not suit at all as an Adj. to दहिं. He himself is conscious of it, when giving the reference to our passage under सभां, he places the question mark.

Again दडवडखड of his text makes the metre faulty. Read दडवडरवड as our edition does.

5. Jacobi has two lines more after this line. They are अणुचितुम्भवधणुरूपणे (Sic) । पित्तुदेयपणासणगण्णे (Sic) ॥ सरससमिद्धरसहिं जिणु न्हाविउ । कम्मकलंकपुंउपवहाइओ

They are not required, as, in the Pañcopacārapūjā no other रस are used for bathing a god than milk, curds, ghee, sugar and honey. Again the first line is both obscure and metrically faulty. Jacobi naturally does not know what to do with words like पित्तुदेय.

10. झुणि आलत्—Made a sound.' Jacobi reads कुणि (?).

11. गुमगुमन्तसरमहुरमइन्दहिं बहलकुंदवचकुंदतकुंदहि—Kunda and Vacakunda or Macakunda flowers are here mentioned, with bees (महुर for महुअर) humming inside them.' What is तकुंद ?

V. When the King has worshipped, two sage-like Cāranas also come and worship. They are pleased to find a king so devoted to Jina—doctrine and compliment the king upon it.

1. जयनंदण and अहिर्नंदण are their names.

6. 'One who, without attachment to it, bathes in milk, he indeed belongs to the Tirthakaras.' Meaning thereby that it is very difficult to live in the midst of enjoyments and yet not to be attached to them.

10-11. The king, however, says that without proper initiation (विनय), it is not possible for a layman like him to attain to purity of mind, speech and body.

VI The king expatiates on the difficulties of a layman trying to attain purity of thought, speech and body. The sage points out the way to do that. It is self-restraint.

4. Read फरसु, the Prakrit for स्पर्श. परसु is misread.

8. चक्रिहं is due to attraction, from चक्रम्.

VII The king asks further questions, viz what are the eight basic qualities, the fine guṇavratas and soon.

3. For सवायहं read सावयहं.

VIII Ahinandana tells him what are the eight qualities, the fine subsidiary vows. Three of them being Jivadayā, Satyavacana and Adattādāna.

7. Read डंघु for हिंघु

IX The fourth Aṇuvrata is explained. It is Brahmacarya or Kāmaṇvati.

2. Perhaps वयारि or better वियारि? We have seen व and च being mistaken for each other, as they are very similarly written in Jaina Mss.

5. Read अखलिय and वंमचारि together.

9. Read तिय and वेस separately. 'If one knows that a woman is a Veśyā.' वेस भणिवि, Mar. वेश्या म्हणून. Sk. idiom would be वेश्येति कृत्वा.

X. The fifth Aṇuvrata is explained. It is Aparigraha. All the five are again mentioned for emphasis.

XI. The three Guṇavratāni are mentioned and explained.

XII. The four Śikṣāpadāni are mentioned and explained

(1) Jinavandanam, (2) Posahovavāsa, (3) Dārāvikkhaṇu, (4) Sallehaṇa.

SANDHI XVII

The story of a Brahmin with his sons Suvakka, Duvakka, daughter Tiveyā and her husband. The latter's failure in doing the errand of the King of Kāmpilya, brings calamity on all.

I. The Prince asks the sage, why the Vidyādhara Maṇaveya should have helped him. The sage says it was due both to his pious, tranquil character now, and to things done in a former birth.

6. किं कज्जे—केन कार्येण. किं is Instrumental sing. of the pronominal base क. It is not necessary to compound it with कज्जे, as Jacobi's edition does.

10. Read अत्थि for अत्थि. For confusion in distinguishing between त्थ and छ see supra.

II. The sage begins to explain. There was king at Kāmpilya and a Brahmin. The latter had two sons Suvakka and Duvakka. The minister Vimala gets jealous of them on account of the king's favour to them.

6. It is better to read जाइससुण्यमाणउं as a long word.

11. वित्ति of Jacobi's edition is due to a misreading of वि.

13. मत्थासुल्ल in Jacobi's edition, for मत्थासुल्ल, is evidently due to the misreading or miswriting of the म. For similar mistakes see supra.

III. The King once wanted to send a man to go the King of Simhaladvīpa and the Brahmin Vāsavadatta recommended his son-in-law. Upon the minister finding fault with the latter, an altercation ensued between the Brahmin and minister.

8. महराय etc.—Jacobi reads महराय separately, as a vocative. Not bad. But our महरायसहहिं makes capital sense, as meaning 'stupid people tremble in assemblies of great kings.'

10. Read मंतिहि, with a short ति.

IV The minister was incensed and resolved to have his revenge on the Brahmin. In the mean-while the son-in-law set out.

7. जीवणु—Means of livelihood,. Cf. तो ते जीवणु अनहो दिज्झ 11 V 5 below.

8. Read विमल्ल and मंति separately.

V The son-in-law's errand made his Mother-in-law and wife anxious. When after a long time he had not still returned, the king also got anxious about him and the present. Duvakka foretells the return of his brother-in-law. in four days.

1. Jacobi's first half is metrically faulty. It runs सा वि सुकेस आस न पूरइ. नउ will mend matters.

6. First word of latter half in Jacobi is जीवल्ल, which must mean जीवणु and nothing else. Is it misreading? The only other place where Jacobi's edition has the word is VI. 12 below, where it reads जीवल्लो वि. Our edition has a clear जीवल्लोइ which is correct. Is जीवल्लो वि due to bad splitting up? Very likely.

VI. The Minister said that Duvakka should not raise false hopes. Duvakka reaffirmed his statement. An altercation ensued. Duvakka said, 'Whoever turns out to be false will be (should be) punished by people.'

4. Read न for नं, which is a misprint.

6. विमल्ल and मंति have got to be separated.

7. अज्जवि दियहा केवि चिरावइ—He will still be late by several days.'

VII. The King stopped them and asked them to refer to an authoritative person, who would settle the dispute. They went to a Yakṣa and asked him when the King's messenger would return from Simhaladvīpa.

VIII. The Yakṣa told them how the messenger had squandered his

wealth and how he would return a veritable beggar on the thirtieth day. The two disputants then returned to the court.

6. Separate विमल and मंति.

IX The two returned to tell the king what the astrologer had said, the one doubtingly, the other believingly. It happened that the messenger returned on the thirtieth day.

11. Jacobi's edition reads उम्भड भड and भिउडि as separate words, which is scarcely correct. In that case उम्भड and भड can only mean the Brahmin messenger, but we know that he is not उम्भड, much less can we call him भड. Joining the words as in our edition, we get very good sense. 'With an angry threatening brow, the king said, etc.

Combine उम्भडभडभिउडि (ए).

X The king was angry and sent soldiers to take the Brahmin's son-in-law captive. The whole family was under royal displeasure.

5. The latter half lacks one syllable. If we read पइसिवि, the number of syllables will be made up and the sense too clear.

10. Jacobi's edition reads पट्ट परिवार separately, which is scarcely correct. पट्ट remains in the sentence without any syntactical connection. Join पट्टपरिवार as in our edition.

11. Read पिच्छणपवेसपरंपरि. Jacobi's edition reads पिच्छणपवेसि and परंपरि separately where परंपरि, by itself, can make no sense.

12. We would rather expect अवराहि in the latter half, to correspond to पसाह in the first.

SANDHI XVIII

How Suvakka, Duvakka, Tiveiya etc. were reborn, all somehow in connection with Bhavisa.

I. Duvakka went to Khullaka, the astrologer and told him how his words had wrought disaster in his family. Khullaka was sorry and preached Duvakka philosophy of life.

7. 'तस्स मिच्छामि' Āgama quoted again.

II Duvakka, despairing of appeasing the king, assumed Jina-garb and after death went to Suhamma svarga. His mother Sukesā also took to Jina's teaching and after death became Indra.

III They then are reborn. Duvakka as Maṇavea, the Vidyādhara and Sukeśā as Ravipabhā first and the garbha of Bhavisānurūvā afterwards.

IV The prince then asks the sage what had happened to the messenger, Suvakka, Tiveiyā, the wife of the Brahmin messenger, etc. Suvakka became a serpent.

1. Tiveiyā got her husband released by an appeal to the king.

2. विहायड—Can not mean विहातः as Jacobi suggests in the glossary. It has to be connected with विधा—to do to. काइ विहायड—what has been done to.

5. छहिसोए—Through grief for relations,' Jacobi reads छहिसोए which does not make any good sense here.

7. Read सुदुम्भणवंतए for सुदम्भणवंतए.

8. Read पिउ राणउं separately.

V The husband however, repenting of his life, wanted to put an end to his life. The wife cheerfully agreed. And they died together happily

1. Combine मरणमहन्निवि and separate दोइउ from it.

VI The two went through various births. The husband became the Yakṣa Māmbhadda (who had borne the Vimāna of Bhavisa) and Tiveiya for a time becomes Rohiṇī. She will become Bhavisa's daughter.

2. For बेन्निवि read विन्निवि.

8. सोहिणि of Jacobi's edition is preferable, as it avoids repetition. We have already got ससिरोहिणि at the end of the first half.

VII They then return to Gayaura, where people hail their return with acclamations. Manaveya goes back to his place and tries to put the serpent (his brother Suvakka) on the right path.

VIII Bhavisa living happily in the company of his wives gets four sons सुप्रभ etc. and two daughters तारा and सुतारा.

8. Our edition rightly reads सयण पणविय गुंदलइ separately. 'The people of Bhavisa danced for joy in great tumult.' Compare Mar. गोंधळ.

IX A great sage named Vimalabuddhi comes to Gayaura, and the king with his wives, children, relations and citizens goes out to meet him.

X Bhavisa then worships the Muni with great ceremony.

9. Separate तिवार from चार.

XI Bhavisa tells the Muni his story very briefly.

XII The Muni speaks about the stages of life and since it is fleeting, advises religious life to all.

XIII If life had been permanent and its pleasures eternal, would great sages have renounced it? This advice sinks deep into Bhavisa's heart and he begins to get sick of life and its pleasures.

SANDHI XIX

The story of minister Vajjoyara, his daughter, whose husband is a gambler, and a merchant Dhanamitta, with whom the daughter of Vajjoyara falls in love. A sage's advice to them all.

I. How Bhavisa further asks the sage who he (Bhavisa) was in a former birth, who he will become hereafter etc.

8. Jacobi in foot notes suggests संपाविय for संभाविय, but it is not quite necessary.

II. The sage tells him the story of a king Mohoyara, his wife Dharā and minister Vajjoyara. How Vajjoyara's son-in-law is a gambler, a thief and a libertine in one.

5. मरु is misread for वरु. Join the latter to नरवह and read नरवहवरु नाम्नु etc. Jacobi's edition reads correctly.

6. Separate पिय from कमलकवण.

9. Read सो and च्छुहेवि apart.

12. दुष्पयधर—is evidently दुष्पह्वर etc., as in Jacobi's edition.

III Vajjoyara's daughter one day sees a merchant's son Dhaṇamitta and falls in love with him.

1. Separate वरजुवह from निरारिड.

4. The latter half has one Mātrā more; the हं therefore has to be regarded as having one Mātrā only.

9. Read तणुहज्जंति together—Sk. तनुभवन्ती. *

IV Her friend Guṇamālā, wife of Dhaṇamitta, observing the love-lorn condition of the minister's daughter, asks her the reason.

9. पइ भत्ति-त्वयिभक्तेन attached to you' makes capital sense. Jacobi's पइहत्ति is unmeaning.

V Vijjoyara's daughter tells her frankly how she had seen Dhanamitra and how she was in love with him. Guṇamālā proposes that her friend should get her wish fulfilled, but the latter despises the proposal.

VI She confesses that it was unfortunate that she should love him; but she also knows she is a married woman and as such must regard Dhaṇamitta as her brother.

8. Separate वि and भाइ.

VII Guṇamālā here-upon begins to love the Minister's daughter more and more. The Minister too, out of affection for his daughter, makes Dhanamitta purveyor to his king. People hail it with delight. The minister's daughter and Dhaṇamitta become both devotees of Kosiya and secretly continue their love.

VIII & IX Dhaṇamitta has a friend Nandimitta. The two manage all business in the town. In the mean-while people get scent of Kosiya's hypocrisy and are infuriated. Another sage Samādhigupta comes there and exercises great religious influence over the king and the city.

9. Read परिकल्पण हेइविहत्ति together.

13. पद्दो is पद्द lengthened for the sake of rhyme.

X How Samādhigupta explains the tenfold duty to them all and expatiates on the sorrows of worldly life. How human life is very difficult to attain.

XI How it was still more difficult to get birth in a good family and how, having got it, to utilise it properly.

XII On a question of the king, the sage says that liberation was possible to a follower of Jinā. The things necessary are व्रत, दशेन, ज्ञान, चारित्र अहिंसा etc.

4. Read जरमरणावत्थ for जरमरणावच्छ.

5. Read वयदंसणि नाणि चरित्ति रम्भु for वयदंसणिनाणिचरित्तरम्भु.

11. Separate लोह from विरुहु.

XIII Further principles of Jainism explained.

XIV The sixteen obstacles, the four *Kasāyas* etc. explained.

XV Conclusion of the Muni's exposition.

XVI The king and the minister like the muni's teaching; other people too leave off going to Kosiya and turn to the new Muni.

SANDHI XX

I Dhanamitta and Nandimitta keep going to the place of Kosiya. One day Dhanamitta says to Nandimitta, 'Friend, Guṇamālā keeps wondering at your very meritorious behaviour. Will you go and see her.' The latter declines, saying that he never goes to his house in the evening.

II Dhanamitta says some one in his house is attached to Nandi. The latter should therefore go. The latter again declines to go in the evening and dine with him. He has had bitter experiences.

3. 'I had not marked so long, that you had not visited my place of an evening. I shall therefore not let you go unless you tell me,'

Read न वि अक्खिउ instead न विअक्खिउ of the text.

10. देखणहं—Infinitive.

III Nandimitta, who has had enough bad experience of *nisibhojana*, persuades his friend to give it up. The latter protests, saying that the whole army and attendants of king Pahanjana dined by night, but for the sake of his friend he is ready to give it up.

पंचुवराहं—Compare xvi 8, 1.

4. The first line lacks one syllable. Read like Jacobi वरि जंपिउ जं अल्लिउ अल्लिउ

12. Read अज्जुपवित्ति together. 'From today, hence forward.' We would rather expect a form like अज्जपहुत्ति. That this can be an equivalent of प्रवृत्ति has apparently escaped Jacobi, who gives प्रवृत्ति as its synonym. What can it mean? Rather from प्रवृत्त—beginning.'

IV Dhanamitta has from that day begun to become devout and follows Jina's religion.

V Still he and the minister's daughter keep going to the anchorite Kosiya. The latter, deserted by people, nurses hatred against Vajjoyara, who has dissuaded people from going to him, and dying in that mental state, becomes Aśanivega, the fearful demon in Tilakadvīpa.

Vajjoyara too dies while fighting for his king.

VI. His death is a serious blow to his daughter Kīrtisenā. She faints and is revived by Dhanamitta. Her lamentation.

2. Read चरि and सयउलोउ separately.

3. Separate पवण from सिउ. The latter is connected with चंदणरसेण.

4. अत्यमिउं ताउ—The adjective has the neuter form, although the noun ताउ is masculine. But this is a phenomenon too common in Apbh.

VII. Further lamentations of Vajjoyara's daughter.

6. लड्डियाई—Compare Marāṭhī लाड. लड्डिय means therefore the fond behaviour (with dear elderly persons) of fondled children.

8. जेण जंति etc.—Has got to be connected with ताउ अवसाणि in line 10.

VIII Dhaṇamitta then offers consolation and advice. There are occasions when courage is put to the test and one should stand them.

3. Separate गुण from वल्लविहोइ, which is an object of सुमरंतहं.

4. Combire अणुमरण (ण) करणु—Dying after a dear person which is done by cowards.'

IX Vajjoyara is born again as king Yaśodhana in Tilakadvīpa. Kīrtisenā passes life in a devout manner in the company of Dhaṇamitta and Nandimitra. The latter, following Jina-religion, starves himself, and dies the death of a Paṇḍita (i. e. a wise man). He becomes the king of Gods Vidyut-prabha in the sixteenth heaven.

2. दलु वल्लिउ ताईवि तिलयदीवि—दलु can not mean Sk. दल here. 'She two cast (or threw) 'dalu' in Tilayadīva.' How could she know that her father would go to Tilayadīva? Knowing that, what could she have thrown out there?

X He gets a beautiful and youthful form and looking about is astonished to see himself in a new world. He then remembers his previous life, and going to the place where he had left his old body, takes final leave of it.

2. उकस्सनिबद्धपरिण्यमाणु should be read as one word; it is a contrast to to झीणाउमाणु of the previous line.

3. Combine सोलह and आहरण.

4. अवहिणानु is one of the four kinds of knowledge, which are मति, सुत, अवधि and केवल.

XII How Dhaṇamitta, his parents and Kīrtisenā follow the Jina-law and become purified. The mother observes Suvapancami for 67 days.

XIII Dhaṇayatta and his wife are reborn at Hastināpura. Their son, who had gone to the Gaudas, was struck by lightning and then born again as Bhavisayatta in Gayaura.

XIV Both Guṇamālā and Kīrtisenā are sorrowful on account of Dhaṇamitta. The former abandons all auspicious signs of conjugal life and assumes various vows. After death she becomes Bhuvāla's daughter. The latter, after death, is born in Tilayadīva and becomes Bhavisa's wife. Vajjoyara, who was born as Yaśodhana, was, together with his subjects, devoured by the demon, who was no other than the anchorite Kosiya.

XV The sage sums up by saying that they were all happy then, on account of the good deeds they had done in previous births. The lines on the wall of Jina-temple in Tilayadīva were written by the lord of Accyuta-svarga, who was no other than Nandimitta, the friend of Dhaṇamitta.

SANDHI XXI

Bhavisayatta resolves to renounce, giving the kingdom to his son Suppaha. Kamalā and Bhavisāṇurūvā follow him.

I All are grateful to the sage that he told them the story of their previous births. They request him to teach them the way to Nirvāṇa.

1. Jacobi reads वसुमह and रज्जु separately. But it is scarcely necessary to do so. वसुमहरज्जु—the kingdom of the earth.'

II Prince Bhavisa wants to renounce the kingdom and the world and announces his intention to all.

III He returns to the palace and distributes rewards amongst people.

IV How Bhavisa tells about the past happenings to his mother, who is happy that her son would be crowned king. She now wants to retire.

13. Read पुत्तरज्जु together.

V But Bhavisāṇurūvā would not allow her to go alone. She would accompany her, leaving husband, child and kingdom to Sumitrā.

VI Bhavisa then calls together his father, king Bhuvāla, Kamala, Priyasundarī and others and tells them his intention of becoming a Jain mendicant. He entrusts the kingdom to his son Suppaha.

1. Jacobi has two s̥s in the line, one of them being unnecessary.

3. तिन्निवि—Jacobi's edition has बिन्निवि.

4. Read तिन्निवि for तिण्णिवि.

Read सत्थवाय for सच्छवाय.

8. Jacobi's edition lacks one word of four mātrās. दिज्जह् of our edition suits exactly.

VII The son persuades the father not to renounce the kingdom and life. A righteous king like him did not require renunciation.

3. Perhaps to read उवहिपरिहासमंत? 'Surrounded by the moat of the sea.' Jacobi's edition reads सविहेयउवहि परिआसमंत—which is not very clear. He is therefore obliged to give 'up to the limits of the world' as equivalent of परिआसमंत; he is of course doubtful.

4. सर्वति of our edition is unintelligible. Jacobi's नवति should be preferred. Or perhaps समंति is meant. The line then would read capitally. जह् समंति (समन्नि) चेडमंडलादिव सेवन्ति चारु अवसरु नियंति. The latter half of the line in Jacobi (परिवारु) वारु अवसरु नियंति is not so intelligible. Possibly there is a mis-reading of व for च.

11. Read जो अणिलड-यः अनिलयः 'houseless.'

13. पडर stands for प्रवर. तव पाअं मम मतिः प्रवरा—I should know better than you.' Jacobi does not know what to do with पासिड.

VIII When Suppaha sees that Bhavisa is obdurate, he proposes to his younger brother Dharaṇinda that he should become king and himself (Suppaha) with their other brothers would be his advisers.

1. Read किं बहुअए (इं) उत्तपडुत्तियाइ—What is the use of question and answer.'

3. करणहं—Gen. of verbal noun, used as Infinitive. See note on वृण्णहं I iv. 1.

IX The younger brother declines. The mother, Sumitrā, persuades Suppaha to obey the king-father; for has she not herself submitted to his will that she should not accompany him ?

2. 'If any body (a king) does not give you ransom, we shall attack him and level down his pride.'

11. पट्टि परिद्रविड-पट्टे (throne) परिस्थापित.

X Bhavisa and Kamalā forgive people and ask their forgiveness, and set out, amidst the lamentations of people, for a forest.

5. Jacobi's edition reads the latter half thus—पच्छइ भविसए पि (यसुंद) रीए for our पच्छइ भविसइ पियजंपिरीए. Both, however, refer to Bhavisāguruṇvā.

XI How Bhavisa and his mother and wife assume Pravrajyā at the hands of a guru. The sight is too pathetic for the people to be able to control tears.

3. Jacobi's edition wants two syllables after विय in the latter half. Our edition has वियसिय, which is exactly what is wanted.

SANDHI XXII

I. The people have a sleepless night. Every body is disconsolate on account of the renunciation of their most beloved King.

8. The first half lacks two Mātrās in both the editions. Supply जयु or some such word.

11. Jacobi's परिचाए चाए makes no good sense. The idea is this. 'One who slept in his palace in the close embrace of his young wives, how does he (now) sleep on the bare ground, his body exposed to wind ?'

II. The people that have accompanied him to the place of the Guru now go back to Gayaura.

5. Join पहय to अणंतपाळे—or read पहए अणंतवाळे. Similarly आणिए for आणिय.

III. Sumitrā's grief. Dhaṇavai and Hariyatta's lamentations.

6. छेइवि is to be read with a short ए—almost like इ.

10. Read अम्बर, to rhyme with कुम्बर.

IV How Kamalā and Bhavisānuruṇvā, after a severe penance and abstinence from food, die and go to the tenth heaven as Pahacūla and Rayanacūla, i. e. manly beings.

6. There are two mātrās more in the latter half. If we read (द्विवि shortened *metri causa*) the difficulty will be removed.

V Bhavisa also dies by starvation, and going to the same heaven, joins his former mother and wife. They then once descend on the earth in order to see what their children are doing there.

4. Read दिक्कलिकिड. जि० is a misprint. Jacobi reads निक्कलितड which is equal to निक्कलित.

VI They then go to Gayāura, Tilayadīva, and travel over the sixteen seas. Returning to Gayāura again, they find that their children and friends are all gone.

1. Read मन्दरि for मन्दिरि. To great mountain of that name is meant.

VII. They are astonished that every one has perished. It is now Pahaçūla's time to transmigrate and dying, he is reborn as Suvasundhara, the son of the overlord of Gaṇadharvas.

4. This line lacks one syllable. Read निएवि for निवि, and the line becomes flawless both as to metre and sense. Jacobi's edition has the right reading.

5. Read माल निएवि for मालणिएवि.

8. रायहिं at the end of both the halves is equal to राजभिः (=राज्ञां) and रागैः. Jacobi reads ०सुहभूअह for ०सुह रायहिं and चितियरूवहं for चितिय रायहं, which also makes capital sense.

VIII. Rayaṇaçūla and Hemanjaya are born again as sons of Suvasundhara. The latter takes Dikṣā from Munī Sirihara and in the end dies never to be reborn. His sons go on a hunt one day and find a deer in love with a roe.

5. Read तवचरण are one word.

10. Jacobi reads इक्कुवाणमड together, which is surely not preferable to our reading.

11. Jacobi reads गहाअसत्तगड. He should either have read गरुयासत्तिगड (गुरुकासत्तिगतः) or like our edition गरुयासत्तियड.

IX The killing of the couple of deer by a huntsman, grieves them very much. They put their sons on the thrones, and retiring, meet death by privation and get final Nirvāṇa. Thus ends the story.

3. Read गय. म is either a misreading or misprint for ग.

9. The poet gives personal information. He belongs to the Dhakkada clan of Banias and is the son of Māesara and Dhaṇasiri.

X The poet now admonishes the people. They should observe the Suyapancami now.

1. Join चितियसुहनिहाण together.

7. Jacobi's सुद्विपुट्टि does not make as good sense as our वुट्टि.

XI. He finishes by telling, how, as a fruit of Suyapancami, Bhavisaṭṭa and others were released from the bonds of action in the fourth birth.

1. अहो लोयहो. This addres, and अहो again in line 9 below, amply show that the poem was meant for oral recitation before an audience of laymen. The often repeated निचणहं, अहो जिणु अंचहु of VI ii 3 and such other phrases also corroborate this view.

Emendations and Corrections to Mr. Dalal's text.

(The Roman figures indicate the Kalavaka and the arabic ones the line.)

SANDHI I

I 1	Read सारु for सातु
9	संकरु ,, संकतु
II 2	दुदरवावादि ,, दुग्दरवावादि
4	धणसंपय ,, धणुसंपय
5	कह सुवमि ,, कहसुवमि
III 4	वरकईहुं ,, वरकईहि
	महासईहुं ,, महासईहि
IV 1	अच्छउ ,, अत्थउ
3	०संचएहिं ,, संचयएहिं
	तत्थ हो ,, तत्थहो
6	वडभाणु ,, वडभाणु
V 1	कुरुजंगलु ,, कुरुजंगलु
3	०वित्तिविदु ,, ०वित्ति विदु
V 3	०कलमगोहण० ,, ०कलभि गोहण
6	०अवरुप्पर ,, ०अवरुप्पर
	०परिवडिय ,, ०परिवडिय
10	तरु ,, तरु
VI 1	पसत्थु ,, पसत्थु
4	चकेसरु ,, चकेसरु
5	सणकुमारु ,, सणकुमारु
VI 3	०दिवडु ,, ०दिवडु
6	०सारु ,, ०सारु
	०वारु ,, ०वारु
VIII 1	०वरु ,, ०वरु
3	मणहरणत्थणिंदुअरविंद० ,, मणहरणच्छ- णिंदअरविंद०
8	पुरवइ ,, पुरवइ
IX 6	संपहारु ,, संपहारु
	०सारु ,, ०सारु
12	सुसुहुतु ,, सुसुहुतु
X 2	सुवियडु ,, सुवियडु
4	कन्नावक्खिएहिं ,, कन्नावक्खिएहिं
8	अहरकुरंतियादि ,, अहटु कुरंतियादि

10	अवरुंडइ for अवरुंडइ
XI 2	सुहमडणु सई ,, महमडणु सिउं
3	अप्पुणु सई ,, अप्पणु सिउं
6	वरु ,, वरु
	वरतरुणि ,, वरतरुणि
9	वरु ,, वरु
XII 1	सामणभत्ती ,, सामणिभत्ती
XIII 2	पच्छणु समासइ ,, पच्छणुसमासइ
3	सविणय कुलमजाय ,, सविणयकुलमजाय
XIV 3	अम्हत्थु ,, अम्हत्तु
9	तिवळितरंगई ,, तिवळि तरंगई
6	गुरुवयणु ,, गुतुवयणु

SANDHI II

I 1	पाडनिवासयु ,, पाडनिवासयु
9	अहरु ,, अहटु
12	पदमंकरु ,, पदमंकरु
II 1	गुरुवयण ,, गुतुवयण
III 1	वरु ,, वरु
IV 2	ताई तं जि ,, तं जि ताई
VI 8	गुरुवयणइं मि ,, गुरुवयणइंमि
VIII 7	कंति पइं ,, कंतिपइं
8	मंड वळंति ,, मंडवळंति
X 13	Transfer whole line to the beginning of XI
XI 10	दुडलिय ,, दुडलिय
XII 1	मंभीसिवि लच्छिए ,, मं भीमि विलच्छिए
8	मग्गिवि ,, मग्गेवि metre requires it
XIV 2	सावडु ,, सामाडु. The former is the true Apbh. form and often occurs else- where in the poem.
7	परिहाणइं ,, परिहणाइं

SANDHI III

I 6	०जण मणि ,, ०जणमणि
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- 9 कन्दु for कण्डु
 13 परियणु ,, परियणि
 मणि व्वहइ ,, मणिव्वहइ
 III 4 सल्लिअ ,, ससल्लिअ
 9 मयणुक्कोवणंग० ,, मयणुक्कोवणंगु
 12 मयरंदरसि ,, मयरंदरसु
 IV 7 अहिसिचिय फलमंगल० ,, अहिसिचिय-
 फलमंगल०
 10 जुवाणभावि ,, जवाणुभावि
 V 4 दप्पसारु ,, दप्पसाडु
 विणयविहेय ,, विणय विहेय
 VII 5 पर महु ,, परमहु
 IX 9 वणितथुरुह रहसेण ,, वणितथु रुहरहसेण
 X 6 जं पिउ ,, जंपिउ
 XI 4 सरुव दुट्ठत्थु भासइ ,, सरुवदुट्ठत्थुभासइ
 XII 8 एकसरीर० ,, एककुसरीर०
 बिहि भार्यहिं ,, विहिभार्यहिं
 XIII 9 कुडु तडवियडपट्ठत्तरिण,, कुडुतडवियड०
 XIV 5 तउ ,, तव
 8 करहं तउ ,, करंतउ
 वि मणिणउ ,, विमणिणउं
 13 आसि गहणु ,, आसिगहणु
 णवि सउं ,, ण विसउ
 XVI 3 णेहमहातरु ,, णेह महातरु
 4 कलितरुवरहो ,, कलितरु वरहो
 XVIII 7 बहु रइवयणालाउ ,, बहुरइ वयणालाव
 XIX 1 पुरिसव्वउ ,, पुरिसिव्वउ
 3 सुहपाणिग्गहणि ,, सुहिपाणिग्गहणि
 7 अम्हं ,, अम्हहिं,
 although the latter is not quite incorrect. Possibly the इ is due to the influence of the following word.
 XXI 3 चायदायपाडिवाय ,, चाइदाइ etc.
 But the latter, though a bit obscuring the sense, is not incorrect.
 5 नरिंद हो and ससुहडविंद हो ,, नरिंदहो
 ससुहडविन्दहो. Jacobi reads नरिन्दो.

- 7 चोरइ for चोरइ
 अणुज्जुअ-वक्कइ ,, अणुज्जु अवक्कइ
 XXII 12 किं खवयइ ,, किखवयइ
 XXIII 8 तरिय? ,, तरिव०
 तरिय पसुहाइ ,, तरिवपसुहाइ. Ja-
 cobi reads पसुहोइ and doubt-
 fully suggests पसुहा होइ as
 explanation. But our read-
 ing gives a clear sense 'the
 people, i. e. the leader and
 others.'
 XXIV 2 परिखुक्काय चक्कलिय० ,, परि-
 सुक्कायचक्कलिय०
 12 महरसाइं ,, सुहरसाइं
 16 कोवि च्छुडु ,, कोविच्छुडु
 SANDHI IV
 II 6 मंच्छुडु for मं च्छुडु
 7 विसरियणइ ,, विसरिय एणइ. Ja-
 cobi's text lacks some words
 in the first half of the line.
 11 सुक्कं कुस मत्तगउ ,, सुक्कं कुसमत्त गउ
 III 10 अइसुत्तयमंडइ दुभहो ,, अइसुत्तयमंडइदुभहो
 IV 4 सज्जतेयतविर सराय ,, संज्जतेयतविरसराय
 6 वित्तु ,, वित,
 V 3 गय पयहिणंति ,, गयपयहिणंति
 14 सउरिसहं ,, सउरिसहो The
 former would be more in
 keeping with अवगणंतहं
 VI 1 सुहिसयणमरणभउ ,, सुहिसयण मरणभउ
 5 गिरुद्धपवणुच्छवेण ,, गिरुद्ध पवणुच्छवेण
 VII 8 वियप्पएछु ,, वियप्पए छु
 9 पुत्ति चोज्जु ,, पुत्तिचोज्जु also
 in l. 10 and 11.
 VIII 7 ०पुरुसा इव ,, ०पुरुसाइव
 रंवि पलित्तिइं ,, रंविपलित्तिइं
 14 सुरइ समत्तइं ,, सुरवइसम्मत्तइं
 16 विविहवसेण ,, विविहिवसेण
 णीसइसुदुत्थइं ,, णीसइसुदुत्थइ
 IX 2 सुडु रवणणउं ,, सुडुरवणणउं

6 सोवरणं for सो वरणं
XIII 4 जस्स माणं „ उस्समाणं

SANDHI V

- II 9 सप्परिवाह „ सप्परिवाड
III 7 चरित्तकुलकमञ्जुति „ चरित्तकुलकमञ्जुत्तु
IV 6 गड „ गयड. य is metrically redundant.
मंड जणेरिहि „ मंडजणेरिहि
7 गिरिमयणाय „ गिरिमयणाय
The र is metrically useless; and मयणाय is the name occurring everywhere else.
VIII 9 विवणसील जुवाण० „ विवणसीलजुवाण०
1 रत्तुप्पलदल० „ उप्पलदल०
which lacks one syllable metrically.
IX 2 मि ज्झीणपरिवासं „ मिज्झीणपरिवासं
11 सरलंगुलि छरेह कोम- सरलंगुलिछरेहकोम-
लकर „ लकर
संज्ञावयव „ संज्ञावयव
नह तंबिर „ नहतंबिर
10 किडअ-पमाण-णिउत्तु „ किड अपमाणु णिउत्तु
X 8 ०दसणायामविहोए „ ०दसणायामविओहि
मइमोहें „ मइमोहि,
9 परमत्थु „ परइत्थु
XI 1 करिणि व रोह० „ करिणिवरोह०
2 पिहियसिंगारि „ पिहिय सिंगारि
7 कमलमहासिरिआयड „ कमलमहासिरि
आयड
XIII 4 दलवट्टिवि „ दल वट्टिवि
XIV 5 दीर्विदीड „ दीर्वि दीड
10 सज्जसि विगयाइ „ सज्जसि वि गयाइ
XVI 5 थकइ ताम विट्ठरु पव्वज्जिड „ ताम थकइ
विट्ठरु पव्वज्जिड. The line as it is, is metrically very faulty. The readjustment removes all the flaws.
7 नियवि किड „ नियविकिड
8 मंभीसिय „ मं भीसिय

XVII 6 कुल्लिदुग्गिलन्तो(?) for हविं दुग्गिलन्तो .

- 7 करौलुग्गदादो „ करतुंगदादो
8 पडटोसि तं „ पडटो मितं
XVIII 1 अगिगुल्लिदं दिंतु „ अगिगुल्लिदं दिंतु
5 दंड वालभड भोइय „ दंडवाल भडभोइय
XXI 2 तुम्हंमि „ तुम्हंमि
11 हरियंदणचच्चंक्रिय „ हरियंदण चच्चंक्रिय
XXII 4 देवि विट्ठइमणाहो „ देवि विट्ठइ मणाहो

SANDHI VI

- I 5 महण्णवि खित्ती „ महण्णविखित्ती
सुअविओअ० „ सुअविओहः
II 1 अज्जिय गण० „ अज्जियगण०
4 चंचलजीवलोइ „ चंचलजीव लोइ
6 मंडुडु „ मं डुडु
9 एमगइ वि „ एम गइवि
III 7 सोवाणपंति कय मोक्खटो „ सोवाण-
पंतिकयमोक्खटो
IV 1 तवतन्हइ „ तव तन्हइ
चउत्थि-अवरन्हइ „ चउत्थिअ वरन्हइ
V 3 पंचपयारु „ पंच पयारु
10 कर मउलि „ करमउलि
VI 1 हियार्थि „ हियार्ति
5 सासणभत्ती „ सासणिभत्ती
11 सिवसासयसुह० „ सिव सामयसुह०
VII 3 बहुदुक्ख जणेरी „ बहुदुक्खजणेरी
VIII 7 थिय सुणिवयण „ थियसुणिवयण०
XI 8 संभरिड „ संचरिड
XIII 10 गिरिमयणायदीवि „ गिरिमयणायदीवि
XIV 14 निरु „ निरु
XV 2 सुहिबंधवलोएं „ सुहि बंधवलोएं
9 रयणपुंजपुंजइ „ रयणपुंज पुंजइ
XVI 20 जयकारिवि „ जय कारिवि
XVI 2 देवि वल्ल „ देविवल्ल
XVII 8 वणि वइसवणरिद्धि „ वणिवइ स वणरिद्धि
11 नायसुइ सिज्जइ „ नायसुइसिज्जइ
XVIII 2 अच्छहि „ अच्छमि
० विज्जाहरकीलइ „ ०विज्जाहर कीलइ
5 सुहनिच्चुइ „ सुहि निच्चुइ

6 गलियगव्व ववसायअणायर for गलियगव्व-

वक्कसाय अणायर

- 9 मयणाउदीउ ,, मयणाउदीउ
 XIX 2 मउअतूलपल्लंकि ,, मउअतुलि पल्लंकि
 3 कन्नोसन्नियवायहिं ,, कन्नोसन्निय वायहि
 10 मसिखणपरिण ,, मसि खणपरिण
 XX 2 नं दाइउ ,, नंदाइउ
 XXII 3 पर इत्तिउ ,, परइत्तिउ
 7 बहुवहं मि ,, बहु महांमि
 XXII 12 महि सारविय ,, महिसारविय
 14 उच्चवरासणइं ,, उच्च वरासणइं
 XXIII 4 विसेसविहोएं ,, विसेस विहोएं
 XXIV 7 पुव्वकियसुहकम्मि ,, पुव्वकिय सुहकम्मि

SANDHI VII

- I 3 कम्मरहो ,, कसमरहो The
 स म were evidently so read
 from a badly written म्म.
 4 विज्जयलिहिय ,, विज्जय लिहिय
 6 बहुबंधइं ,, बहुबंधइ
 9 भंडारइं ,, भंडारहिं, latter
 influenced by the foregoing
 वहणहिं.
 8 नियसहएसु ,, निवसहएसु
 II 2 परिवड्ढिय ,, परिवद्धिय
 3 तरेसहं ,, नरेसहं due to
 careless writing.
 4 भविस्तु ,, भविसयत्तु Metre
 requires only four syllables.
 4 जाएसइं ,, जा एसइं
 8 अणुज्जुअजंपणउं ,, अणुज्जुअ जंपणउं
 III 10 भणइं ,, धणइं
 V 2 कुलंगण गेहहो ,, कुलंगणगेहहो
 VI 3 दुक्खमहन्नवि चित्तिउ ,, दुक्ख महन्न विचि-
 त्तिउ
 5 बन्धुयत्ति ,, बन्धुयत्तु
 ०दुव्वयणपवित्तिए ,, ०दुव्वयणभवित्तिए
 8 बन्धुयत्तु चरिउ ,, बन्धुयत्तुचरिउ
 IX 3 पोयंतरवरभवणि ,, पोयंतर वरभवणि
 6 निवळच्छिहिं ,, नियळच्छिहिं

3 दोत्थिउ for दोच्छिउ

- 5 सायु गइहु ,, सायुगइहु
 XI 2 सइच्छ० ,, सइत्थ०
 7 हुअ ,, हअ
 8 सलिलआवत्तइं ,, सलिल आवत्तइं
 परम्मसुहपत्तइं ,, परम्मसुह पत्तइं
 ९ आसन्नविहुरउल्लावइहिं ,, आसन्न विहुर
 उल्लावइहिं
 XII 7 असंति ,, अ संति
 XIII 7 जाणजंपाणइं ,, जाण जंपाणइं
 8 ०सुनिउत्तहिं ,, ०सुनिउत्तइं
 वणिविह्वइं ... वणि विह्वइं

SANDHI VIII

- I 2 पवंचुअ विउद्धमथु ,, पवंचुअविउद्ध०
 II 4 परिहच्छु ,, परिहत्थु
 8 सयलसुहि० ,, सयलसुहि०
 IV 4 वीरचरिउ ,, वीरचरीउ
 V 5 निय वरविलयहिं ,, नियवरविलयहिं
 8 अणेय उवाय ,, अणेयउ वाय
 9 ०संगिच्छणइं ,, ०संगिच्छइणइं
 VII 3 दंसणकोऊहलपिय इत्तिउ ,, दंसण कोऊह-
 लपियइत्तिउ
 7 निहित्तचित्त ,, निहित्त चित्त
 9 ताइं ,, ताइ
 IX 5 छरेणुरयपिज्जरीउ ,, छरेणुरइपिज्जरीउ
 X 3 वणपूरउ ,, वणतूरउ
 XI 6 गुज्झावरणगदसुणित्तहं ,, गुज्झावरणगद
 सुणित्तहं
 XII 8 अद्धवहि जि ,, अद्धवहिज्जि
 विणिग्गय धाहिहिं ,, विणिग्गय धाहिहिं
 XV 3 एवइंतरि ,, एवइंतरि
 5 अम्हहं सिय ,, अम्हहंसिय
 XVI 7 दुक्खमहन्नवि दोइय ,, दुक्ख महन्न विदोइय
 XIX 4 सा अमियेण ,, साअमियेण
 16 विवाहकिय ,, विवाह किय

SANDHI IX

- I 8 तहिं जि महानरु ,, तहि महानरु
 II 1 अवलंबियधीरिं ,, अवलंबिय धीरिं

III 5 गरुयदुक्खंतरे for गरुयदुत्तंतरे, un-
less दुत्तंतरे is Sk. दुष्टन्त्र

IX 4 तद्विद् , तद्विद्

5 छहमंगलजणजणियायल्लहो , छहमंगल-
जण जणियायल्लहो

8 पियछंदरिमहएविसणाहहो , पियछंदरि मह-
एवि सणाहहो

11 नएण वि , न एणवि

X 2 पइसारवार , पइ सारवार

7 हकारउ , हुकारउ

10 महल्ल कह , महल्लह, which
lacks one syllable and is
metrically faulty.

XI 5 तेहिं (?) , ताहिं

6 बहु आरिय , बहुआरिय

9 भय-भीसइ , भय भीसइ

XII 9 छहि कन्नन्तरि , छहिकन्नन्तरि

XIII 2 सविणयाए सविसिट्ठउ , सविणयाएसवि-
सिट्ठउ

XIV 10 समसज्झसिद्धअ , समसज्झसि इअ.

XV 4 Add हा in the beginning of
the latter half, हा महु पुत्त etc.
Metre requires it.

13 गहिळीइई , गहिळी इई.

14 समच्छरहं , समच्छरहो

XVI 2 रयणु पजलंतउ , रयणुपजलंतउ

7 उव्वट्ठिअ अंगउ , उव्वट्ठिअ अंगउ

XVII 4 कउकंठ कंदलिए , कंउ कंठकंदलिए

XVIII 1 तज्जइ , नज्जइ

6 संचल्ल , संचल्लि

7 थिय मंथर चिर लील , थियमंथरचिरलील

XIX 7 वि संकिउ , वि आसंकिउ Me-
tre requires one syllable less.

XX 2 समिद्धि , सम्यद्धि.

XX 3 कडक्खपक्खविकखेविं , कडक्खु पक्खु
विकखेविं

9 पणिवायउ , पणवाइउ

XXI 3 वहुअ नवल्लहारणि , वहु अनवल्लहारणि

12 उब्भं खरिउ , उब्भखरिउ

XXII 1 मंकुणमच्चइ for मे कुण मच्चइ

4 एल्लवन्थ कुमारिहु , एहावन्थकुमारिहु

दीवंतरि नागिहु , दीवंतरिनागिहु

6 सुअइहिं , सुवेइहिं

SANDHI X

I 8 तुक्खवारतुरङ्गम , तुक्खवार तुरङ्गम

13 इय एमाइ , इयएमाइ

III 8 पउरकम्मसंगेव्वउ , पउरकम्म संगेव्वउ

V 9 काउरिसहिं , काउरिसहं

VI 1 पउर , पवर

3 अणुट्ठिउ(?) , अणिट्ठिउ

VII 6 लज्जइ , लज्जइ

11 मभीसिवि , मं भीसिवि

VIII 7 जणवइ लज्जणउं , जणवइलज्जणउं

8 पियरितुल्ल , पयरितुल्ल

X 2 कमलहिं तणउं , कमलहिंतणउं

X 6 सियतारहार , सियहारतार

X 4 चरियइ , चरियहिं

XI 4 पउरपउहुं , पउरपउहुं

XIII 1 पउर पउहुं , पउरपउहुं

2 कुरुजंगलि वि पहाणउं , कुरुजंगलि वि-
पहाणउं

4 पुरपउरहो , पुर पउरहो

5 तिभायविहि (इ) तउ , तिभायहि हुत्तउ

The emendation adopted is
the reading of B with a
slight change. It suits the
context and sense admirably.

XIV 3 संमिळिउ , संगिळिउ
संवरी अविहायउ , संवरिअविहायउ

XV 11 समासिएण , समासि एण

XVI 10 मि छित्त पय रायहो , मिच्छित्तपरायहो
which is metrically lacking
in one syllable and hope-
lessly confused on account
of bad joining of words.

XVII 11 दुप्पवंचि , दुप्पवसि

XVIII 9 देव जणगारिय , देहजणिगारिय

SANDHI XI

I 4 चरपुरिस	for वरपुरिस
14 एकवड	„ एकचड
II 4 देव सिद्धि	„ देवसिद्धि
7 अह रइ	„ अहरइ
9 देव पट्टणहो	„ देवपट्टणहो
III 2 कर मडलि	„ करमडलि
13 महल्लतियतंडवि	„ महल्ल तिय तंडवि
IV 4 पुन्निमइंदुंद०	„ पुन्निमइंदुंद०
3 कुडिलवयणपडिवयण०	„ कुडिलवयण पडि- वयण०
12 मंभीसिवि	„ मंभीसिवि
18 तहो तंडवि	„ तड तंडवि
V 2 पडु	„ मडु
7 मडकर	„ मडकड
चडकर	„ चडकड
VI 2 नरवइनियड	„ नरवइ नियड
9 फाडियनित्त वीरजय०	„ फाडियनित्त- चीर जय०
12 असिरि वि सिरिवत्त	„ असिरिवसिरिवत्त
VII 11 सयपियवयणिहि	„ सियपियवयणिहि
IX 2 Drop लहि which is metrically redundant.	
3 सा वि समड वरविलयहि	„ सा विसमड अरविलयहि
X 5 तबोलकुसुमसुपवित्तइ	„ तंबोलकुसुम सुपवित्तइ
XII 10 सुहइसह	„ सुह इसह

SANDHI XII

II 3 नियसुएण	„ नियसुएण
5 पडुपवेण	„ पडुपडहरवेण
III 8 जयंताण	„ जयं ताण
20 इच्छए	„ इत्थ ए
25 जत्थ	„ जत्त
29 अन्न ससत्तिपमाणु	„ अन्नसभत्तिपमाणु
V 9 सुएवि	„ सुएवि
19 वि अणक्खे	„ विअणक्खे
20 पुत्त मज्जाय	„ पुत्तमज्जाय
VI 3 सामणिण	„ सामण्यु

7 पर तडतणं	for परतड तणं
12 पर सव्वइ छज्जइ	„ परसव्व इच्छज्जइ
VII 8 सुपुत्तगुणकित्तणेण	„ सुपुत्त गुणकित्तणेण
11 जंतड	„ जं तड
VIII 3 घरम्मवेहु	„ घर मम्मवेहु
12 मणसंखोहि	„ मणिसंखोहि
IX 2 ०पक्खवायपरित्तुहि	„ ०पक्खवाय परित्तुहि
9 निरुवमगइवमालहो	„ निरुवमगइ तमालहो
X 2 सा	„ मा
7 चिरयाळ	„ चरियाळ
XI 10 विगुत्त एण	„ विगुत्तएण
XII 3 सिज्जावत्ति	„ सिजावत्ति
नायभोयपल्लंकतूळि	„ नायभोय पल्लंकतूळि
9 पसाहिअं	„ पसाहिओ
11 भणिया ओचिम्बिऊण	„ भणियाओ जुम्बिऊण
12 ओवच्च	„ ओ वच्च
XIV 4 चन्दपहपाय छित्त	„ चन्दपहपायछित्त

SANDHI XIII

I 7 धरहु	„ भरहु
III 7 सायरंतरपएड	„ सायरंतरपवेड
9 खन्धारि मज्झु	„ खन्धारिमज्झु
IV 1 ०भयंकर कुरुवकालहो	„ ०भयंकरकुरुव- कालहो
13 नियपरिवारचारु	„ नियपरिवार चारु
V 9 नरवइअलघु	„ नरवइ अलंघु
VIII 6 तुण्हि	„ तुम्हि
IX 1 एकवि	„ ए वि
2 नियजणेपरिणिदए ^(१)	„ नियजणेपरिणि- दइ
XI 2 कोवपडिच्छिओ	„ कोविपडिच्छिओ
XII 2 बहुगादवराहु	„ बहुगीदवराहु
भीसिवि(?)	„ भेसिवि
XIII 5 पिच्छइ	„ मिच्छइ
10 दरमलहु	„ दर मलहु
11 धर दरमलंतु	„ धरदल मलंतु

SANDHI XIV

I 1 परिवड्डियगव्वहं	„ परिवड्डियगआवह
III 5 इअ	„ इअ

IV 8 सव्वहि	for सव्वहं
IV 10 कडुआविड	„ कडु आविड
V 3 संमिलिड (?)	„ संगिलिवि
V 13 पर सुहडत्तणु	„ परसुहडत्तणु
VI 4 उत्थारि (उत्थरिड ?)	„ उत्थरि
6 अहिओयचडिड	„ अहिओय चडिड
9 हयभेरि पयाणडं	„ हयभेरिपयाणड
13 कडुआविड	„ कडु आविड
VII 1 नियसंतिए (?)	„ निहसंतिए
VII 6 सहूलवयण	„ सहूलवयण
अब्भोष्ट भडत्तणि	„ अब्भोष्टभडत्तणि
VII 10 सन्न समाहय	„ सन्नसमाहय
VIII 1 तुरगम जुत्त	„ तुरंगमजुत्त
3 भडथड	„ भडछड
9 राया	„ ताया
12 वणिवावारकिय	„ वणि वावार किय
IX 10 पुच्छंतिहिं	„ पुच्छतेहिं
X 1 अवलोइवि	„ अवलोएवि
5 चूडामणि नायसुड	„ चूडामणिनायसुड
XI 9 माए	„ मा ए
XIII 10 दरमलंतु	„ दर मलंतु
XIV 4 परु सखग्गु	„ परुसखग्गु
9 पहराडर अयसमोह	„ पहराडरअयसमोह
11 मिळिड	„ भिळिड
XV 3 कुरुवहं	„ करवहं
7 आरोहिड	„ आरोडिड
9 ललंतजीहु	„ ललंतु जीहु
16 कडुआविय	„ कडु आविय
XVI 1 सामिसिनि	„ सामि सिनि
4 पय असत्थ	„ पयअसत्थ
10 चरिहि	„ वरिहिं
12 पर थक्कड	„ परथक्कड
XVII 9 पंचालमच्छं	„ पंचालमिच्छं
10 पिहुमइं	„ पहुमइं
XVIII 1 पयत्त हो	„ पयत्तहो
2 भविसयत्त हो	„ भविसयत्तहो
9 गय वरि	„ गयडरि
लडडपहारि	„ लडडिपहारि
XIX 1 जं.प्राविड	„ जंपाविड

XX 2 खणपरियत्त विममसममंकुलगाइ for खण-
परियत्तप्रिसमममंकुलगाइ

संसारधम्महो „ संसार धम्महो

6 संताणि „ मत्ताणि

12 मामहंतालि „ मामह मालि

मिच्छामि „ मिच्छा मि

SANDHI XV

I 1 संगामि नियत्तण विसमि समत्तए „ सं-
गामिनियत्तए विसमिसमत्तण

7 पसाहाविया दाविया सा „ पसाहा वियादा
वियासा

10 सुवित्थितमज्झा „ सुवित्थितमज्झा

II 12 पुवक्कयसुहकम्मइं „ पुवक्कयसुहकम्मइं
घर „ वर

III 9 दरमलिवि „ दर मलिवि

III 1 आमोइवि पमोइवि „ आमोएवि पमोएवि

IV 1 तह लिनय „ नहलिनय

5 वारणकेसरि „ वारणकेसरि

XV 7 कया सारिसिज्जा „ कयासारिसिज्जा

XVI 2 तिलउग्गभवः „ तिलउग्गभव

SANDHI XVI

I 2 अहिमिचिड „ अहिमिड

II 7 सिद्धमन्ति „ सिद्धमन्ति

III 8 जिण कलहोइ „ जिणकलहोइ

IV 3 रिद्धिसमिद्धमणोहरफंसि „ रिद्धि समिद्ध
मणोहरफंसि

VI 4 परसु „ परसु

VII 3 सवायहं „ सवायहं

VIII 7 डंभु „ डिभु

IX 2 वियारि (?) „ चयारि

5 अखलियवभचारि „ अखलिय वभचारि

9 तिय वेस „ तियवेस

XI 1 वि चरिड „ विचरिड

2 कण्णुअकन्नहिं „ कण्णु अकन्नहिं

SANDHI XVII

I 10 अत्थि „ अच्छि

II 6 जाइससुत्तयमाणडं „ जाइ ससुत्तयमाणडं

III 10 मंतिहि „ मंतीहि

IV 8 विमलु मंति „ विमलुमंति

VI 3 न	for नं
6 विमलु मंति	„ विमलुमंति
VIII 6 विमलु मंति	„ विमलुमंति
पङ्कल्लियवत्तड	„ पङ्कल्लियवत्तड for
Metre's sake.	

IX 11 उब्भडभडभिडडि	„ उब्भडभडभिडडि य
X 5 पइसिवि	„ पइसि
11 पिच्चण-पवेस-परंपरि	„ पिच्चणपवेसिपरंपरि
12 अवराहि	„ अवराहु

SANDHI XVIII

IV 2 पाडुडं	„ पाडुडं
7 छुदुम्पणवंतए	„ छुदुम्पणवंतए
8 पिड राणडं	„ पिडराणडं
V 1 मरणमहन्नवि ढोइड	„ मरणमहन्न विढोइड
VI 2 बिन्निवि	„ बेन्निवि
8 सोहिणि	„ रोहिणि
IX 3 वंदणहत्तिए	„ वंदण हत्तिए
X 9 तिवार वार	„ तिवारवार

SANDHI XXIX

II 5 नरवइवरु नाखु	„ नरवइ मरुनाखु
6 पिय कमलक्खण	„ पियकमलक्खण
9 सो च्छुहेवि	„ सोच्छुहेवि
III 1 वरजुवइ निरारिड	„ वरजुवइनिरारिड
9 तणुइज्जन्ति	„ तणु इज्जन्ति
VI 8 वि भाइ	„ विभाइ
IX 9 परिक्खणहेडविहत्तिए	„ परिक्खण हेड- विहत्तिए
वंदणभत्तिए	„ वंदण भत्तिए
XII 4 जरमरणावत्थ	„ जरमरणावच्छ
6 वयदंसणि नाणि चरित्ति रम्भु	„ वयदंस- णिनाणिचरित्तिरम्भु
11 लोइ विरुहु	„ लोइविरुहु
XIV 4 सायारमणायारि विणिओइ	„ सायारम- णायारिविणिओइ

SANDHI XX

II 3 न वि अक्खिड	„ न विअक्खिड
III 4 जंपिड जं अलिड	„ जंपिड अलिड
12 अज्जुपवित्ति	„ अज्जु पवित्ति
V 4 अरिपुरराएं	„ with अरि पुरराएं

VI 2 वरि सयललोड	for घरसयललोड
3 पवण सित्तु	„ पवणसित्तु
VIII 3 गुण वल्लहविहोइ	„ गुणवल्लहविहोइ
4 अणुमरणकरणु	„ अणुमरणु करणु
X 2 उक्कस्सनिवदपरिप्पमाणु	„ उक्कस्स निवद परिप्पमाणु

3 सोलहआहरण	„ सोलह आहरण
XV 3 विज्जावच्छु	„ विज्जावच्छु

SANDHI XXI

I 12 त असट्ठु	„ अंतसट्ठु
IV 13 पुत्तरज्जु	„ पुत्त रज्जु
V 9 पट्टु पुत्तरज्जु	„ पट्टुपुत्त रज्जु
VI 4 सत्थवाय	„ सच्छवाय
VII 3 उवहिपरिहासमंत (?)	„ उवहिपरिआसमंत
4 समंति	„ संवन्ति
11 जो अणिलड	„ जोअणि लड
VIII 1 कि बहुअए उत्तपडुत्तियाइ	„ किंवहुअएउ- त्तपडुत्तियाइ

SANDHI XXII

II 1 रवि नं देखणहं	„ रविनंदे खणहं
II 5 पहए	„ पइय
आणिण	„ आणिय
III 10 अम्बर	„ अवर
V 4 दिक्खंकिड	„ ञ्जिक्खंकिड
VI 1 मंदरि	„ मंदिरि
VII 4 निएवि	„ निवि
5 माल गिणएवि	„ मालणिणएवि
6 तेय पणट्ठ	„ तेयपणट्ठ
8 देवलोइ छहभूअहि	„ देवलोइछह रायहिं
मणचित्तिरुअहि	„ मणचित्तिरु रायहिं
13 हुड	„ हड
VIII 5 तवचरण	„ तव चरण
IX 3 गय	„ मय
8 बिहि खंडहि	„ बिहिखंडहि
X 1 चित्तिरुअहिनिहाणु	„ चित्तिरुअहिनिहाणु
6 नियसिवि भरेण	„ नियसिविभरेण
XI 7 सुतेय पडचूल	„ सुतेयपडचूल

II

GLOSSARY.

I have not given the places where the words occur in the text. This was found both unnecessary and tedious. Places are quoted where I have differed from Jacobi, or where I have satisfactorily explained a word left doubtful by Jacobi or where I have myself not been sure of the meaning. These latter places have ? against them.

I have indicated by D what I clearly think to be Deśis, irrespective of whether they are so held by Hemacandra.

Sanskrit equivalents only are given. 'Skt.' is placed after words that are *tatsama*. Wherever possible, I have given Marāṭhī, Gujarātī and Hindī words derived from the Apbh. words. (M.G.H.)

Such compound words only are given, one of whose members does not occur in the text independently. E. G. अइआर, where आर (चार) never occurs alone, or अंसुवाय, where वाय is not used by itself

Deśi stands for *Deśināmamālā* of Hemacandra.

Hc. Gr. for Hemacandra's Prākṛit Grammar.

Pāi for *Pāialacchīnāmamālā* of Dhanapāla.

Pischel for Pischel's *Grammatik der Prākṛit Sprachen*.

अ

अइ-अति

अइआर-अतिचार

अइठ-अदृष्ट

अइसुत्तय-अतिसुक्तक

अइसुत्ता- „ „

अइरावय-ऐरावत

अइसय-अतिशय

अइसयवन्त-अतिशयवत्

अइहव D-(वायविशेषः)

अइहवसंखतूरकयघोसहि III 1, 10

अउव्व-अपूर्व

अऊर-अपूर=अपूर्ण

अंसु-अशु

अंसुवाय-अशुपात

अंसय-अंसुक

अंसव-„ „

अकज्ज-अकार्य

अक्खइ-आख्याति

अक्खर-अक्षर

सिद्धक्खर=नमो अरिहताणं

अक्खय-अक्षताः

अक्षत तण्डुलादि धान्य

„ „-अक्षत

अक्खाण-आख्यान

अक्खाणय-आख्यानक

अग्ग-अग्र

अग्गि-अग्नि

अग्गिम-अग्रिम

अग्गिमित्त-अग्रिमित्र a name.

अग्गेय-आग्नेयी

अग्घ-अर्घ

„ „-अर्घ्य

अग्घाइय-आघ्रात

„ „-(=विराजित)

पगुणगुणहि अग्घाइइ XV 12, 3

अंक-Skt.

अंकिय-अङ्कित

अंकुर-Skt.

अंकुस-अङ्कुश

अंग-Skt.

अंगण-Skt.

अंगण-अङ्गना

अंगरुह-Skt. (=सुत)

अगार-Skt.

अंगिय-(अङ्गानि)

मज्झिमवणि ताहं तसु अंगिय XI 9, 4

अंगुलि-Skt.

अचित्त-अचिन्त्य

अचण-अर्चन

अचरिय-आश्रय

अच्युय-अच्यत

अच्युयनाह-अच्युतनाय a name.

अच्युयसग-अच्युतस्वर्ग

अच्युम्भड-अत्युद्भट

अच्छइ-अस्ति B. आछे

अच्छर-अप्सरा.

अच्छरिय-आश्रय

० अच्छि-अक्षि

अच्छेरय-आश्रयक

अजगर-Skt.

अजीव-Skt.

जीवाजीव

अजोएं-अयोगेन (=क्षिप्रं) निहणु नेमि पइं अज्जु

अजोएं V 18, 6

अज्ज-अद्य

अज्जवखंड-आर्जवखण्ड

देशविशेषनाम

अज्जा-आर्या

अज्जिय-अर्जित

-आर्यिका

अज्जु-अद्य M. आज, G. आजे

अंचइ-अर्चयति

अंचल-Skt.

अंजण-अञ्जन

अंजलि-Skt.

अट्टहास-अट्टहास

अट्ट-अष्ट M. आठ

अट्टयाल-अष्टचत्वारिंशत्

अट्टम-अष्टम M. आठवा G. आठमो

अट्टविह-अष्टविष

अट्टि-अस्थि M. हड्डी by Metathesis, अठली

अट्टु-आदय

अट्टाइय-अर्धतृतीय H. अट्टाई

अणइच्छन्त-अनिच्छत्

अणक्ख-अनक्ख (=अन्ध) एत्तहि वि अणक्खे

XII 5, 19. Jacobi's अनारुय makes

no sense.

अणखुट्ट D-(अवुट्टित)

अणंग-अनङ्ग

अणज्जवखंड-opp. of अज्जवखण्ड q. v.

अणज्ज-अनार्य

अणत्थ-अनर्थ

अणंत-अनन्त

-अनन्तपाल a name.

अणंतपालु-अनन्तपाल.

०पालु in Jacobi is a Sktism.

अणरामय-अरति

अणल-अनल

अणविहेय-अविधेय

अणसण-अनशन

अणायर-अनादर

अणायार-अनागार

अणाइ-अनादि

अणाइवन्त-अनादिमत्

अणावलेव-अनवलेप

अणास-अनाश

अणाह-अनाथ

अणियन्त D-(=अपश्यन्)

अणिउत्त-अनियुक्त

अणिओय-अनियोग

अणिच्च-अनित्य

अणिट्ठिय-अनिष्ठित

अणिमिस-अनिमिष

अणिलय-अनिलय

अणिहय-अनिहत

अणुअंचिवि D-(अनुकृष्य acc. to Hc. Gr. IV 187 referred to by Jacobi, is unsuited). Perhaps अम्मणु-अंचिअं meaning अणुगमण Deśi I 49 gives the clue. अनुगत्य. नियनियपइ अणुअंचि-वि आयउ III 20, 8.

अणुअत्तइ-अनुवर्तते (वर्तते, तिष्ठति)

अणुकम्पिय-अनुकम्पित

अणुज्ज-अनुज्ज

अणुज्जुअ-अनुज्जुअ

अणुणइ-अनुनयति

अणुत्तर-अनुत्तर

पञ्च अनुत्तरस्पर्गा.

अणुदिशु-अनुदिनं

अणुप्पमाणु-अनुप्रमाणं

अणुवन्ध-अनुबन्ध

अणुविचिय-अनुविस्वित

अणुभाव-अनुभाव

अणुमरणं-अनुमार्गेण

अणुमन्त्रइ-अनुमन्यते

अणुमरण-अनुमरण

अणुमालिवि-अनुमाल्य (=मालां रचयित्वा)

अणुमोय-अनुमोद

अणुमोयण-अनुमोदन

अणुमोइय-अनुमोदित

अणुयत्त-अनुवृत्ति XII 7, 3

अणुरजिय-अनुरजित

अणुराय-अनुराग

अणुराइय-अनुरागिन्

अणुवल्लदि-अनुपालयति

अणुवासिय-अनुवासित

अणुव्वय-अणुव्वत

अणुसंग-अनुषङ्ग

अणुसंचिवि-अनुसंचाय

अणुसरइ-अनुसरति

अणुसार-अनुसार

अणुहरमाण-अनुहरत् (=अनुकुर्वत्)

अणुहवइ-अनुभवति

अणेय-अनेक

अणोवम-अनुपम

अण्ण-अन्य old M. आण, आन

अण्णव-अर्णव

अण्णाणिय-अज्ञानिन्

अणित्तहिं-अन्यत्र

अतर-Skt.

अतुळ-Skt.

अतुळिय-अनुलित

अतोरण-Skt.

अथट्ट D-अस्तब्ध XIII 3, 5 Pāi quotes

थंडु under गर्विन् cf. M. थइ

अत्थ-अर्थ

अत्यक्क D-अनवसर Deśi I 11 अणमर Or

अत्यक्क=अयक्क (c. f. छक्किय for छकिय), which means अस्थिर i. e. अस्थिर.

XI 12, 5

अत्यमिय-अस्तमित

अत्थवण-अस्तमन

अत्थाण-आस्थान

अत्थाणिय-आस्थानिक (=तभासद)

अत्थाइ-अस्ताय Deśi I 54 M अगाइ आयाम

ठाणेछ M. अयाक.

अत्थि-अस्ति A Prākritisim, for अच्छ is the regular Apbh. representative of Sk. अस्

अत्थिर-अस्थिर

अदत्तादान-अदत्तादान. अपरिग्रह of the Jainas

अदप्प-अर्प

अदिन्नदान-अदत्तादान

अदिय-आर्दिन

अद्ध-अर्थ M. आठ in आदवाव etc. H. आथा

अद्धरत्त-अर्धरात्र

अद्धवहि-अर्धपथं

अहुअ-अद्भुत करिकरपपरदुअहुएण XIV 1, 5

अहुअ could give both अच्छुअ anc

अहुअ

अघण-अघन

अंत-Skt.

अंतर-Skt (=मनः) छदियंतर

अंतरिय-अन्तरित
 अंतरिवि-अन्तरित्या
 अंतराय-Skt.
 अंतराल-Skt.
 अंतरिक्ष-अन्तरिक्ष
 अन्तेउर-अन्त-पुर
 अंदोलय-आन्दोलक M. आंदोला
 अंध-Skt.
 अंधयार-अन्धकार
 अंधयारण-,, ,,
 अंधलय-अन्धः M. अन्धळा.
 अंधार-अन्धकार M. अन्धार, अन्धेर (G.
 H. also)
 अंधारिय-अन्धकारित
 अन्न-अन्य
 अन्नइय-Our text and Jacobi's reading
 VI 1, 1. The Deśi I 19 gives
 तित्त -तृप्त as equivalent. But this
 is an Adj. of सुवपंचमि and so
 highly unsuited. To prefer B's
 reading उण्णइय? See Notes.
 अन्नन्न-अन्यान्य
 अन्नाण-अज्ञान
 अन्नाय-अन्याय
 अन्नेक्क-अन्यैक M. आणीक
 अन्नोन्न-अन्योन्य
 अपत्थिय-अप्रार्थित
 अपरजिय-अपराजित Sktism
 अपवग्ग-अपवर्ग
 अपहत्थ-अपहस्त Sktism.
 अपार-Skt.
 अपाव-अपाप
 अपिच्छणिज्ज-अप्रेक्षणीय
 अपिच्छमाण-अप्रेक्षमाण
 अपुज्ज-अपूज्य
 अपूर-अपूर्ण
 अप्प-आत्मा M. आप H. आप
 अप्पइ-अर्पयति
 अप्पय-अर्पयति One expects अप्पइ, but the

preceding forms खुम्भए, छुम्भए
 have influenced this one. अर्पयेत्
 in the Notes on IV 7, 8 is less
 correct. [tism

अप्पडिकूल-अप्रतिकूल Sktism or Prakri-
 अप्पण-आत्मन् cf. M. आपण G. also
 अपमत्त-अप्रमत्त
 अप्पमाण-अप्रमाण
 -अल्पमान I 2, 5

अप्पसाय-अप्रसाद
 अप्पायइ-आपादयति. तण्ण अप्पाइ VII 8, 2.

See Notes

अप्पाण-आत्मन् M. आपण
 अप्पाइD-(संदिशति). Hc. Gr. IV 180.
 अप्पुण्ण-आत्मन् Vul M. आपूण
 अप्फालइ-आस्फालयति. M. आफळणें
 अब्भंजण-अभ्यञ्जन
 अब्भंजिय-अभ्यञ्जित
 अब्भत्थिय-अभ्यर्थित
 अब्भंतर-अभ्यन्तर
 अब्भरहुइ-अभ्यर्हणीय
 अब्भहिय-अभ्यधिक
 अब्भास-अभ्यास
 अब्भासइ-अभ्यासयति
 अब्भुत्थाण-अभ्युत्थान
 अब्भुद्धइ-अभ्युद्धरति
 अब्भुद्धरण-अभ्युद्धरण
 अब्भोय-आभोग
 अब्भोट्ट-a people. See Notes
 अभय-Skt.
 अभक्ख-अभक्ष्य
 अभंग-Skt.
 अभोयण-अभोजन
 अमय-अमृत
 अमग्ग-अमार्ग
 अमंगल-Skt.
 अमणूत्त-अमृत्यु
 अमरिंद-अमरेन्द्र
 अमल-Skt.

अमाया-Skt
 अमिय-अमृत
 अमुणिय-अज्ञात
 अमोह-अमोघ
 अंब-आम्र
 अंबर-अम्बर
 अंबिल-आम्ल Vul M. आम्बिल
 अम्म-अम्भ
 अम्ह-वयम् M. आम्हीं, G. अम्हे
 अम्हारय-अस्मदीय. G. अम्हारं, H. हमारा
 अम्हारिस-अस्मादृश
 अयंग-अचङ्ग (=अचारु)
 अयस-अयशः
 अयाण-अज्ञ
 अयाणिय-अज्ञात. Also Feminine
 अर-The 18th Tirthankara. See Notes
 अरन्न-अरण्य Sktism for रन्नु
 अरविंद-Skt.
 अरविलय=वरविलय q. v.
 अरहंत-अर्हत्
 अराय-अराग
 अराइन्न-अरात्रिज्ञ (न रात्रिं जानन्ति ते निशाचराः)
 V 17, 1
 अराइण-अरातीनां
 अरि-Skt.
 अरि-अरे in अरि अरि
 अरिडर-Name of a city
 अरिनयरं- „ „
 अरिपुर-Skt.
 अरिहंत-अर्हन्
 अरुण-Skt.
 अरुह-अर्हत्
 अलय-अलक
 „ „ D-(=विद्रुम) Deśi I 16 अलयं विद्रुम
 अलयजल्ल-IX 16, 9 for अलयजाल्ल changed
 for rhyme with कलयजल्ल
 अलक्ख-अलक्ष्य
 अलक्खण-अलक्षण
 अलक्खिय-अलक्षित

अलंकरण-Skt.
 अलंकरिय-अलङ्कृत Sktism
 अलंकार-Skt.
 अलंकिय-अलङ्कृत
 अलंघ-Skt.
 अलज्ज-Skt.
 अलज्जिय-अलजित
 अलहंत-अलभनान
 अलि-Skt.
 अलिय-अलीक
 अल्लविय-आलपित
 „ „ D-अर्पित V 19, 11, XIII 2, 7;
 XV 11, 15; XXI 6, 11 Jacobi
 reads अल्लिविड in all these cases.
 He has on his side the weight
 of He's authority who in Gr.
 IV 39 gives अल्लिविड for अर्पयति
 अलीदइ-तं अत्थाणु अलीदइं लंघिड X 2, 5 Only
 here. Adv. of लंघिडं. Quickly
 अलोह-अलोभ
 अवइन्न-अवतीर्ण
 अवकु-अवाक्यम्
 अवक्खु-अपक्षं or अवाक्यं with sporadic ल²
 अवक्खु किंपि उप्पायड XIX 4, 4
 अवक्खए-अवाचष्टे गड पट्टपुरड अवक्खए खेविड
 XV 11, 9 He. Gr has अवक्खइ
 among the 15 synonyms of इड
 See Pischel § 499. This Atmane-
 pada is very rare in Apbh.
 and in the Prākritis generally.
 अवखेरइ D-(=अवगणयति) I 14, 2, II 9,
 6 This is to be connected with
 the Noun खेरि which means खेद
 अवगणइ-अवगणयति
 अवगाहण-अवगाहन
 अवंक-अवक्र
 अवणिंद-अवनीन्द्र A name
 अवणीसर-अवनीश्वर The same as above.
 अवत्थ-अवस्था

अवत्थु-अवस्तु

अवबोध-अवबोध

अवमाण-अपमान

अवमाणइ-अवमानयति

अवयरइ-अवतरति

अवयव-Skt. संज्ञावयव नाहं नह तम्बिर V 9,

11. The parts i. e. rays of the evening twilight.

अवयार-अवतार

अवयारिय-अवतारित

अवयास-अवकाश

अवर-अपर

अवरङ्ग-अपराङ्ग

अवराह-अपराध

अवरुंडण D-(=परिरम्भ) Deśi I 11

अवरुप्परु-परस्परम्

अवलक्खण-अवलक्षण

अवलम्बिय-अवलम्बित

अवलेव-अवलेप

अवलोय-अवलोक

अवलोयइ-अवलोकयति

अवलोक्यण-अवलोकन

अवस-अवश्य

अवसद्-अपशब्द

अवसप्पिय-अपसर्पित

अवसप्पिणी-अवसर्पिणी See Notes

अवसर-Skt.

अवसाण-अवसान

अवसेस-अवशेष

अवहत्थिय-अपहस्तित

अवहरइ-अपहरति

अवहरण-अपहरण

अवहार-अपहार

अवहारइ-अपहारयति

अवहिय-अपहित X 8, 2; XII 6, 11; XIII

4, 15 Suits all these.

अवहेरि-(=अवधारण) Coll M. हेरण

अविकखण-अवेक्षण

अविचल-Skt

अविणय-अविनय

अविणास-अविनाश

अविणासिय-अविनाशित

अवियड्डु-अविदग्ध

अवियप्प-अविकल्प

अविगल-अविचल

अवियाणिय-अविज्ञात

अवियार-अविचार

अवियारिय-अविचारित

अवरोह-अवरोध

अविसट्ठ-अविष्ट (=अत्यक्त) तेहइवि कालि अवि-
सट्ठमोह XIV 14, 5. Jacobi's
प्रस्तावित does not suit at least
here.

अविसन्न-अविषण्ण

अविसाय-अविषाद

अविसिट्ठय-अविशिष्ट meaning 'common,
vulgar'.

अविछद्द-अविच्छिन्न

अविहत्थ(त्त)-अविभक्त. भाइहुं पुणु अविहत्थु(त्तु)
इरंतहं X 13, 7 'Brothers, sharing
common property'

अविहाय-अविघात

अविहेय-अविधेय

असइ-अभाति

-असती

असंहमं-असंभ्रमम् कारणं न याणिमो असंहमं IV
7, 11

असक्क-असक्त

असगाह-असद्ग्रह

असंक-अशङ्क

असंख-असङ्ख्य

असंग-Skt.

असच्च-असत्य

असट्ठु-अशस्तम्-forbidden or bad. लइ अज्जवि
किज्जइ तं असट्ठु XXI 1, 12. See
Emendations

असणिवेय-अशनिवेग A' name

असणेह-अश्लेह

असत्थ-अस्वस्थ
 असन्त-अशान्त
 -अअत्
 -असत्
 असन्ति-अशान्ति
 असन्न-असंज्ञ
 असम-Skt.
 असमत्थ-असमर्थ
 असमाणिय-असमाप्त
 असमाहि-असमाधि
 असंभव-Skt.
 असम्मय-असंमत
 अमरण-अशरण
 असरित-असदृश
 अमरीर-अशरीर (अल्पायें नञ्)
 असहन्ती-असहमाना
 असहाय-Skt.
 असार-Skt.
 असासय-अशाश्वत
 असि-Skt.
 अद्य-अद्यत. अद्युड असंभउ अच्छरिउ V 6, 10
 अद्युर-Skt.
 अद्युरत्तण-अद्युरत्व
 अद्युह-अद्युभ
 असेव-असेवा
 अह-अथ
 अहंकार-Skt.
 अहम्म-अधर्म
 अहर-अधर
 अहव-अथवा
 अहवइ-अथवा
 अहिय-अधिक
 अहियरिवि-अधिकृत्य
 अवियार-अधिकार
 अहिओय-अभियोग
 अहिंसा-Skt.
 अहिं-अधि or अध. (?)
 अहिठ-अधिष्ठ (=अधिष्ठित) सुणिवरु तवतेयाहिठुड-

अहिठिय-अधिष्ठित
 अहिणइ-अभिनन्दयति
 अहिणंदण-अभिनन्दन
 अहिणय-अभिनव
 अहिणाण-अभिज्ञान
 अहिमन्तण-अभिमान्त्रण
 अहिमाण-अभिमान
 अहिमुह-अभिमुख
 अहरम्म-अभिराम
 अहिराय-अधिराज
 अहिलमइ-अभिलपति
 अहिळास-अभिलाप
 अहिव-अधिप
 अहिवइ-अधिपति
 अहिवायण-अभिवादन
 अहिवाल-अधिपाल
 अहिवाउ-अधिवास (=अभिनिवेश) in घरगम-
 णाहिवाउ XII 8, 10
 अहिमिय-अभिपिक्त
 अहिसिचइ-अभिपिञ्चति
 अहिसित्त-अभिपिक्त
 अहिसिय-अभिषेक
 अहीरु-अभीरु
 अहो-Skt.

आ

आइ-आदि
 आइह-आविह
 आउच्छइ-आपृच्छति
 आउंचइ-आकुञ्चयति
 आउर-आतुर
 आउल-आकुल
 आउस-आयुस्
 आउह-आयुध
 आऊरइ-आपूरयति
 आएस-आदेश
 आएसिय-आदिष्ट
 आओहण-आयोधन
 आकंख-आकाङ्क्षा
 आकुंचइ-आकुञ्चयति

आखंचइ D-(=आकषति) M. खेंचणें, G. खिचवु,
H. खींचना

आगय-आगत

आगम-Skt.

आगमण-आगमन

आघुट्ट-आघुष्ट

आचार-Skt.

आजम्भ-आजन्म

आहत D-(आरब्ध)

आहव्य D-(आरभ्यते)

आण-आज्ञा M. आण

आणइ-आनयति M. आणणे

आणत्त-आज्ञप्त

आणंद-आनन्द

आणंदइ-आनन्दयति

आणंद-आनन्दन

आणंदि-आनन्दिन्

आणावइ-आनाययति

आमंगण-अभ्यञ्जन

आमलय-आमलक M. आढळा G. आमळो

आखुरीयं-some dish eaten with curds

XII 3, 9

आमिहइ D-(=अमृति)

आमोय-आमोद

आमोयइ-आमोदते

आय-आयात or आयाता G. आयो, H. आया

आय-इदम, for आए, एण, आयहो see Apbh.

Grammar in Introduction

आयय-आत्मज

आयच्छळु-(आत्माक्षरं 1. e. आगमाक्षरं ?) जइ

नियमेण छणहिं आयच्छळु, XV 13, 6

where the question is of 'hearing daily' some अक्षर, which must be आगमाक्षर

आयत्त-Skt.

आयन्नइ-आकर्णयति

आयंबिर-आत्मात्र

आयर-आदर

आयल्ल-(=आकुल=आकुलितं once)सज्जसवसि वहंतु

आयल्ल, VI 20, 4 where Jacobi

reads आवल्ल wh. is unmeaning

छहमंगलजणजणियायल्लहो IX 9, 5

आयल्ल जणंति पइपरियणि IX 18, 10

परिहरि तोवि ताछ आयल्ल XI 4, 17

आयल्ल-आचलति. See चलइ. केसरुलाउ नियमि

आयल्ल XIX 4, 6 अंगइ मयणायल्लियं

XIX 3, 13

आयवत्त-आतपत्र

आयाम-Skt. (=वलं)

आयार-आकार

-आचार

आयास-आकाश

आयासतिलय-आकाशतिलक Name of a city.

आयु-आयुस्

आरतिय-आर्तिक्य (दीप.)

आरंभिय-आरब्ध

आराम-Skt.

आराइइ-आराधयति

आरिय-आर्या

आरुइइ-आरोहति

आरुइ-Skt.

आरोसिय-आरुष्ट

आरोह-Skt.

आरोहण-Skt.

आरोहिय-आरुह

आलय-Skt.

आलग्ग-आलय

आलत्त-आलपित

आलवण-आलपन

आलाव आलाप

आलावण-आलापन

आलिगण-आलिगन

आलिगिय-आलिगित

आलोय-आलोक

आवइ-आयाति G. आहुं, H. आना

आवग्गड-आपद्रुत. तो परसरणु मरणु आवग्गड

VII 11, 6 पसरइ समइ मरणु आवग्गड

XXII 7, 10 एतहिं लहु नाह आवग्गड

XVIII 5, 7 See Note on the first

आवगण-आवलग्न
 आवजइ-आपयते
 आवट्टइ-आवर्तते
 आवण-आपण
 आवत्त-आवर्त
 आवय-आपद् कवि आवइ पत्त VI 24, 7
 आवरण-Skt.
 आवल-आकुल कवण इत्यु मणि आवलउ XII
 13, 13=आलउ, as it rhymes with
 सुरालउ in the next line
 आवलि-Skt.
 आवास-Skt.
 आविल-आविल Pāi has आविलं कलसं
 आवीलिय-आपीडित
 आवेस-आवेश Vul M. आवेस
 आस-अश्व
 आस-आशा M. आस
 आसु-आशु? आसु न कांमि XXII 7, 10
 आसय-आश्रय in पंचासय But in पट्टासए चगउ
 अवसर जाणावहि XV 11, 7 it is
 perhaps equal to पासए=पाशं cf. M.
 आसपास
 आसंका-आशंका
 आसंकइ-आशंकते
 आसंघ-आशंसा Desi I 63 अमघेच्छाइ, for
 derivation. see Pischel § 267
 आसंघइ-आशंसते
 -लंघते XIII 7, 2.
 आसन-आसन
 आसत्त-आसक्त
 आसत्तिय-आसक्त XXII 8, 11
 आसन-Skt.
 आसम-आश्रम
 आसमन्त-आसमन्तात्
 आसमुइ-आसमुद्र
 आसवार-अश्ववार
 आसाइय-आसादित
 आसाद-आषाढ Vul M. आसाद
 आसासिय-आभासित

आसि-आसी, आसीन् and आसन्
 आसीविसू-आशीविष
 आसीम-आशिप
 आह-आभ
 आहय-आहत
 आहणइ-आहन्ति M. हणण
 आहरइ-आहरनि
 आहरण-आभरण
 आहड्ड D-आम्हालयनि आहड्डिय आहड्ड=हड्ड.
 This word can not be separated
 from हड्डाहड्डिय which also means
 हड्डय or व्याकुल.
 आहव-Skt.
 आहाणय-आभाणक M. आहाणा
 आहार-Skt.
 आहासइ-आभापते
 आहुक-[?] लक्षणचक्षणचक्षणआहुकं II 2, 6
 आहुत D-(=अभिसुम्भ) रणाहुतकाले XIV 8, 7
 Desi VIII 70 हुतोभिमुते
 आहोय-आभोग
 इ-for जि in तामइ, जेन्थइ etc.
 इक-एक
 इक्खण-इक्ष्ण
 इच्छइ-इच्छति
 इच्छिय-इक्षित or इच्छित
 ०इट्ट-दिष्ट
 ०इत्तहि-(अत्र)
 इत्तिय-एत्तिय
 ,, ,, -त्ती
 इत्थ-एत्थ
 इत्थु-एत्थु
 इंद-इंद
 इंदवाय-A name
 इंदिय-इंद्रिय
 इंदीवर-Skt.
 इंदु-Skt.
 इंधण-इन्धन M. H.
 इमम्-इदम् Prākṛitism

इय-इति

इयर-इतर Old M. येर, येर

इव-Skt.

इह-Skt.

इहरति-इह and रति in M. आरती परती

इहु-इह

इ

ईस-ईश

ईसर-ईश्वर

ईसि-ईपत्

उ

उअय-उदय

उअहि-उदधि

उइय-उदित

उक्कण्ठिय-उत्कण्ठिय

उक्कस्स-उत्कर्ष

उक्कोयण=उक्कोवण

उक्कोवण-उत्कोपन

उक्खय-उत्खात

उक्खमिय-(=उत्तमितं) from उत्+त्कम्

उक्खणइ-उत्खनति M. उखणणे

उक्खित्त-उत्क्षिप्त

उक्खिवइ-उत्क्षिपति

उक्खेवि-उत्खनिहुं Absolutive for Infinitive, very usual with our poet

तहो पुत्तु तुम्ह उक्खेवि आउ XV 4, 6

'who came to root you out'

उक्खेयिय-उत्क्षेपित

उग्गम-उद्गम M. G. उगम

उग्गिन्न-उद्गीर्ण

उग्गिलइ-उद्गिरति in M उगाला H. उगाल

उग्घाड-उद्घाट M. G. H. उवाड

उग्घाडिय-उद्घाटित

उग्घोसइ-उद्घोषयति

उच्च-Skt.

उच्चलिय-उच्चलित

उच्चलइ-उच्चलति To lift up M. उच्चलणे H.

उच्चलना

उच्चाइय-उच्चैकृत, both literally and figuratively. Lit. तुहुं सविमाण जेण उ० XVIII 66, उ० उहिसियणविन्दु fig. XIV 20, 15 उ० विग्गहु समउ तेण XIV 5, 5 etc.

उच्चारइ-उच्चारयति

उच्चिणइ-उच्चिनोति

उच्छंण-उत्संग

उच्छन्न-उत्सन्न

उच्छलइ D-(क्षुभ्यति) M. उत्सलणे, H. उल्लना

उच्छव-उत्सव Vul M. उच्छव, उच्छाव

उच्छहइ-उत्सहते

उच्छाडिय D-(आच्छादिता, स्मृता)

उच्छाह-उत्साह Vul M. H. उच्छाह

उच्छु-इच्छु M ऊँस, H. ऊँस

उज्जय-उज्यत

उज्जम-उज्यम

उज्जमण-उज्यमन M उज्जमण Finishing of a vow with a feast.

उज्जमित-उज्यमित

उज्जल-उज्ज्वल M उज्जल

उज्जवण-उज्यमन See उज्जमण

उज्जाडिय D-(उच्चादित) devastated M. उजाड (करणे)

उज्जाण-उज्यान

उज्जालिय-उज्ज्वलित H. उज्जाल

उज्जुअ-ऊज्जु M. उज्जु

उज्जोय-उज्येत

उज्जोअइ-उज्येतयति

उज्ज्हा-उपाध्याय G. ओझा

उज्जिय-उज्जित

उहु-ओहु M. G. ओहु

उहुइ-उत्तिष्ठति M. उठणे H. उठना

उहुवइ-उत्थापयति M. उठावणे H. उठाना

उहुयण-उहुयण

उहुवइ-उहुययति M उठवणे G. उठाना

उणिय-युणित (विजणिय)

उत्त-उत्त

उत्तम-Skt.

०उत्त-पुत्र (वणिज्ज)

उत्तरइ-उत्तरति M. उत्तरणे H. उत्तरना

उत्तरण-Skt.

उत्तरावह-उत्तरापथ North-Western India
west of the Sarasvati

उत्तरिय-उत्तरति M. उत्तरला

उत्तिच्छइ-उत्तीर्यानि VI 43, 9 said of ships
going into the sea

उत्तुंग-Skt.

उत्थरइ D-(=आक्रामति) Pāi उत्थरि ओवग्गियाइं
अक्रान्तं. Also Deśi I 169

उत्थलइ D=उच्छलइ which see. Pāi उत्थलिय
सुच्छलियं H. उथलना

उत्थामिय-उत्थापित VI 17, 9

उद्य-Skt.

उद्दण्ड-Skt.

उद्दालइ-उद्दालयति

उद्दीविय-उद्दीपित

उद्देश-उद्देश

उद्देशइ-उद्दिशति

उद्ध-ऊर्ध्व

उद्धरइ-उद्धरति

उद्धायओ-उद्धावित.

उद्धूय-उद्धूत

०उन्न-पुण्य (कयउन्नी)

उन्नय-उन्नत

उन्हाळा-उष्णकाल M. उन्हाळा G. उन्हाळो

उप्पइय-उत्पत्ति M. उपाई येणें

उप्पज्जइ-उत्पद्यते M. उपजणें, H. उपजना

उप्पण्ण-उत्पन्न

उप्पमिवि D-(उत्पत्य)

उप्परि-उपरि H. उप्पर

उप्पल-उत्पल

उप्पायइ-उत्पादयति

उप्पायण-उत्पादन

उप्पीलिय-उत्पीडित

उत्कुल-उत्कुल

उत्ताहुल D-(=उत्कण्ठा)•Deśi I 136 रणरण-
याणिट्टे

उत्ताहुलिय D-(उत्कण्ठित)

उत्तम-ऊर्ध्व बालहिं उत्तं खरिड तगु IX 21

12=very much cf. छरछंदरीचरिय

p 19 उत्त-खर-केसपम्भारा

उत्तमइ-ऊर्ध्वयति Old M. उभवणे

उत्तमड-उद्भट

उत्तमण्ड-उद्गण्ड

उत्तमन्तय-उद्भ्रान्त

उत्तमव-उद्भव

उत्तमिन्न-उद्भिन्न

उत्तमेय-उद्भेद

उत्तमाय-उन्माद

उत्तमाइय-उन्मादित

उत्तमालिय-उन्मालित

उत्तमाहय-उन्माथक

उत्तमाहिय-उन्माथित

उत्तमाइल-उन्मीलित M. उमललें

उत्तमुह-उन्मुख

उर-उरस् M, H. ऊर

०उर-पुर (गयउर)

उरय-उरग

०उल-कुल

उल्लवइ-उल्लपति

उल्लव-उल्लाप

उल्लावइ D-उल्लपति

उल्लूरइ D-(=ब्रुवति) Pāi उल्लूरियसुक्कडियं Hc.

(Gr. IV 116 तुडेनेव आदेशाः भवन्ति of

wh उ० is one

उल्लोब-उल्लोच

उवइट्ट-उपदिष्ट

उवएस-उपदेश

उवकण्ठ-उपकण्ठ

उवजुव-उपयुत

उवदाण-उपदान

उवइव-उपद्रव

उवभोय-उपभोग

०उवम-उपम

उवमिज्जइ-उपमीयते

उवय-उदक पुण्य गन्धोवण सुपविति XVI 4, 5

उवय-उदय
 उवयार-उपकार
 „ „-उपचार
 उवरि-उपरि
 उवरोह-उपरोध
 उवलक्खइ-उपलक्षयति
 उवलक्खण-उपलक्षण
 उवलक्खिम-उपलक्षित
 उवल्लग-उपल्लग
 उववास-उपवास M. उपास
 उपवासिय-उपवासित
 उवसग्ग-उपसर्ग
 उवसंघरइ-उपसंहरति
 उवसंत-उपशांत
 उवसप्पिणि-उपसर्पिणी See अवसप्पिणी
 उवसम-उपशम
 उवसमिय-उपगमित
 उवसिज्जइ-उववसिज्जइ, by haplology or for
 metre
 उवसेवय-उपसेवक
 उवसोह-उपशोभा
 उवसोदिय-उपशोभित
 उवहसइ-उपहसति
 उवहासइ- „
 उवहि-उदवि
 उवाय-उपाय
 उविय-उपेत
 उव्वगइ-उद्वल्लगति (आक्रमते ? Pāl. उत्थरि
 -- ओवग्गिआइ अकन्तं) Pischel § 73
 Mg ओवग्गादी=अपवल्गति
 उव्वट्ठिय-उद्वर्तित
 उव्वत्तइ-उद्वर्तयति
 उव्वत्तण-उद्वर्तन M. उटणे
 उव्वहइ-उद्वहति
 उव्वहण-उद्वहन
 उव्विल्लइ D-(for उव्विल्लइ=प्रसरति) Pāl उव्वेलं
 पसरिअं
 उव्वेव-उद्वेग

उदय-उभय

ऊ

०ऊरय-पूरक
 ०ऊरु-पूर
 ऊरु-ऊरु
 ऊसरइ-उत्सरति
 ऊसार-उत्सार
 ऊसारइ-उत्सारयति
 ऊसास-उच्छास M. उसासा

ए

ए-(=हे or अरे) An interjection, al-
 though doubtful, in छसाहण जो देइ
 ए मच्चलोए XII 3, 18

एइ-एति M. एणं or येणे

एउं-एतत्

एउंजि-एतदेव

एक-Skt.

एकल्ल-एक M एकला, H. इकला

एक-एक

एकचक्र-एकचक्र,

एकइ-एकाकिनी (Lit एकाचित्)

एकंग-एकांग alone

एकन्त-एकान्त

एकन्तर-एकान्तर

एकमेक-एकैक With a enphonic IV 7, 11
 M. एकमेक

एकमित्त-एकमात्रम् (?) एकमित्तएहिं कस्स दिज्जे
 छविउभमम् IV 7, 11

एकम्मइ-एकमुख

एकयार-एककार

एकल्लिय-एकाकिनी See एकल्ल

एकवय-(=एकपाद in Mbh. as a tribe of
 mountaineers)

एकवार-एकवार

एकसाण-एकासन

एकहाार-एकाहार

एकैक-एकैक

एतडय-इयत् this ड is common in G. e. g.
 मनइ for मन

एतद्हि D-(अत्र) also इदानीं in एतद्हि महुमासहो

आगमण्य VIII 8, 9 etc.

एत्तिथ-इयत् M. इतकं

एत्थ-अत्र M. एथे, येथे

एत्थन्तरि-अत्रान्तरे

एत्थु-अत्र

एम-एवम् Hc Gr. IV 418 gives एम्

एमहि D-Hc. Gr. IV 420 एम्बहि=इदानीम्

एमाइ-एवमादि From एवमाइ, loss of a whole syllable

एमेव-एवमेव

एय-एक, and Demon. Pronoun

एयारहम-एकादशम

एरिस-ईदृश

एला-Skt.

एवंकार-Skt.

एवडु-इयत् M. एवदा See Notes p. 136

एवमाई-एवमादि

एवहि-इदानीं

एव्व-एवम् See एम

एव्वमाइ-एवमादि

एव्वहि-(एम्बहि=इदानीम्) See एवहि

एसइ-एष्यति

एह-एषः-एषा or ईदृश

एहु-एषः ओ

ओचुम्बइ-अवचुम्बति

ओच्छाइवि-अवच्छाय

ओणल-अवनत (ओणअ+अल Apbh. termination) Construe as adj. of स्कन्ध
केसकलाउ खन्धि ओणलइ XIX 4, 6.

ओणाविय-अवनामित

ओत्थाडिय D-(=अवस्तुत ?)

ओमालइ-अवमालयति

ओरसइ D-(अवतरति) Hc. Gr. IV 8 5
अवतरेरोहओरसौ

ओरालिय-See Notes p. 85 औदारिक the
usual sense in Amg. does not
suit. M. आरोळी?

ओलविखय-उपलक्षित M. ओळखणे

ओलग-अवल्ल

ओलि-आवलि M. ओळ

ओल्लाव-उल्लाप

ओल्लिय-आर्दित M. ओल

ओवग्गइ-See उवग्गइ

ओवच्च-अपत्रज A word in Māhārāṣṭri,
occurs in the Māh. gāthās in
XII 12.

ओवाइय-उपयाचित

ओसरिन्न-अपसृत M. ओसरणे

ओसह-औषध

ओसार-उत्सार

ओसारइ-अपसारयति

ओसास-उच्छास M. उसासा

ओह-ओष M. ओहोळ (?)

ओहट्ट D-(अपसृत) M. ओहटी Deśi I 166

ओहट्टो ओसरिए

ओहल-Read ओहुल as it rhymes with
कुल XIV 11, 5

ओहुंजइ-उपसुंके

ओहुल-(अवकुल, opp. of उत्कुल) Deśi I
157, quoted by Jacobi has ओहुर
for खिन्न. But is ओहुर=ओहल?
Doubtful. जाम न वइरिखइ ओहुलइ
XIV 11, 5. See वहुल

क

कइ-कति

कइ-कवि vul M. कई

कइय-कृता

कइयह-कदापि M. (poetry) कई

कउ-कुतस्

कएकचकु-कृतैकचक्र

ककस-कर्कश

ककख-कक्ष M. काख, by Metathesis खाक
ककखड-(पीन ?) पट्टुआएड सककखडमाणडं X 4, 1

Deśi II 11 ककखडो पीणे does not
suit, also in X 4, 4 where it is
an adj. of वयण. कर्कश harsh seems
to suit

कंकण-Skt.

कंखिर-कांखिन्

कचरा D-Some entable M. काचन्या,
कचो-या पुणो कचरा पप्पडा दिन्नमेया XII
3, 8

कचोल D-a kind of pot M. कचोले
कच्छ,-a country. See Introduction

कच्छव-for कच्छ, like कुरुव for कुरु

कच्छाहिव-कच्छाविप

कज्ज-कार्य M. काज H. कज्जा

कज्जल-Skt. M. काजळ

कंचण-काञ्चन

कंचणपुद्द-काञ्चनपृथिवी

कंचणमहि-काञ्चनमही

कंचणमाल-काञ्चनमाला A name=कणयमाल

कंचि-काञ्ची

कंचुअ-कंचुक M. कुंची

कंचुडी-a bodice, to be tied with a
string at the back. M. कांचोळी

कट्टइ-कर्तयति M. काटणे, G. काटहुं, H. काटना

कट्ट-कट्ट Vul M. कट

कट्ट-काष्ठ M. काठी stick, H. काठ

कट्टमय-काष्ठमय

कड-See कडय

कडय-कटक M. कडे

कडक्ख-कटाक्ष M. कडाखा with change of
meaning

कडक्खइ-कटाक्षयति

कडक्खण-कटाक्षण

कडन्तरिय D-(दारित) See कप्परिय below
Deśi II 20 कप्परिअकडन्तरिआ दलिअम्मि

कडप्प D-(निकर) Deśi II 13 गिअरे कडप्प
M. कडपा

कडाह-कटाह M. कडई कडे,

कडियल-कटितल

कठिण-कठिन

कडिल-कटिवख Deśi II 52 गिच्छिदे कडिवत्थे
कडिल्ल

कडिडत्त-कटिडत्त

कडुय-कटुक M. कडुं

कडुआविय-कटुकृत in the sense of "wor-
ried, worsted"

कड्डइ-कर्षति M. काढणे

कडकदन्त-कथन् (क्रोयेन ज्वलन्) M. कडणे

कणय-कनुक

कणय-कणयकन्ति

कणयकन्ति-कनककान्ति A name

कणयतेय-कनकतेज A name

कणयदीव-कनकद्वीप Name of an island
or country

कणयप्पह-कनकप्रभ Same as कणयतेय

कणयमय-कनकमय

कणयमाल-कनकमाला A name, see कंचणमाल

कणिट्ठ-कनिष्ठ

कणिर-कणिन्

कणिस-किसार, Deśi II 6 किंसारअम्मि कणिसं

कणेरि D-(=त्तुरण?) Pāi कणी कुरणं उव्वहइ
समरसंगमकणेरि XIV 2, 3

कटइय-कण्टकित

कंटय-कण्टक

कट-Skt.

कंडवइ-काण्डपति VII 3, 4 M. काण्डारी-
helmsman

कंडु-कन्दुक थम्भिय कन्दु कइय नेराइय. III 1, 9

See Emendations

कण्णअकन्नहि-कर्णोपकर्णेणु (through कन्नोवकन्नहि)

छअणहि कण्णअकन्नहि सीसइ XVI 11, 2

'He (about him) is told from
ear to ear by good men.'

See Emendations

कत्तरि-some warlike feat amongst
the things learnt by Bhavisatta

दोक्करकत्तरिकरणपवंचइ II 2, 7

कत्तिय-कार्तिक

कथइ-कविद् Hc. Gr. II 174

कडम-कर्म

कंत-कान्त

कंति-कान्ति

-कान्ते

कंतिडर-कान्तिपुर a town, about 20 miles North of Gwalior, now called Kotwal.

कंद-Skt.

कंदइ-कन्दति

कंदप्प-कन्दर्प

कंदर-Skt.

कंदलि Skt. A kind of ornament round the neck कन्दुकण्ड कन्दलिए रवचंड IX 17, 4

कंदिर-कंदिन्

कंदुकड-? VIII 19, 17

कंदोद- (=नीलोत्पलम्)

कन-कन्या B. कने

कन-कर्ण M. कान

कनयारी-कर्णयारी

कनयंगुरण-कर्णप्रावरण A mountain tribe

कनाड-कर्णाट M. कानडा

कनारिय D- (=कर्णयो अङ्कुशेन प्रेरित.) आरोंह

कनारिड गइन्दु XIV 17, 8

कनोसन्नइ-कर्णोपसने (=कर्णमूले) 'in whispers'

कनोसन्नइ चवइ जणु 1 13, 10

कप्प-कल्प (=कर ransome) सो नात्थि जो न

महु देइ कप्प XIII 3, 8 and others

कप्पइ- (दारयति) M. कापणे, G. कापडुं

कप्पड-कर्पट M. G. कापड

कप्परिय- (=दारित) See कडन्तरिय above

कप्पूर-कर्पूर M. कापूर G. कपूर

कण्डुरिय-कर्बुरित

कम-कम

कमडु-कमठ (=भिष्टभाजनं?) Desi II 55

Comm. कच्छपं भिष्टभाजने दैत्ये च कमठ

शब्दभव एव. किं सो कमठ कहिमि संपाइ

XIX 4, 4 Or possibly दैत्य-an

evil spirit. 'Have you some-how

contracted the evil spirit'

कमल-Skt.

कमल-कमलसिरी A name

कमलाएषि-कमलादेवी Same as above

कमलमहासिरी-कमलमहाश्री Same as above

कमलसिरी-कमलश्री Same as above

कपिय-कम्पित

कंपण-कम्पन

कंपावइ-कम्पयति

कपिड-काम्पिन्या Name of a city.

कंडु-Skt.

कम्म-कर्म्म M. काम

कम्मयर-कर्म्मकर M. (poetry) कामारी

कम्मवर-कर्म्मवर

कम्मर-कर्म्मकर cf. Vedic कमार. VII 1, 3

See Emendations

कम्मिय-कर्म्मिक

कय-कृत

कय-क्रय

कयडन-कृतपुण्य

कयंजलि-कृतांजलि

कयत्थ-कृतार्थ

कयन्त-कृतान्त

कयम्ब-कदम्ब

कयाइ-कदाचिद्

कयार D- (=वृणायुत्तर) Pai कज्जो कयवरो,

Desi II 11 पुजे कयारकज्जव etc.

कयावि-कदापि

कर-Skt.

करयल-करतल

करड-करोति

करण-Skt.

करणाहिवइ-करणाधिपतिः

करणिय-करणीय

करंबिय-करंबित

कररुड-Skt.

करवाल-Skt.

करह-करभ

कराल-Skt.

करालिय-करालित

करि-करिन्

करिणि-करिणी

करुण-Skt.

करोडि-करोटी

कल-कला

कलयज्जल-Watery pigment for the lip

रसणि अणु अहरि कलयज्जलु XI 9, 10

कलयल-कलकल

कलइ-कलयति

कलंक-Skt.

कलंकइ-कलंकयति

कलत्त-कलत्र

कलमि-कलम

कलस-कलश M. कळशी

कलहंस-Skt

कलहोय-कलवौत

कलाव-कलाप

कलि-Skt.

कलिय-कलित

कलुण-करुण

कलेवर-Skt.

कलइ-कल्यम् M. काल with changed sense

G, काले, H. कल

कल्लाण-कल्याण

कल्लाणमाल-कल्याणमाला A name

कल्लोल-Skt.

कवय-कवच

कवड-कपट

कवण-क. पुनः Old M. कवण

कवाड-कपाट M. कवाड

कविस्थ-कपिस्थ

कवोल-कपोल

कव्व-काव्य

कव्वड-कर्पट M. कावडी

कस-कशा

कसण-कृष्ण

कसाय-कषाय

कसार-कंसार

कह-कथम्

, -कथा

कहइ-कथयति

कहाणय-कथानक M. कहाणी

कहि-कुत्र Konkani M. व्हे

काओसग्ग-कायोत्सर्ग

काणच्छि-काणाक्षि

काणण-कानन

काणीण-कानीन

काम-Skt.

कामवेणू-कामवेतु

कहु-कत्मात्

काइं-किं Old M. काई

काउं-कृत्वा

काउरिस-कापुरुष

कामिणि-कामिनी

काय-काक

कायर-कातर G. कायर

कारण-Skt.

कारण्ड-कारण्डव

कारिय-कारित

कारुण-कारुण्य

काल-Skt.

कालागुरु-Skt.

काहल-An instrument of the horn M.

कहळा

काहार-Cf. M. कहार. काहारखोर भडभंडभोइ

XV 2, 10. Deśi II 27 काहारो परि-

खंधे-परिखंध-menial servant

किउअ-चिबुक किउअपमाण निउत्त V 9, 13

किम्-Skt.

किंकर-Skt.

किंकिणि-किंकिणी

किजइ-क्रियते Old M. कीजे

कित्तण-कीर्तन

कित्ति-कीर्ति

कित्ति-कित्तिसेण A name

कित्तिसेण-कीर्तिसेना

किंदुअ-कंदुक

किन्न-किन्न

किन्नर-Skt.

कियत्थ-कृतार्थ

किम-कथम्

किमि-कृमि

किय-क्रिया

किय-कृत G. कियुं, H. किया

किर-किल Old M. कीर

किरण-Skt.

किराड-A petty Bania, (here in ridicule) See Tribes and Castes of Bombay, Vol I

किरिया-क्रिया

किल-Skt.

किलन्त-कान्त

किलिक्चिय-(किलिविलारव कृत) Onomatopoeic for the note of the bird

लावक

किलिङ्ग-कृष्ट

किलीण,-किलिण्ण=किलन्त

किलेस-केश

किलेसइ-कृभाति

किवाण-कृपाण

क्रिविण-कृपण

किस-कृश

किसलय-Skt.

किसिय-कृशित

किसोयरी-कृशोदरी

कीड-क्रीडा M. कीड, with changed meaning

कीय-कृत

कीर-a people mentioned with खस and बबर X 1, 11

कीरइ-क्रियते

कील-क्रीडा

कीलइ-क्रीडते

कीलण-क्रीडन

कुइय-कृपित

कुकुड-कुकुट M. कुकुड-(कुंभा)

कुक्खि-कृक्षि

कुकुम-Skt.

कुंग-कौंगुदेश Modern Coimbatore and Salem, roughly

कुच्छिय-कुत्सित

कुंचिय-कुञ्चित

कुट्टिम-Skt.

कुडिल-कुटिल

कुडिल-

कुडुम्ब-कुटुम्ब

कुणइ-करोति

कुण्डल-Skt.

कुतिर्य-कुतीर्थ

कुद-कुद

कुंत-Skt.

कुंथु-Name of the 17th Tirthankara

कुंद-Skt.

कुपइ-कृपथ

कुप्पइ-(कुप्यति) But in VIII 19, 9 and IX 20, 6 it appears to mean भाषते

कुमार-Skt.

कुमारि-कुभारी

कुभ-Skt.

कुरु-Skt. The name of a country and its people. Also कुरु कुरुखेत-कुरुक्षेत्र Indraprastha कुरुजंगल-कुरुजांगल A country, Delhi province of to day

कुरुड D-(वक्र or चञ्चल)

कुरुल D-(कुटिलकेश) M. कुरुल

कुरुलइ D-(आक्रन्दति)

कुरुव=कुरु

कुरुवइ-कुरुपति

कुल-Skt.

कुलकुलइ D-(आक्रन्दति)

कुलफंस-कुलपांसन

कुलुत्तिय-कुलबी उत्तिय for इत्तिय owing to the preceding उ

कुवर-कुमार M. कुवार

कुवलय-Skt.

कुविय-कृपित

कुसरीर-कुशरीर

कुसल-कुशल

कुसलत्तण-कुशलत्व

कुसासण-कुशासन

कुसुम-Skt.

कुसुमाउह-कुसुमायुव

कुहइ-कुथयति decay of. जइ उट्ठभइ तो कुहइ
अइ डज्जइ तो छारु Hc Gr. IV 365, 3

कूड-कूट M. कोडे

कूर-कुर

कूल-कुल

कूव-कूप G. कुवो

कूवार D-Plaintive wail, तं कूवारु छणिवि
VIII 14, 1, एम करेवि छइरु कूवारउ

IX 15, 12 कूव+आरव or रव

केजर-केयूर

केणय-क्रयणक Old M. केणें=valuable

केत्तिय D-क्रियत्

केत्थु-कुत्र

केम-कथम् G. केम.

केय-केकी

०केर-(=संबन्धिन्) A possessive suffix
like तण, तणिय

केलि-केली

केवल-Skt.

केस-केश

केसरि-केसरिन्

केह D-कीदृश्

कोइल-कोकिल G. H. कोयल

को-कः

कोजहल-कौतूहल

कोकइ D-(व्याहरति) M. कोकणे

कोडि-कोटि

कोइ D-आश्चर्य M. कोड

कोइव-कोद्व

कोमल-Skt.

कोव-कोप

कोस-कोष

कोसिय-कौशिक A name

कोह-क्रोध

किय=किय

ख

खइय-खादित=खाय Pā1 विलुम्पिअवम्फिअं खइअं
,,-क्षपित

खग-खड्ग

खज-खाय M. खाजा (करंजा)

खजइ-खायते

खंचइ D-(कषति) M. खेचणे H. खिचना

खण-क्षण Vul M. खिण

खणइ-खनति M. खणणे

खंड-Skt.

खंडइ-खण्डयति

खंडण-खण्डन

खत्त-क्षत्र G. खत्री

खद-भुक्त G. खाथुं

खंत-क्षान्त

खंतव्व-क्षन्तव्य

खंति-क्षान्ति M. खन्त with changed
meaning

खंध-स्कन्ध M. खान्दा

खंधार-स्कन्धावार

खंवावार-Sktism

खप्पर-खर्पर M. खापर

खमइ-क्षमते Coll M. खमते (घेणे)

खंपइ D-(आर्द्रां करोति)

खंभ-स्कम्भ (=स्तम्भ) M. खाम्भ

खम्मइ-क्षाम्यति

खय-क्षय vul M. खय-(रोग)

खयर-खचर

खयाल-(खजाल?)=तरुण्ड

खर-Skt.

खरिय D-(भुक्त) Pā1. खदखरिआय भुत्तम्मि
But 'rough' would suit more.

See उग्म

खल-Skt.

खलइ-खलति M. खळणे

खलभलिय D-(=भुग्ध) M. खळवळणें

खलु-Skt.

खवय D-(स्कन्ध) Deśi II 67 खवओ खन्वे
 खवइ-क्षपयति
 खस-खश्च people
 खाय-खादित
 खाम-क्षाम
 खारिय-क्षारित cf M. खारवट
 खिज्जइ-खियते M. खिज्जणे
 खिड्ड-क्रीडा
 खित्त-क्षित्त
 खिवइ-क्षिपति
 खीण-क्षीण
 खीर-क्षीर i. e. पय M. खीर a dish pre-
 pared from milk
 खुट्ट D-(=कुटित) M. खुट्टे Hc Gr. XIV
 118
 खुडइ D-(=कुड्यति) M. खुडणें
 खुद-क्षुद
 खुब्भए-क्षुब्भयते
 खुर-Skt.
 खुल्लय-क्षुल्लक
 खुदइ-क्षुब्भयति
 खेइय-खेदित
 खेइज्जइ-खेयते
 खेउ-क्षेम O. M. खेव
 खेड D-(=खेटक) M. खेडे
 खेडी D-(क्रीडानौः) खुडे
 ऐत्थ सल्लि एमेव न खुच्चए खेडी XII 12, 16
 खेड्ड D-(=क्रीडा)
 खेड्डय D-,,
 खेड्डइ D-(रमते)
 खेत्त-क्षेत्र
 खेम-क्षेम
 खेयर-खेचर
 खेर D-(=खेद) परिवड्ढियखेरउ X 17, 5
 खेरि D-,,
 खेळइ D=खेळइ
 खेवइ-क्षेपयति
 खेविय-खेदित
 खोणी-क्षोणी

खोर-A people कीरखोर खसबब्बर X 1, 11
 खोह-क्षोभ
 खोइइ-क्षोभयति
 ग
 गइ-गति
 गइन्द-गजेन्द्र
 गउरव-गौरव
 गगिर D-(गद्गद)
 गंगा-Skt.
 गज्जिय-गर्जित M. गाजणें
 गंजोल्लिय D-(रोमांचितम्)
 गण-Skt.
 गणइ-गणयति
 गणण-गणना
 गणहर-गणधर
 गंठि-ग्रन्थि M. गांठ
 गंड-Skt.
 गत्त-गात्र
 गत्तिय
 गद-गदा
 गदइ-गर्दभ
 गंतूण-गत्वा Prktism
 गंध-ग्रन्थ
 गंव-Skt.
 गंवि-Skt.
 गंधोवय-गन्धोदक
 गन्न-गणनं सारासारपरिखणगन्नइ. II 2, 8
 गब्भ-गर्भ M. गाभा interior
 गळिभय-गर्भित् M. गाभण
 गंभेसरि-गर्भेश्वरी
 गम-गमनं 1. e. from that island, VII
 3, 6.
 गमइ-गमयति
 गमण-गमन
 गमं=अगम Prktism जेण तुब्बाण पासं गमं
 तक्कुओ IV 13, 10
 गंपि-गत्वा
 गंभीर-Skt.
 गंभीरत्तण-गंभीरत्त्व Prktism

• गम्मइ-गम्यते

गय-गज

• गयडर-गजपुर Hastinapura, Capital of Kurujangala

गयण-गगन

गयंद-गजेन्द्र

गयबइय-गतपतिका

गयसाल-गजशाला

गया-गत G. H. गया

गयारि-गजारि

गरिह-गरिष्ठ

गरय-गुरु G. गरवी

गल-Skt.

गलइ-गलति

गलथइ-(क्षिपति) Hc. Gr. IV 143 क्षिपे.

गलथ etc. from गल+इस्त ?=गलइथ,
then गलथ to eject by putting
the hand on the throat

गलथलइ Γ-(=नि.सारय) To be connected
with the above XIII 8, 21,
13, 2.

गवक्ख-गवाक्ष G. गोख

गविह-गवेपित

गवेसय-गवेषक

गवेसइ-गवेषयति

गव्व-गर्व

गसेइ-प्रसते

गह=ग्रह

गहगहइ D-(=सकुलभवति) रहसिह गयडर गइगहइ
III 1, 12

गहण-ग्रहण

गहिय-गृहीत

गहिर-गभीर M. गहिरा

गहिल-ग्रहिल

गहीर-गभीर

गाइय-गाइका (गीतवती)

गाढ-Skt.

गाम-ग्राम M. गांव, G. गांम, H. गाम

गामिय-गामिन्

गामिणि-गामिनी

• गार-कार

गारड-गौरवम्

• गारि-कारिन्, कारिणी

• मारिय-कारित

गाव-गर्व

गाविय-गर्वित

गास-ग्रास

गाह-ग्राह (=पूर्वग्रह or आग्रह)

गिजइ-गीयते Old M. गीजे

गिज्जइ-गृह्य

गिन्हइ-गृण्हाति

गिर-गिर्

गिरि-Skt.

गिलइ-गिलति

गिहवर-गृहवर. गिहवरो दाणइन्दो XII 3, 28

गिहासम-गृहाश्रम

गीय-गीता

गीढ-गाढ

गुज्जर-गुर्जर M. गुजर G. गुजरात

गुज्ज-गुह्य M. गुज्ज a secret

गुड-Skt.

गुडिय D-(अलंकृत खजीकृत) cf. *Kumar-
Prat* p. 449 तह पक्खरसत्ताहगुडअसि
पछुदाइइसत्तु

गुण-Skt.

गुणअत्तम्-गुणवत्त्वम्

गुणमंजरि-A name

गुणमाल-गुणमाला A name

गुणवय-गुणव्रत

गुणवय- „ „

गुणवन्त-गुणवत्

गुत्ति-गुप्ति. (बन्धनम्) Desi II 101

गुंदल D-(=आक्रन्द.) M. गोन्वळ Confusion

गुमगुमन्त D-(=नन्दं कुर्वत्) M. घुमणे

गुरु-Skt.

गुरुक्की-गुरुका

गुरुहार-गुरुभार

गुलियड्-(गुडमिश्रं) Pāi कंदुओ गुलिओ does
not suit here

गुलुगुल D-=(शब्दं करोति) M. गुलुगुल (गोष्ठी
करणे)

गृह-Skt.

गेय-Skt.

गेह-गृह

गेहिणि-गृहिणी

गोयर-गोचर

गोडर-गोडुर

गोड-गोष्ठ M. गोष्ठा

गोड-गौड name of a country Bengal

गोतम-गौतम

गोपय-गोप

गोत-गोत्र M. गोत गोतवळा

०गोयर-गोचर

घ

घय-घृत G. H. घी

घग्घरय-घर्घर

घड-घट M. H. घडा

घडइ-घटते M. घडणे

घण-घन

घणसार-घनसार

घंटा-Skt.

घत्तिय D-=(कर्तित)

घर-गृह M. घर G. घेर

घरवइ-गृहपति

घरवास-गृहवास

घरिणि-गृहिणी

घळइ D-=(क्षिपति) Hc, Gr. IV 334,
422 etc. M. घालणें

घवघवन्त D-=(परिमल.प्रसरन्) M. घमघमाट

घाय-घात M. घाय-घाव

घाइय-घातित

घाइज्जइ-घात्यते

घाण-घ्राण M. घाण bad smell

घारिय D-=(घृतपूर्ण) Suggested by Deśi

II 108 घारन्तो घेवरे चेअ

घिय-घत G. H. घी

घित D-=(क्षित)

घुट-घुष्ट

घुम्मइ-घूर्णते M. घुमणे

घुलइ-घूर्णते M. घोळणें

घुलिवि-Abs of above

घुसिण-घुसृण

घोर-Skt.

घोलइ-घूर्णते

घोस-घोष

घोसण-घोषणा

च

च-Sktism

चइत्त-चैत्य

चड-चतुर् M. चौ

चडक्क-चतुष्क An auspicious figure made
up of grains of wheat M.
चौक भरणें

चडक्कन्ध-चतुःस्कन्ध

चडक्कासन-चतुष्कासन

चडथ=चडत्थ

चडत्थ-चतुर्थ M. चौथ

चडपासिय-चतुष्पार्थक

चडप्पय-चतुष्पाद

चडरंस-चतुरश्र

चडरंग-चतुरंग M. चौरंग

चडविह-चतुर्विध

चडवीस-चतुर्विंशति M. चौवीस, चोवीस

चडव्विह-चतुर्विध

चक्क-चक M. चाक

चक्कल-=(चक्रल)

चक्कलिय D-=(चक्रवत् भ्रान्त)

चक्केसर-चक्रेश्वर

चक्कु-चक्रुस्

चंग D-=(चारु) Deśi III 1 चंगं चारु.

Coll M. चांग, चांगट

चबंकिय-चर्चाङ्कित

चच्चरि-चर्चरी

चंचल-Skt.

चंडइ D-(=आरोहति or प्राप्नोति) M. चदणे

चडकर D-चटत्कार

चडुल-चटुल M. चाटल (?)

चडुण D-(=मर्दन) Hc. Gr. IV 126

चंड-Skt.

चंद-चन्द्र

चंदण-चन्दन

चंदप्पह-चन्द्रप्रभ the 8th Tirthankara

चंदरासि-चन्द्रराशि A name

चंदलेह-चन्द्रलेखा A name

चप्पइ D-(=आक्रमते) M. चापणे ?

चमक-चमत्कृति M. चमक

चमर-Skt.

चंव-चम्पा A mountain city, different
from चम्पा of upper Bihar

चंपइ=चप्पइ

चम्म-चर्मन् M. चामडी

चक्किइ-च्यवते

” -त्यजति

चयारि-चत्वारि

चर-Skt.

चरइ D-चरति

चरड D-(=चोर)

चरण-Skt.

चरिय-चरित M. (दिन-) चरिया

चरित-चरित्र vul M. चरीत

चरिम-चरम

चरुय-चरु

चल-Skt.

चलइ-चलति

चलण-चलन

चलइ-चलति

चवइ D-(=कथयति) Hc. Gr. IV 2

„-च्यवते A technical Jain word for
rebirth

चवण-च्यवन

चपल-Skt.

चहोड D-(=पिथुन) C. M. चहाड

चाय-त्याग

चाउरंग-चतुरंग

चाडुय-चाडु

चाणक-(=चाणाक्ष)

चामर-Skt.

चामरगाहिणि-चामरगाहिणी

चामीयर-चामीकर

चार-Skt.

„-(=इच्छा)

चारण-Skt.

चारहड-चारभट

चारित-चारित्र

चारु-Skt.

चालइ-चालयति

चाव-चाप

चाहइ D-(=वाञ्छति) M. चाहणे, H. चाहना

० चिठ्ठी-चेष्टा

चिणइ-चिनोति

चित्त-चित्र

चित्त-Skt.

चित्तंग-चित्राङ्ग, a name

चित्तइ-चिन्तयति

चिन्तवइ-”

चिन्ता-Skt.

चिन्तामणि-Skt.

चिन्ध-चिह्न See इन्ध

चिन्न-चीर्ण

चिन्ह-Skt.

चिर-Skt.

चिरयाल-चिरकाल

चिराणय-चिरातन

चिरावइ-चिरयति

चिराय-चिरात Hc. Gr. I 183

चिहुर-चिकुर Hc. Gr. I 186

चीरइ D-(नखभिन्नान् करोति) M. चिरणे

चुअ-च्युत

चुकइ D-(=अश्रयति) M. चुकणें H. चुकना

चुटिय D-(चुलुकीकृत)

चुणइ-चिनोति See चिणइ

चुण्ण-चूर्ण

चुंबइ-चुम्बति
 चुंबण-चुम्बन
 चुबिज्जन्त-चुम्बयमान
 चुंबिर-चुम्बिन्
 चूड- (= वलयानि) M. चुडा bangles
 चूडामणि-Skt.
 चूरिय-चूर्णित M. चुरले
 चूय-चूत
 चूव-"
 चेय-चेतना M. चेव
 चेडय-चेटक Kon. M. चेडा
 चेण-चेतना
 चेळिय-चेळ
 चोइय-चोदित
 चोज-चोय (=आश्चर्य) M. चोज Deśi III
 14 चुज्जमच्छरिए
 चोर-Skt.
 चोरत्तण-चोरत्त
 चोरइ-चोरयति
 चोरण-Skt.
 चोळ D- (= अंगवस्त्र) M. चोळी, of women
 only
 चोडइ D- (= मुञ्चति) M. सोडणे, G. छोडइ, H.
 छोडना

छ

छ-षष्
 छक्क-पट्क M. छक्का
 छज्जइ- (राजते) M. साजणे
 छट्ठ-षष्ठ
 छड-षष्
 छड-छटा
 छडय D- (= सिञ्चनं) M. सडा
 छड्डइ D- (= मुञ्चति) Hc. Gr. IV 91 छुच्चेछड्ड
 etc.
 छण-क्षण M. सण
 छंडइ-छड्डइ G. छंडइ, H. छांडना, M. सांडणे
 छत्त-छत्र M. छत
 छत्तधार-छत्रधार
 छन्द-छन्दस्

छन्दाइत्त-छन्दस्वत् (स्वछन्दात्) वतीं M. छंदिष्ट
 छन्न-Skt.
 छल-Skt.
 छलइ-छलयति
 छवि-छविस्
 छाइय-छादित
 छाय-
 छाद-छाया
 छिज्जइ-छियते
 छित्त-क्षेत्र 15, 3 M. जेत
 छित्त D- (स्पृष्ट) H. छीना M. शिवणें to touch
 Deśi III 27 छित्तं छिविए
 छिद्-छिड
 छिन्दइ-छिनत्ति H. छीनना
 छिन्न-Skt.
 छिवइ D- (= स्पृशति) M. शिवणे
 छुट्टइ D- (= मुच्यते) G. छुट्टइ, H. छुटना M.
 सुटणे,
 „- D (= भ्रश्यति)
 छुड्ड D- (= यदि)
 छुड्डु D- (= क्षिप्त)
 छुड्डइ D- (= क्षिपति)
 छूड D- (= क्षिप्त)
 छेय-छेद

ज

ज=यत् Pronoun
 जइ-यति
 ”-यदि Old M. जइं
 जइयइ-यदा
 जउण-यसुना H. जउणा
 जक्ख-यक्ष M. जक्ख very old, जखीण a
 semihuman being
 जक्खकइम-यक्षकर्म
 जग-जगत्
 जगडन्त D- (= युध्यन्) M. जगडणे
 जग्गइ-जागर्ति M. जागणे
 जंगम-Skt.
 जंघ-जंघा

जट्ट-A country, probably, Jat-country
round about Bharatpur.

जड-Skt.

जण-जन

जणइ-जनयति

जणण-जनक

जणणि-जननी

जणवय-जनपद

जणेर-जनक

जत्ता-यात्रा

जत्थ-यत्र

जत्त=जम्+न

जम-यम H. जम

जम्पइ-जल्पति

जम्पणय-जल्पन

जम्पाण D-(वाहनविशेष)

जम्बुदीव-जम्बुद्वीप

जम्म-जम्मन्

जम्मण-

जर-जरत्

जय-जगत्

„-Skt.

जयइ-जयति

जयकारइ-(जय जयेति करोति)

जयंत-Skt.

जयनंदण-A name

जयछंदरि-A name

जयासि=जया आसि

जरा-Skt.

जल-Skt

जलइ-ज्वलति M. जळणे

जलजन्त-जलयन्त्र (=नौका)

जलण-ज्वलन M. जळण

जलदेवय-जलदेवता

जलन्तरि-जलान्तरे

जलबम्म-जलवर्त्म (=नौका)

जलवाहिणी=जलवाहिनी

जलहर-जलयर

जस-यशस

जसहण-यशोवन A name

जसामेइ=जसाम्+एइ

जसोहर-यशोधर

जसोह-यशओवः

जहा-यथा

जहि-यत्र

जहिच्छिय-यथेगित

जा-यावत्

जाइ-जाति

„-याति

जाइय-याचित

जाईसर-जातिस्मर

जाण-जात

„-ज्ञात

„-यान

०जाणय-(ज्ञात)

जाणइ-जानाति

जाणु-जाउ

जाम-यावत्

जामहि-यावत्

जामाय-जामाव

जामाइय-जामावृ M. जांबाई, H. जमाई

जामाउव-

जाय-जात

जायइ-जायते

जार-Skt.

जाल-Skt.

„-ज्वाला M. जाल

जालन्वर-Name of a tribe and country
probably in the Doab in Punjab

जालिय-ज्वलित M. जाला

जि-(एव) M. चि, च, G. ज

जिट्ट-ज्येष्ठ

जिण-जिन

जिणइ-जयति

जिम-यथा

जिम्मइ D-(=जुज्यते) M. जेवणे, G. जमवुं

जिव-(यथा) See जिम, M. जेवि

जिय-जित

जियइ-जीवति
 जिहं-यथा
 जिहं-,,
 जीय-जीवित
 जीव-Skt.
 जीवइ-जीवति
 जीवगाह-जीवग्राह
 जीवण-जीवन
 जीविय-जीवित
 जीह-जिह्वा M. जीभ
 जुअराय-युवराज
 जुजइ-युज्यते
 जुज्झ-युद्ध M. जुज, जुंज
 जुज्झइ-युद्धयते
 जुत्त-युक्त
 जुत्ति-युक्ति M. जुगत
 जुय-युग
 जुयल-युगल
 जुयलय-युगलक
 जुव-युत
 जुवइ-युवति
 जुवईयण-युवतिजन
 जुवलय-युगलक M. जुळे
 जुवाण-युवन M. H. जवान
 जूअ-यूत M. जुआ (वा)
 जूआर-यूतकार M. जुगार, जुवार
 जूड-जूट M. जुडी
 जूह-यूथ
 जेट्ट-ज्येष्ठ M. जेठा
 जेत्तिय-यावत् M. जितकें
 जेत्थइ=जेत्थुजि
 जेत्थहि-यत्र M. जेथे
 जेत्थु-यत्र
 जेम-यथा M. जेम in जेम तेम
 जेह-याहस्
 जोअण D-(=लोचन)
 जोइवि-योजयित्वा
 जोएसर-योगेश्वर

जोग-योग M. G. H. जोगं
 जोग्ग-योग्य M. जोगा
 जोयइ D-(पश्यति) G. जोहुं
 जोयंगण-ज्योतिर्गण (through जोइंगण)
 जोयण-योजन
 जोवइ-जोयइ
 जोव्वण-यौवन M. 'H. जोवन
 जोह-योध coll M. जोधा a strong man,
 originally, a fighter
 जोहइ-युध्यते

इ

झक्रिय D-(=वचनीय)² Desi III 55 वयणिज्जे
 झक्रिय
 झंखइ D-(=विलपति) Hc. Gr. IV 148
 विलपेझंख
 झडत्ति-झटिति M. झट quickly
 झडप्पइ D-(=अवस्कन्दयति) M. झडपणें, G. झडपहुं
 झत्ति-झटिति
 झंप D-(=अवपात) M. झंप, झेप a leap.
 झंपिबि D-(=छादयित्वा) M. झापणे, झांरणें H.
 झंपना
 झलझलन्त D-(=दीप्यमान) M. झळकणे, झळाळणें
 झळरि-वायविशेष.
 झळोझळिड D-(=बुद्धं)
 झसिवि-धंसित्वा
 झाण-ध्यान
 झायइ-ध्यायति
 झीण-क्षीण
 झुणि-ध्वनि झुणि आलत्त सिरिण संचालिवि XVI
 4, 10
 झुल्लक D-(=वायुलहरी) झुत्ताहलमालझुल्लकइहि IV
 10, 11 M. झुल्लक्क
 झुल्लक्रिय D-(=प्लुष्ट) विरहदवग्गिझुल्लक्रियकायड
 III 20, 8 of M झळ दामणें to be
 scorched
 झूरइ D-स्मरति

ट

टक्क-A name for Punjab between

the Beas and the Indus. See Cunningham, Ancient Geo-
graphy, P. 148

टंकार-Skt.

टिट D-(=यूतस्थानं) Deśi IV 3 टेण्टा
जूअपयम्मि

टिंटाउत्त-टेण्टापुत्र

ठ

ठविय-स्थापित vul M. ठिव, ठेव

ठाइ-तिष्ठति vul M. ठाकतो

,, -स्थाने Old M. ठाई

ठाण-स्थान M. ठाण

ठिय-स्थित Old M. ठी

ड

डंकइ-(दशति) M. डांक

डङ्गइ-दद्यते

डंभ-दम्भ M. डंभ

डर D-दर H. डर

डसन-दशन M. डसणें

डहइ-दहति M. डाह

डाल D-(शाखा) M. डाळी, दाळी, Deśi IV 9

डाळी साहाए

डिभ-Skt.

डोहिय-Deep M. डोह

ढ

ढक्क-ध्वाक्ष Pāi ढंवाय कायला काया

ढक्कइ D-(=च्छादयति) I 10, 12 M. दांकण, दांपण

ढण्डवाल or ढंढ-? V 18, 5

ढुक्कइ-ढौकते (=संगच्छति)

ढोयइ D-(=क्षिपति) cf दुक्खमहन्नवि ढोइय

ण

All Apbh. ण has been deliberately
changed to न as shown in the
Notes. Some words that have
escaped are given below

ण-न

णइ-नदी

णउ-न

णं-(=इव) remnant of णुणं-रुनं

णच्छिउ-नाशयतु करहं कज्जु को णच्छिउ X 4, 7

See Notes

णज्जइ-ज्ञायते

णठ्ठ-नष्ट

णडत D-(गोपयन्) Deśi IV 20 Comm.

णडइ गुप्यति

णत्थि-नास्ति

णंदणु-नन्दनः

णर-नर

णरकेसरि-नरकेसरिन्

णरनाह-नरनाथ

णरवइ-नरयति

णरवर-नरवर

णरवरिन्द-नरवरेन्द्र

णराहिय-नराधिप

णरेस-नरेश

णरेसर-नरेश्वर

णव-नव

णवर D-(केवलं)

णवि-नापि (=न)

णह-नभस्

णाइ-न(चित्त)

णाइ D-(=इव)

णाइणि-नागिणी

णाडं-नाम

णाणाविह-नानाविध

णाम-नाम Prktism

णायरिय-नागरिक adj. of भासइ; polite. Ja-
cobi's आयरियइ is a misreading.

णावइ-ज्ञायते

,, D-(=इव)

णासइ-नश्यति

णाह-नाथ

णाहि (हि)=न M. नार्ही

णिइवि=णिपवि (दृष्ट्वा)

णिउत्त-नियुक्त

णिग्गुण-निर्गुण

गिज्जिणइ-निर्जयति
 गिज्जर-निर्जर M. निजरणं
 गिज्जुण-निर्ध्वनि
 गिद्धण-निर्धन
 गिद्धअ-निर्धूत
 गिण्णासयर-निर्णाशक
 गिण्णासिय-निर्णाशित
 गिप्पह-निष्प्रभ
 गिप्फल-निष्फल
 गिबज्जइ-निबध्यते
 गिबभर-निर्भर
 गिळिभण्ण-निर्भिन्न
 गिम्मल-निर्मल
 गिय-निज
 गियय-निजक
 गियइ D-(=पश्यति)
 गियच्छइ-नियच्छति (=पश्यति)
 गियाणु-निदान
 गिरंकुस-निरङ्कुश
 गिरत्थ-निरर्थ
 निरंतर-निरन्तर
 गिरवज्ज-निरवय
 गिरवसेस-निरवशेष
 गिरारिड D-(=निश्चितम्)
 गिरुद्ध-निरुद्ध
 गिलय-निलय
 गिल्लोह-निलोभं
 गिविट्ठ-निविष्ट
 गिव्वहइ-निर्वहति
 गिव्वुइ-निर्वृति
 गिव्वुद्ध-निर्वृद्ध
 गिसि-निशा
 गिहाण-निघान
 गिहि-निधि
 णीसइ-नि.शब्द
 णीसास-नि.आस
 णेह-क्षेह

त

त-Demonstrative Pronoun

तइय-त्वदीय
 तइयय-तृतीया
 तइयहँ-तदी
 तइलोय-त्रैलोक्य
 तउ-तव
 तओ-ततस्
 तक्काल-तत्काल
 तक्खण-तत्क्षण
 तज्जइ-तर्जयति
 तड-तट M. तड (ढावणें)
 तड-(almost=स्पष्ट ?)
 तडक्किय-(तटकृत) M. तडफणें
 तडि-तडित्
 ०तणय-तनक (संबन्धित्) See केर
 तणु-तनु
 तणुइज्जइ-तत्क्रियते
 तणुभव-तत्भव
 तणुरुह-तत्तुरुह
 तण्डव D-(=समूहः) M. तांडा
 तण्डवइ-(=तृत्यति) Pāi लासं तंडवं suits
 for तण्डविय वण्ण I 9, 1 colours
 were displayed
 तत्त-तप्त
 ,, -तत्त्व
 तत्थ-तत्र
 तत्थहो-,,
 तद्दिण-तद्दिन
 तंत-तंत्र
 तन्ह-तृष्णा M. तहान, also rarely तान्ह, तान
 तन्हाविय-(तृष्णायित) M. तान्हवलेका
 तम-तमस्
 तमाल-Skt.
 तंवरि-ताम्र M. तांबेरा, तांबडा
 तंबोळ-ताम्बूल in M. ताम्बोळी
 तरइ-तरति M. तरणें, G. तरे
 तरंग-Skt.
 तरण-Skt.
 तरणि-Skt.
 तरंड-Skt.

नरल-Skt.

तरलाविय-तरलित

तरु-Skt.

तरुण-Skt. Also in M. and H.

तरुणि-तरुणी

तलि-तले

तलेर D-(=नगररक्षकः) Dési V 3 णयरारखे
तलारो अ XV 5, 6 This was a high
police officer or magistrate cf.
Nāyādharmakāhā XVI अनेय
बहवे राईसरतलवरमाडं बियकोडुं बियड्ढमसिट्ठि-
सेनावतिसत्थवाहपभियओ

तव-तपस्

तवइ-तपति in M. ताव G. and H. also

तवंग D-(=मञ्चक) See Notes

तवसि-तपस्वी

तस्सेय-तत् श्रेयस्

तह-तथा

ता-तदा

ताडइ-ताडयति

ताणय-त्राण

ताम-तावत्

तामहि-

ताय-तात

तार-Skt.

तार-तारा A name

तारिय-तारित

ताल-Skt.

ताव-तावत्

तावस-तापस

तावेळ-तद्वेळा

तासिय-त्रासित

ताही-त्रास्यति

ति-त्रि

तिडणिय-त्रिगुणित

तिय-त्री

तिकाल-त्रिकाल

तिक्ख-तीक्ष्ण M. तिखा

तिळक-त्रिषट्क

तिण-तृण M. तण

तिणवन्त-तृणवत्

तित्त-तृप्त

तित्तय=तेत्तिय

तित्थ-तीर्थ

तित्थयर-तीर्थकर

तित्थंकर-तीर्थकर

तिनाण-त्रिज्ञान

तिन्न-तीर्ण

तिभाय-त्रिभाग

तिम-तथा

तिमिर-Skt.

तिरिक्ख-तिरश्च (पश्चिन्)

तिरिय-तिर्यक्

तिरियत्तण-तिर्यक्त्व

तिल-Skt.

तिलय-तिलक

तिलयदीव-तिलकद्वीप

तिलयसुन्दरि-तिलकसुन्दरी Said of भविषाणुरूवा

तिलोय-त्रिलोक

तिळ-तैळ

तिळायरु-तैलादरः or तैलाचारः A ceremony
immediately preceding marri-
age, where तैळ, हरिद्रा are to be
first used by the bride and
then by the bridegroom

तिवग्ग-त्रिवर्ग

तिवळि-त्रिवलि

तिवार-त्रिवार M. तिवार

तिविह-त्रिविध

तिवेय or तिवेइय-A Name

तिसट्ठि-त्रिषट्ठि M. ते (त्रे) सट्ठ

तिसुद्धि-त्रिशुद्धि

तिह-तथा

तिहुं-?तिहुं संपन्न गुणंतरिण XXII 10, 10

तिहुअण-त्रिशुवन

तीर-Skt.

तीवण D-(=अशनविशेषः)

तीस-त्रिशत् M. H. तीस, G. त्रीश

तीक्ष्ण-त्रिंशत्तम G. त्रीशमो, M. तिसावा
तुक्कार-=(तुक्कार) Tokharian? An attri-
bute of horses from place of
origin, like सैन्धव, वनायुज

तुंग-Skt.

तुङ्ग-तुङ्ग

तुङ्गि-तुङ्गि

तुङ्गि-तुङ्गि M. तुङ्गी, Coll M. तुङ्गी

तुङ्ग D-=(तुङ्ग) Jacobi's वासण रुङ्ग VII
1, 5 is bad

तुङ्गि-तुङ्गीम

तुङ्ग-तुङ्ग

तुङ्गार-तुङ्गदीय H. तुङ्गारा, G. तमारा

तुरय-तुरग

तुरंग-Skt.

तुरंगम-Skt.

तुरंत-तुरमाण M. तुरुत, G. तरत ?

तुरिय-तुरित

तुल-तुल्यति

तुल-तुल्य

तुल-तुल्य

तुर-तुर्य

तुरिय-,,

तुल-Skt.

तुलपल्लक-तुलपल्यक M. G. पलंग, Old M. तुळी
a bed

तुल-तुल्यति

तेतीस-त्रयंशित M. तेतीस, G. तेत्रीश

तेत्तहे-तत्र

तेत्तिय-तावत् Old M. तेतुले

तेत्तिय-तत्र चित्, like कत्तिय. Coll M. तिथेय

तेत्तिय-तत्र M. तेथें or तिथें

तेम-तथा M. तेम, G. तेम

तेमइ-तथाचित्

तेय-तेजस्

तेरस-त्रयोदश M. in धनतेरस, G. तेरस

तेसिय-तेषित ? पर उन्नेउ तेसिओ XIII 7, 2

तेह-तादृश

तो-ततस्

तोइ-ततोऽपि H. तोई or तोबी

तोडइ-तोड्यति M. तोडणें, G. तोडवुं

तोणीर-तूणीर

तोय-Skt.

तोरण-Skt.

तोरि-तव ? तोरि वसिष्ठ मइ वासइ XIII 8, 4

तोस-तोष Vul M. संतोष

तोसइ-तोषयति

तोसविय-तोषित

थ

थकइ-तिष्ठति Old M. थाके

थट D-(सौभाग्य) M. थाट

थड D-(अभेया पंक्ति) M. थट or थड, G. थट

थड D-(गर्वित) Pāi. थडाय गव्विआ

थण-स्तन M. H. थान

थन्त-तिष्ठत् G. थत

थंभ-स्तम्भ

थंभइ-स्तम्भते

थंभण-स्तम्भन M. थांभणें

थरहरइ D-(=कम्पते) M. थरथरणें H.

थरहरिय D-(=कम्पित) Pāi. वेविअं च थरहरिअं

थल-स्थल M. थळ in पाणथळ, उसाचे थळ, G. थळ

थविय-स्थापित

थवक-स्तवक

थाइ-तिष्ठति

थाण-स्थान

थाम-स्थानम् (=बलं) Pāi. थाम बलं

थाल-स्थाळि M. थाळा G. थाळ

थावइ-स्तौति

थिय-स्थित

थिर-स्थिर M. H. थीर, G. थिर

थुअ-स्तुत

थुइ-स्तुति

थुणइ-स्तौति

थुत्त-स्तोत्र

थुत्थुकारिय-=(थुत्थुकारित) M. थूत्थुकरणें

थुव्व-स्तव्य

थुव्वइ-स्तृगते

धूलाहल-स्थूलफल. स्थूलानि फलानि i. e. प्रत्येकं

मौक्तिकं यस्य

धोअ-धोव-स्तोक M. थोडे G. थोई

थोइलय-स्तोकक

थोर-स्थूल M. G. H. थोर

द

दइ-(दया.)

दइया-दयिता

दइव-दैव

दइवायत्त-दैवायत्त

दंस-दंश

दंसण-दर्शन

दंसिय-दर्शित

दक्ख-दक्ष

दक्खवइ-दर्शयति M. दाखवतो

दक्खिणावत्त-दक्षिणावर्त

दक्खिन्न-दाक्षिण्य

दडत्ति D-(=तडत् इति कृत्वा) M. दडदड

दडवड-(दड्दइ इति रवं कृत्वा) cf. M. दबादब

पडणारे दहीं. In Hc. Gr. IV 330

दडवड होइ विहाणु seems to mean

'soon' and in IV 422 मयर-

द्वयदडवड पडइ अपूरइ कालिं 'a hasty attack'

दड-दड

दंड-Skt.

दंडावइ-दण्डयति

दत्त-Skt.

दंत-Skt.

दंति-दन्तिन्

दप्प-दर्प

दप्पयंत-दर्पयत्

दप्पण-दर्पण

दमक्किय=appears to be coined to rhyme with चमक्किय and may be connected with दम्- to harm, to overpower

दम्मइ-दम्यते

दय-दया

दयावरु-दयापरः

दयावण=दीनः Deśi IV 35 दयावणो दीणे

दर-(=ईषत्)

दरमलइ D-(=रुम्पते) M. डळमळणे

दरिसइ-दर्शयति

दरिस्तावण-दर्शक

दल-Skt.

दलइ-दलयति

दलण-दलन

दलमलइ=दरमलइ

दलवट्टइ D-(=निर्दलयति) M. तळपट करणे (समूळ नाश करणें)

दवग्णि-दवाग्नि

दवणय-(=दमनक) M. दौणा a kind of fragrant shrub held sacred

दव्व-द्रव्य

दस-दश G. H. दस

दसण-दशन

दसविह-दशविध

दह-दश M. दह्हा

दहइ-दहति

दहमय-दशम

दहि-दधि M. G. दहीं

दहीय=दहि for metre

दाइ-ददाति

दाइय-दायाद M. दाइज

दाडिम-Skt. G. दाडम

दाढा-दंष्ट्रा M. G. H. दाढ

दाण-दान

दाम-Skt.

दाय-Skt. (or आदान)

दाया-दातृ

दार-दारा

दारिइ-दारिद्र्य

दारुण-Skt.

दावइ-दर्शयति Coll M. दावणें, G. दावुं

दावइ-दापयति

दास-Skt.

दासि-दासी

दाह—Skt.
 दाहिण—दक्षिण H. दाहिना
 दिक्ख—दीक्षा
 दिज्झ—दीयते Old M. दीजे
 दिट्ठ—दृष्ट Coll and Old M. दीठ.
 दिट्ठंत—दृष्टान्त
 दिट्ठि—दृष्टि Old M. दिदी
 दिढ—दृढ
 दिण—दिन
 दिणयर—दिनकर
 दिणमणि—दिनमणि
 दित्त—दीप्त
 दित्ति—दीप्ति
 दित्त—ददत् M. देता
 दिन्न—दत्त
 दिप्पंत—दीप्यमान M. दिपणे
 दिय—दिज
 दियंवर—दिगंबर
 दियह—दिवस
 दियावह—दापयति
 दिव—दिव
 दिवहु—द्वर्ध
 दिवस—Skt.
 दिवसयर—दिवसकर
 दिव्व—दिव्य
 दिस—दिशा M. दीस
 दिसइ—दिशति
 दिसि—दिशा
 दिहि—धृति
 दीण—दीन
 दीव—दीप M. दिवा, G. दिवो
 „—द्वीप In M. लखदीव, मालदीव, islands in
 the Indian Ocean.
 दीविय—दीपिका M. दिवली
 दीसइ—दृश्यते M. दिसे
 दीह—दीर्घ
 दीहर—,,
 दुक्कम्म—दुष्कर्मन्
 दुक्किय—दुष्कृत

दुक्कड—दुष्कृत
 दुक्कदिर—दुष्कर्मिन्
 दुक्कम्म—दुष्कर्म
 दुक्कर—दुष्कर
 दुक्कलियारय—दुष्कलिकार.
 दुक्कह—दुष्कथनीय
 दुक्काल—दुष्काल Coll^o M. दुक्काळ
 दुक्किय—दुष्कृत
 दुक्कख—दुःख Coll M. दुख
 दुक्कखद—दुःखद
 दुक्कखलिय—दुःखित M. दुखलेला
 दुक्कखाविय—दुःखापित M. दुखावण
 दुक्खंड—द्विखण्ड
 दुग्ग—दुर्ग
 दुग्गइ—दुर्गति
 दुग्गम—दुर्गम
 दुग्गह—दुर्ग्रह
 दुग्गघर—दुर्ग्रह
 दुग्घोट्ट—हस्तिन् Deśi V 44 दुग्घुट्टदुणया हत्थी
 दुच्चरिय—दुश्चरित
 दुच्चार—दुश्चार
 दुज्जण—दुर्जन
 दुज्जय—दुर्जय
 दुठ्ठ—दुष्ट
 दुठ्ठिय—दुष्टा
 दुत्तर—दुस्तर
 दुत्थ—दु स्थ
 दुत्थिय—दु स्थित
 दुद्धर—दुर्धर
 दुन्नय—दुर्णय
 दुन्निरिक्ख—दुर्निरीक्ष
 दुन्निवार—दुर्निवार
 दुप्पेच्छ—दुष्प्रेक्ष
 दुप्पइ—दुष्पति
 दुप्पय—द्विपद
 दुप्पयार—दुष्प्रचार
 दुप्परिणाम—दुष्परिणाम
 दुप्पवंस (चै?)—दुष्प्रपञ्च See Notes
 दुप्पवंच—,,

दुष्पवण-दुष्पवन
 दुष्पियर-दुष्पितृ
 दुष्पेच्छ-दुष्प्रेक्ष
 दुष्पुत्त-दुष्पुत्र
 दुम-दुम
 दुम्मइ-दुमंति
 दुम्मइ-दुनोति
 दुम्मण-दुर्मनस्
 दुम्मणवन्तय=दुम्मण
 दुम्मारुय-दुमारुत
 दुम्भइ-दुम्भ
 दुरक्खर-दुरक्षर
 दुरक्खस-दुराक्षस
 दुरायारिय-दुराचारिन्
 दुरालोयण-दुरालोकन
 दुरास-दुराश
 दुरिय-दुरित
 दुलंघ-दुलंघ्य
 दुलंभ-दुलंभ
 दुल्लक्खय-दुल्लक्ष
 दुल्लंघ-दुल्लंघ्य
 दुल्लिय-दुल्लित
 दुल्लह-दुल्लभ
 दुल्लालइ-दुल्लायति
 दुवार-द्वार
 दुवियप्प-दुर्विकल्प
 दुविरुद्ध-दुर्विरुद्ध
 दुविह-द्विविध
 दुव्व-दुवां
 दुव्वयण-दुर्वचन
 दुव्वयणय-दुर्वदनक
 दुवक्क-दुवाक्य A Name
 दुव्वसण-दुव्वसन
 दुव्वसंत-दुव्वसन्त
 दुव्वाय-दुवांत
 दुव्वासण-दुवांसना
 दुव्वासिर-दुवासिन्
 दुव्विणीय-दुर्विनीत
 दुव्विथइ-दुर्विदग्ध

दुव्विसह-दुर्विषह
 दुसंकड-दु संकट
 दुसंकर-दु संकर
 दुसम-दुषमा Technical Jain term for a
 cycle of years. See Notes
 दुसह-दु सह
 दुशील-दुंशील
 दुह-दु ख
 दुहिय-दुहितृ
 दुअ (दुय)-दूत
 दमइ-दनयति
 दुर-Skt.
 दुरास-दुराश
 दुस-दुष्य
 दुसइ-दुषयति
 दुसण-दुषण
 दुसह-दु सह
 दुहव-दुर्भग
 देइ-ददाति M. देई, G. H. दे
 देक्खइ-पश्यति M. देखणे, H. देखना
 देखइ=देक्खइ
 देव-Skt. As Voc., addressed to a
 king
 देवय-देवता
 देवंग-देवाङ्ग Adj. of clothes
 देवत्तण-देवत्व
 देयर-देष्ट M. दीर, H. देवर
 देवल्लोय-देवल्लोक
 देवि-देवी
 देस-देश G. H. देस
 देसिय-देशित
 देह-Skt.
 देहुर-देवगृह M. देहारा a miniature
 wooden temple for domestic
 gods
 दोक्कर-दुष्कर
 दोखड-द्विखण्ड
 दोखंडइ-द्विखण्डयति
 दोत्थिउ=दुत्थिउ-दुःस्थित

दोमिय=दुमिय

दोस-दोष Vul M. दोस. H.

दोस-द्वेष

दोह-द्रोह

दोहय-द्रोहक

दोहग-दौभाग्य

दोहत्तण-द्रोहत्व

दोहलय-दोहलक M. डोहाले

दोहिय-द्रोहिन्

दोहितय-दौहित्र

ध

धकड-वर्कट Name of a Bania family to which our author belongs

धगवगन्त D-(=उग्रं ज्वलन्) M. वगवगीत

धण-धन

धण-धणमित्त A name

धणमित्त-, A name

धणयत्त-वनदत्त A name

धणयदित्ति-धनदीप्ति: A name

धणयलच्छि-वनलक्ष्मी: A name

धणवड्-वनपति A name

धणवाल-धनपाल A name

धणसिरिं-वनश्री: A name

धणिय-धन्या (=प्रिया) Deśi V 58

धणु-धनुस्

धणुह-धनुष्य

धणुहर-धनुर्वर

धंघड D-(आग्रह) Deśi V 57 धन्वा-लज्जा does not suit मं हुंहुं करि असगाहिं
धंघड VI 2, 8 Don't persist in a wrong idea.'

धन्न-धन्य

धम्म-धर्म

धम्मिह-Skt. has borrowed this word form the Pr. Pāi. कवरी धम्मिह

धय-ध्वज

धयवड-ध्वजपट

धर-धरा

धरइ-धरति

धरण-Skt.

वरणि-धरणी

धरणिद-वरणीन्ड A name

धरणीवर-Skt.

धवल-Skt.

धवलिय-धवलित

वाइ (धाइड) D-(=रुदनं) विणियत्तु लोड धाइड
सुअंतु XXII 2, 8 and अद्धवहिज्जि
विणिग्गय धाहिहिं VIII 12, 8 (=धाइहिं)
cf. M. धाय मोकलणे-to cry aloud

धाइय-वावित

धाडिय D-(=प्रेषितः) M. धाटणं to send

धाम-Skt.

धार-धारा M. G धार

धारय-धारक

धारइ-धारयति

धावइ-वावति M. धावे

वाहाविय=वाविय-धावित The ह for metre's
sake. कर उम्भेवि वाहाविड भणइ VIF
3, 10

धाहि=धाइ (ह for metre) which see.

विट्ठ-वृष्ट M. धीट

धीय-डुहित

धीर-Skt.

धीरायर-धैर्याकर

धीरिय-धीरित

धीरिम-धैर्य

धुअंत-धुवन

धुक्कु D-(=मंदं स्थितं) M. धुकधुकणे said of
life's last breath

धुणइ-धुनाति

धुत्त-धूर्त

धुय-धुत

धुर-धुरा

धुरंधर-Skt.

धुव-धुव

धुवइ-धुनाति

धूम-Skt.

धूम-डुहित

धूलि-Skt.

ध्रुव-ध्रुप

ध्रुववत्ति-ध्रुपवर्ति

धूसरिय-धूसरित

धोरणि-Skt.

धोवइ D-(=प्रक्षालयति) M. धुणे, H. धूना

न

नइ-नदी Vul M. नई

नउ-न

नउल-नकुल

नं-(=इव)

नचइ-नृत्यति M. नाचणे, G. नाचुं, H. नाचना

नजइ-ज्ञायते

नट्ट-नष्ट G. नाठो

नत्थि-नास्ति G. नथी

नंदअ-नन्दक

नंदइ-नन्दति

नंदण-नन्दन

नंदि-नन्दिमित्त A name

नंदिमित्त-नन्दिमित्र A. name

नंदिवड्डण-नन्दिवर्धन A name

नंदिवद्वण-

नंदीसर-नन्दीश्वर

नंदिछय-नन्दिस्सत

नमंसइ-नमस्यति M. नवसणे with changed meaning

नमिय-नमित

नसु-नमः

नमोत्थु-नमोस्तु

नयण-नयन H. नेन

नयर-नगर M. नेर in जामनेर, पारनेर names of towns

नयवंत-नयवत्

नर-Skt.

नरय-नरक

नराहिव-नराविप

नरिद-नरेन्द्र

नरेस-नरेश

नरेसर-नरेश्वर

नव-Skt.

नवइ-नमति

नवकारइ-नमस्करोति

नवम-Skt.

नवर D-(=केवलम्)

नवल-(=नव) M. G. नवल

नवहलिय-नवफलित

नवि-नापि

नह-नभस्

,,-नख

नहणिलय-नभोनिलय (=देव)

नहु-नखल

नाइ D-(=इव)

नाइत्त-ज्ञाति(?)अहिस्सहमिलिय सयलनाइत्तइ VII. 13, 1

नाउं-नाम Old M. नाउ, M. नांव

नाडि-नाडी

नाण-ज्ञान

नाम-Skt.

नामग्गहण-नामग्रहण

नाय-ज्ञात

नायभोय-नागभोग Same as नायसेज्ज which see.

नायसुद-नागसुद्रा

नायर-नागर

नायरि-नागरी

नायरिय-नागरिका

नायरियायण-नागरिकाजन

नायसिरि-नागश्री A name.

नायसेज्ज-नागशय्या

नारइय-नारक

नारसिंह-Skt. name of a tribe

नारसीह-नारसिंह

नारि-नारी

नारिएर-नारिकेर Vul M. नारिएळ, नारेळ

नावइ D-(=इव)

नास-नाथ Vul M. नास

,,-नासा

नासइ-नश्यति

नासाय-नासया or नासायै ?

वयं देह नासाय पेय पस्त्यं XII 3, 7

नाह-नाथ Old M. नाहो husband

नाहि-न

नाही-नाभि

निउंजइ-नियुङ्गे

निउत्त-नियुक्त

निओय-नियोग

निकाय-Skt.

निकय-निष्कय

निकारण-निष्कारण

निक्खंत-निष्क्रान्त

निक्खेवय-निक्षेप

निक्खेविष-निक्षेपित

निग्गंत-निर्गच्छत्

निग्गंथ-निर्ग्रन्थ

निग्गाय-निर्गत

„- निर्गत in णिग्गायाड गयसाळ IV 10, 4.

निग्गाह-निग्रह

निग्घिण-निर्वृण

निग्घोस-निर्घोष

निघोस- „

निच्च-नित्यम् Old M. नीच always

निच्चल-निश्चल

निच्छय-निश्चय Vul M. निच्छय

निज्जावय-निर्यामिक

निज्जिय-निर्जित

निज्जीव-निर्जीव

निज्झायइ-निध्याति (=पश्यति)

निज्झुण-निर्ध्वनि In M. (रुण-)झुण

निहुइ-नितिष्ठति

निहुरिय-निर्दरित M. बेहर, G. निडर

नित्त-नेत्र

निति-नीति

निद-निद्रा Vul M. नीद, नीज

निदड्ढ-निर्दग्ध

निदलेइ-निर्दलयति

निद-क्षिग्व

निदण-निर्धन

निद्दाडिय-निर्घाटित Cf. मालवणरिंदधाडिए द्दडीए
मच्छेडम्भि Pāi end

निनइ-निनद

निनाद-Skt.

निंद-निद्रा H. नीन्द

निंदइ-निन्दति

नित्रेहय-नि.त्रेह

निष्फंकिय-निष्पङ्क

निष्फद-निष्पन्द

निष्फल-निष्फल

निबद्ध-Skt.

निबंध-Skt.

निबंधण-निबन्धन

निबिड-Skt.

निम्भर-निर्भर

निर्भिभट-? निर्भिभटइ द्वारावलित्थटइ V 9, 9

निम्माणिय-निर्मानित

निब-Skt.

निमित्त-Skt.

निम्मच्छइ-निर्घक्षति

निम्मच्छण-निर्घक्षण

निम्मज्जइ-निर्मज्जति

निम्मल-निर्मल

निम्मह=निम्महण

निम्महण-निर्मथन

निम्माणिय-निर्मानित

निय-निज

„-नीत

नियय-निजक

नियइ D-(=पश्यति)

नियउं-नियम

नियच्छइ D-पश्यति

नियउ-निकट Coll M. आड ना नीड (?)

नियत्त-नित्त

नियत्तइ D-निवर्तयति

नियत्थ-(परिहित) Deśi IV 33 णिअत्थं

परिहित It could however be traced to नि+वत्स+त, where व undergoes यश्रुति and स्त regularly becomes त्य. Not a Deśi therefore.

नियम-Skt.

नियं-नितम्ब

नियर-निकर

नियल-निगड

नियवि=निषि (हट्टा) नियवि क्तिड (कृतं) कयं-
तदंतैरु V 16, 7

नियसि-न्युष्य (=उपोष्य) निष्वाह जो नियसि-
भरेण XXII 10, 6

नियाण-निदान

निरंजण-निरञ्जन

निरम्भण(ण)य D-Deśi I 22 has अम्माइआ
for अनुमार्गगामिनी and I 49 अम्मणु-
अंचिअं for अनु(मार्ग) गमनम्. अम्मण
thus seems to mean pursuit.
निरम्भणाउ therefore should mean
of which no one is in pursuit,
or which no body seeks. This
sense suits the context very
well. हुउ कालि जइवि निरम्भणाउ XVI
8, 10

निरलंकार-Skt.

निरवराह-निरपराध

निरवसंक-निरपशङ्क

निरवसेस-निरवशेष

निरवेक्ख-निरपेक्ष

निराउह-निराश्रय

निरारिड D-(निश्चितम्) See निरु

निरावराह=निरवराह

निरावसन्न-निरवसन्न (=विषण्ण) निरु has inten-
sive sense here.

निरिक्खइ-निरिक्षते

निरिक्खण-निरिक्षण

निरु-निश्चितम्

निरुज्जम-निरुज्जम

निरुत्त-निरुत्त (=निश्चयेन) M. निरुत्तं

निरुत्तर-Skt.

निरुद्ध-Skt.

निरुज्जयमाण-निरुज्जतमान

निरुभण D-(=निरोधन)

निरुवम-निरुपम

निरुवसग्ग-निरुपसर्ग

निरोह-निरोध

निरोवम-निरुपम

निलय-Skt.

निलीण-निलीन

निव-नृप

निवडि D-(=निष्पत्य) cf. Hc. Gr. IV 444

वळयावलिनिवडणभएण धूण उद्धुअ जाइ.

चम्मट्टिसरीउ निवडि जाइ मसाणि खउ XX
9, 9. The anusvāra, however,
makes it difficult. Possibly it is
a mistake.

निवडइ-निष्पतति

निवसइ-निवसति

निवह-Skt.

निवाण (=निव्वाण)-निर्वाण, in the sense of
निर्वाणस्थानं=विश्रामस्थानम् Hc. Gr. IV
419 has निवाणु for निव्वाणुं-‘अहवा तं
जि निवाणुं’. वरभवणहो पिक्खंतु निवाणइं
V 7, 7. M. निवाणें

निवारइ-निवारयति

निवारण-Skt.

निवास-Skt.

निविट्ठ-निविष्ट

निवित्ति-निवृत्ति

निविस-निमेष

निवेइय-निवेदित

निवेसइ-निवेशयति

निव्वन्न-निष्पन्ना (=जाता) भविस्सहो गेहिणि निव्वन्नी
XX 14, 2

निव्ववसाय-निर्व्ववसाय Old M. देवसाव

निव्वहइ-निर्व्वहति

निव्वाहइ-निर्वाहयति

निव्विडइ (=निव्वडइ)-निष्पद्यते. निव्विडउ कज्जु
कि वित्थरेण IV 5, 12

निव्वुइ-निर्व्वृत्ति

निव्वय-निर्व्वेद

निसन्न-निषण्ण

निसायर-निशाचर
 निसि-निशा
 निसियर-निशाचर
 निष्ठुदिय D-(=भरानत) Pā1 निष्ठुदियमकन्तभरोणयं
 निष्ठुणइ-निष्ठुणोति
 निहट्टइ-निघट्टयति
 निहण-निवन
 निहणइ-निहन्ति
 निहम्मइ-निहन्यते
 निहसन्ति-नियसन्ति See Emendations
 निहाय-निघात
 निहाण-निघान
 निहालइ-निभालयति M. निहाळणं निहाळु
 निहि-निधि
 निहित-निक्षिप्त
 निहीण-निहीना
 निहुय-निधुत (=निधुवनं छरतं)
 निहेलण D-(=गृह) Deśi IV 51 निहेलणमगार-
 जघणेसु
 निहोडइ D-(पातयति)
 नीर-Skt.
 नीसइ-निःशब्द M. नीसाद
 नीसंदेह-निःसंदेह
 नीसरइ-निःसरति
 नीसल्ल-निःशब्द
 नीसार-निःसार 'passage', if in कवडिं
 जिणभवणहो नीसारइ V 7, 2 नी० is
 a noun
 नीसारइ-निःसारयति
 नीसारय-निःसारक
 नीसास-निःशास
 नी.साहार-निःसन्धार or निःसंवार acc. to He.
 Gr. IV 82. बहु भजइ नीसाहार साउ
 XIV 16, 6 unmitigated defeat
 नीसेस-निःशेष
 ड-किन्तु
 नृणं-नृणम् Prktism
 नेइ-नयति M. नेई
 नेउर-नूपुर M. नेवरं

नेत्त-नेत्र
 नेमित्त-नैमित्त
 नेमित्ति-नैमित्तिक
 नेराइय-नीराजन
 नेवत्थ-नेपत्थ
 नेसण-निवसन, as reference to छरत shows
 विहडियनेसणाई मिट्टुणाण व छरयारंभइ IV
 8, 10 M. नेसण
 नेह-लेह
 नोकसाय-नोकपाय
 न्हाइ-क्षाति
 न्हावण-क्षपण
 न्हाविय-क्षपित
 न्हाण-क्षान M. न्हाणे, न्हाणं
 न्हावइ-क्षापयति

प

पइ-पति
 पइज्ज-प्रतिज्ञा M. पैज
 पइठ-प्रविष्ट old M. पैठा
 पइत्त-पयत्त which see.
 पइत्त-प्रकीर्ण
 पइव्वय-पतिव्रता
 पइसइ-प्रविशति old M. पैसणें०
 पइसरइ-प्रतिसरति (=प्रविशति)
 पइसार-प्रतिसार (प्रवेश or मार्ग) old M.
 पैसार
 पइसारइ=प्रवेशयति
 पइहर-पतिगृह
 पइसइ=पइसइ
 पउंजइ-प्रयुक्ते
 पउत्त-प्रयुक्त
 पउत्थ-प्रोषित
 पउर-पौर
 „-प्रचुर in M. (भर-)पूर, also Vul. M.
 पचूर
 पउरिस-पौरुष
 पएस-प्रदेश
 पओलि-प्रतौली
 पओसि-प्रदोषे

पओहण-प्रवहण
 पओहर-पयोधर
 पक्क-पक्क M. पक्क and also पाका G, H.
 पक्ख-पक्ख M. पाखा (wing of a house)
 पक्खय=पक्ख side
 पक्खत्त-प्रक्षिप्त? (=प्रक्षुब्ध) रणरसपक्खत्ति धण-
 वड्डुत्ति XIV 7, 12
 पक्खरिय D-(=संनद्ध) Deśi VI 10 पक्खरा-
 तुरयकवचे. See गुडिय
 पक्खवाय-पक्खपात
 पक्खालइ-प्रक्षालयति
 पक्खि-पक्खिन् M. पांखरुं, H. पंखी
 पक्खिय-पाक्खिक meaning 'partial'
 पक्खित्त-प्रक्षिप्त
 पगलिय-प्रगलित
 पगाञ्च-प्रकामम्
 पगुण-प्रगुण
 पघोस-प्रघोष
 पघोसिय-प्रघोषित
 पंक-Skt.
 पंकय-पंकज
 पंकयतिरि-पङ्कजश्री (=कमलश्री)
 पंकिय-पंकिल
 पंगण-प्रांगण
 पंगुरइ D-(=प्राट्णोति) M. पांघरणे
 पंगुरण D-(=प्रावरण) M. पांघरण
 पच्चय-प्रत्यय
 पच्चकख-प्रत्यक्ष
 पच्चकखइ-प्रत्याख्याति
 पच्चकखण-प्रत्याख्यान
 पच्चरिइ D-(=उपालभते) Hc. Gr. IV 156
 उपालम्भेऽखणपच्चर
 पच्चसन्न-प्रत्यासन्न
 पच्चुत्तर-प्रत्युत्तर
 पच्चूत्त-प्रत्युत्त
 पच्चेलिड D-(=प्रत्युत्त) पच्चेलिड आयहो पिड वुच्चइ
 VI 22, 5 Hc. Gr. IV 420 gives
 पच्चलिड for प्रत्युत्त
 पच्छइ-पश्चात् G. पाछे, H. पीछे

पच्छए-To rhyme with नियच्छए
 पच्छन्न-प्रच्छन्न
 पच्छाइय-प्रच्छादित
 पच्छिम-पश्चिम Vul M. पच्छिम
 पच्छिल-, G. पाछला
 पच्छुत्ताविद्य-पश्चात्तापित cf. Vul M. पछिताप
 पजलंत-प्रज्वलन्
 पज्जत्त-पर्याप्त
 पज्जलिय-प्रज्वलित
 पज्जालइ-प्रज्वालयति M. पाजळणे
 पज्जुत्त-पर्युत्त
 पंच-Skt.
 पंचत्त-पंचत्व
 पंचम-Skt.
 पंचमि-पञ्चमी
 पंचविह-पञ्चविध
 पंचाल-Skt. Name of country and
 people in the Doab, contiguous
 to कुरुजंगल
 पंचासय-पञ्चाशद्
 पंचुवर-पञ्चोदुम्बराणि Possibly five vari-
 eties of fruits of the Ficus
 Religiosa kind were prohibited
 मह मज्झ मच्छं पंचुवराइं खजंति न XVI 8,
 1 See also XX 3, 3
 पंचेडिय D (=विनाशित) appears to have
 similar sense with फेडिय wh.
 occurs in the same line जेण लोयस्स
 लोहत्तणं फेडियं दुट्ठकंदप्पदप्पं च पंचेडियं
 IV 13, 8. Deśi VI 15 has पचेडे...
 मुसले, so that our word means
 मुसलित=मुसलेन हतं-totally crushed.
 पंजर-Skt.
 पट्ट-Skt.
 पट्टण-पत्तन पाटण as latter part of names
 of many cities.
 पट्टासण-पट्टासन (=सिंहासन)
 पट्टवइ-प्रस्थापयति M. पाठवणें
 पडइ-पतति M. पडणें

पडह-पटह

पडाय-पताका

पडिकूल-प्रतिकूल

पडिक्खलइ-प्रतिस्खलति

पडिगाहइ-प्रतिगृह्णाति

पडिग्गहय-प्रतिग्रह

पडिच्छइ-प्रतीच्छति

पडिच्छण-प्रतीच्छन (=स्वीकार.)

पडिजंपइ-प्रतिजल्पति

पडिपट्ट-प्रतिपट्ट

पडिपरिहव-प्रतिपरिभव

पडिपहर-प्रतिप्रहर

पडिपिल्लइ D-क्षिपति

पडिबंध-प्रतिबन्ध

पडिबिंब-प्रतिबिम्ब

पडिबिम्बइ-प्रतिबिम्बयति

पडिभट्ट-प्रतिभट्ट

पडिभमिय-परिभ्रान्त

पडिम-प्रतिमा

पडिमल्ल-प्रतिमल्ल

पडियक्ख-प्रतिपक्ष जालगवक्ख-पक्खपडियक्खहि

IX 4, 5 contrast to पक्ख (not एक्ख as in Jacobi) a wing of a door or some such thing

पडियंकि-प्रत्यङ्कित

पडियच्छइ-परियच्छइ which see

पडिरक्खिय-प्रतिरक्षित

पडिरव-प्रतिरव

पडिवयण-प्रतिवचन

पडिवइर-प्रतिवैर

पडिवक्कइ- (=प्रतिवाक्यं करोति)

पडिवक्ख-प्रतिपक्ष

पडिवज्जइ-प्रतिपथते

पडिवन्न-प्रतिपन्न

पडिवन्निय- ,,

पडिवाय-प्रतिवाच (=प्रतिवाक्यं)

पडिवाइय-प्रतिपादित

पडिवालइ-प्रतिपालयति

पडिसक्कइ=पडिसक्कइ which see

पडिसइ-प्रतिशब्द M. पडसाद

पडिसुर- (अप्रतिकूल) Probably from प्रतिस्वर
Deśi VI 18 पडिसुरो चेअ पडिकूले

पडिहार-प्रतिहार

पडीव-प्रतीप

पडु-पटु

पडुत्तर-प्रत्युत्तर

पडुत्तिय-प्रत्युक्ति cf. उत्तपडुत्तियाइ XXI 8, 1

पदइ-पठति M. पदणे, पादे, H. पदना

पदम-प्रथम

पडुक्क-प्रदौकित Probably a Prākṛitism
in Sanskrit

पणय-प्रणत

„-प्रणय

पणइणि-प्रणयिनी

पणच्चिय-प्रणर्तित

पणट्ट-प्रनष्ट

पणमिय-प्रणमति

पणवइ-प्रणमति

पणवाय-प्रणिपात

पणाम-प्रणाम

पणासण-प्रणाशन

पणासिय-प्रणाशित

पणीह- (प्रणिधि) पुण पुण विछमित्तहि कयपणीह
XIII 12, 5 Loss of find इ for
rhyme. Pāi चरो पणिही suits here.

पंडरिय-पाण्डुरित

पंडव-पाण्डव

पंडिय-पण्डित

पत्ते-पत्र M. पत्ता in a diff. sense, H. पत्ता

पत्त-प्राप्त

पत्तल-पत्रल M. पातळ ?

पत्ताणइ-प्रत्याययति, सो तुम्हं विवाज पत्ताणइ
XVII 7, 2

पत्ति-पत्नी In XX 3, 2 our text rightly
reads परत्तिय and not पत्तिय.

पत्तियइ-प्रत्याययति

पत्थण-प्रार्थना

पत्थाण-प्रस्थान

पत्थिव-पार्थिव
 पदरिसिय-प्रदर्शित
 पदेक्खइ-प्रपश्यति
 पधाइय-प्रधावित
 पंति-पंक्ति Old M. पांति
 पंथ-पथिन्
 पंथिय-पथिक
 पन्नय-पन्नग
 पन्नया-पर्णकानि Betel leaves सुणीगं तदा
 पन्नया जेहिं दिना XII 3, 21
 पन्नारस-पञ्चदश
 पन्हु-प्रखव M. पान्हा
 पप्पडा-पर्वट M. G. पापड
 पप्कुल्लिय-प्रकुल्ल
 पब्भट्ट-प्रभट्ट M. वाट
 पब्भार-प्राग्भार
 पभणइ-प्रभणति
 पभोय-प्रभोग
 पमत्त-प्रमत्त
 पमाण-प्रमाण
 पमाय-प्रमाद
 पमायइ-प्रमायते
 पमुक्क-प्रमुक्त
 पमुह-प्रमुख
 पमुहोइ-प्रमुखः चित्
 पम्मुह-प्राङ्मुख
 पय-पद Vul M. पय
 „-पयस्
 „-प्रजा
 पयइ-प्रकृति
 पयंग-पतङ्ग
 पयट्टइ-प्रवर्तते
 पयड-प्रकट
 पयडइ-प्रकटयति
 पयडावइ- „
 पयडावण-प्रकटीकरणं
 पयडि-प्रकृति
 पयंड-प्रचण्ड
 पयत्त-प्रयत्न

„-प्रवृत्त
 पयत्थ-पदार्थ
 पयंथिय-प्रगन्वित
 पयन्न=पइन्न (प्रकीर्ण, सिञ्चित)
 पयंपइ-प्रजल्पति
 पयरक्ख-पादरक्ष
 पयल्लय=पय-पद plus an Apbh. diminutive
 termination of M. पाडल्ले
 पयहिणम्-प्रदक्षिणम्
 पयाणय-प्रयाणक
 पयार-प्रकार
 पयाव-प्रताप
 पयास-प्रकाश
 „-प्रयास
 पयासइ-प्रकाशयति
 पयासय-प्रकाशक
 पयासिर-प्रकाशिन्
 पयाहिण-प्रदक्षिण
 पयाहिणइ-प्रदक्षिणं करोति
 पर-परम्
 परएस-परदेश
 परम-Skt.
 परमत्थ-परमार्थ
 परमप्पय-परमात्मन्
 परमेट्ठि-परमेष्ठिन्
 परमेसर-परमेश्वर
 परम्पर-परम्परा
 परम्मुह-पराङ्मुख
 परव्वस-परवश
 परस-स्पर्श
 पराइय-परायात
 पराणए-परायणति
 परामरिसइ-परामृशति
 परायय-परागत
 पराहव-पराभव(=आपइ) जंमज्झु पराहवि...दुहु
 अणुहविउ पइं XII 10, 12
 परि-परि
 परिउंन्नइ-परिचुंबति
 परिउंन्नण-परिचुंबन

परिओस-परितोष

„-परिद्वेष

परिओसइ-परितोषयति

परिक्ख-परीक्षा

परिक्खइ-परीक्षते

परिक्खण-परीक्षण

परिखिवइ-परिक्षिपति

परिखुहिय-परिखुभित

परिगलिय-परिगलित

परिग्गइ-परिग्रह

परिचत्त-परित्यक्त

परिचाय-परित्याग

परिचित्त for परचित्त I 9, 6

परिट्ठिय-प्रतिष्ठित

परिट्ठविय-प्रतिष्ठापित

परिणयणय-परिणयनय. परिणय and नय are
synonymous XIV 3, 1.

परिणइ-परिणयति

परिणाम-Skt.

परित्त-परीत

परिपुंगल-(=श्रेष्ठ) जंपइ भविसयत्तु परिपुंगल IX
8, 6 See पुंगल

परिप्पमाण-परिप्रमाण

परिप्फुड-परिस्फुट

परिप्फुरिय-परिस्फुरित

परिभावइ-परिभावयति

परिभूय-परिभूत

परिमल-Skt.

परिमलिय-परिमृदित M. मळणं

परिमाइ=परिमाति 1 e. परिमाणं. Or perhaps
to read like Jacobi छगइपरिमा इव
V 8, 5

परिमिय-परिमित

परिमुक्क-परिमुक्त

परिमुसइ-परिमृशति

परिमोक्कल-परिमुक्त

परियच्छइ-(=पश्यति) Old M. परियेसणे

परियंचइ=परि+अंचइ which see

परियट्ठइ-परिवर्तयति

परियण-परिजन

परियत्त-परितृप्त

परियत्तइ-परिवर्तते

परियत्तिय-परिवर्तिन

परियर-परिकर

परियरिय-परिचरित.

परियल-(परितल?) a small dish. M. परेळ,
परळ

परियाण-परिदान

परिरत्तखइ-परिरक्षति

परिवज्जइ=परिवज्जइ-परिवर्तयति

परिवन्नर-परिपक्वमि निम्मज्जिउ परिवत्तरनां
XVI 2, 5

परिवत्थ-परिवह

परिवाडि-परिपाटी

परिवाय-प्रतिवात XXII 1, 11

परिवार-Skt.

परिवास-परिवह छुणियन्धं मि ज्झीणपरिवासइ V
9, 2

परिवीढ-परिपीठ

परिवेयइ-परिवेदयते कायरघरिणि कावि परिवेयइ
XIV 11, 7

परिसक्कइ-परिवक्कते (परिक्रमते)

परिहइ-परिदधाति

परिहण-परिवान H. पहिरण

परिहत्य D=(दध्.) Pāi परिहत्यो दच्छो. मइ मि
छिउ परिहत्यु वहंनउ VIII 2, 4

परिहव-परिभव

परिहाइ-परिधापयति

परिहाविय-परिधापित

परिहास-Skt.

परिह्वय-परिभूत

परिहोइ-परिभवति

परिसम-परिश्रम

परोप्पर-परस्परम्

पलय-प्रलय

पलंब-प्रलम्ब

पलंबिय-प्रलम्बित

पलाव-५ . १

पलाविय-प्रलापित

पलासय-पलाशक

पलित-प्रदीप्त M. पलिता a torch

पलिप्पइ-प्रदीप्यते

पलोइ-प्रलोकित्

पलोयइ-प्रलोकते

पलोयण-प्रलोकन

पलोवइ=पलोयइ

पलक-पर्यङ्क M. पलंग

पलटइ D-पर्यस्यति

पलव-Skt.

पलव-A country, whose capital is given as कपिल XVII 2, 2

पवज्जइ-प्रपद्यते

पवंच-प्रपञ्च

पवड्डिय-प्रवर्धित

पवण-पवन

पवत्तइ-प्रवर्तयति

पवन्न-प्रपन्न

पवर-प्रवर

पवरिसइ-प्रवर्षति

पवहइ-प्रवहति

पवाणु-प्रमाणं

पवाल-प्रवाल

पवास-प्रवास

पवाह-प्रवाह

पवाहइ-प्रवाहयति

पवित्त-पवित्र

„-प्रवृत्त

पवित्तविय-प्रवर्तित

पवित्ति-प्रवृत्ति, (=प्रभृति in अज्जुपवित्ति णिसिभो-

यणु परिहरिड मइ XX 3, 12

पविस्समाण-प्रविशन्

पवेस-प्रवेश

पव्व-पर्वन्

पव्वइय-प्रव्रजित

पव्वय-पर्वत

पव्वय-Name of a country between the Ravi and the Sutlej

पव्वयवइ-King of the above

पव्वयनरिन्द-,,

पसय-सृगविशेष Desi VI 4 पसभो सृगविशेषः or

प्रसुत would suit पसयच्छि both in V 14, 2 and in V 15, 4

पसंसइ-प्रशंसति

पससय-प्रशंसक

पसंग-प्रसंग

पसत्थ-प्रशस्त

पसन्न-प्रसन्न

पसर-प्रसर

पसरइ-प्रसरति

पसाय-प्रसाद Old M. पसाय

पसारिय-प्रसारित

पसाहइ-प्रसाधयति

पसाहणय-प्रसाधन

पसिद्ध-प्रसिद्ध

पसिद्धि-प्रसिद्धि

पसुव-पशु

पस्य-प्रसूत

„-प्रसून

पह-पथिन्

„-प्रभा

पहय-प्रहत

पहचुल-प्रभचूड A name

पहंजण-प्रभञ्जन

पहणइ-प्रहन्ति

पहर-प्रहर

„-प्रहार

पहरइ-प्रहरति

पहरण-प्रहरण

पहरिस-प्रहर्ष

पहसइ-प्रहसति

पहाण-प्रधान

पहार-प्रहार

पहाय-प्रभात M. पहाट

पहाव-प्रभाव

पहावइ-प्रभवति

पहिय-पथिक

पहिठ-प्रवृष्ट in पहिटो तहिं दुन्निरिक्खे खयाले IV
3, 1

पहिठय-प्रहृष्ट

पहिरइ-(from परिहइ by Metathesis) परि-
दधाति M. पेहेरणे, H. पेहेरना, पेहेराव

पहिलय-प्रथम M. पहिले

पहु-प्रभु

पहुचइ-(प्रभवति) He. Gr. IV 390 M.
पोहचणे, H. पहुचना

पहुत्त D-(प्रभु) सगहो को न पहुत्त XII 3,
30

पाइक-पदाति Old M. पाईक, H. पाई (दल)

पाइवि=पाविवि see पावइ

पाउस-प्राट्प् M. पाऊस, H. also

पाडिय-पादित

पाण-प्राण

पाणि-प्राणि

पाणिगहण-पाणिग्रहण

० गहण-

पाणिय-पानीय

पाणियहारि-पानीयहारिणी

पामर-Skt.

पाय-पाद M. पाय. चंदप्पहपाय छित XII 14, 4
=पादौं स्पृष्टौ.

पायड-प्रकट

पायडइ-प्रकटयति

पायस-Skt.

पायार-प्राकार

पार-Skt.

पारक-परकीय M. पारखा

पारणय-पारणक M. पारणें

पारद्व-प्रारब्ध

पारंपर-परम्परा (=पुराण) पारंपरकव्वहं लहिवि भेउ
XIV 20, 17 परंपरा suits well.

पारंभिय-प्रारब्ध पारियच्छि

पाल-Skt.

पालइ-पालयति

पालण-पालन

पाव-पाप

पावइ-प्राप्नोति

पावज-प्रवज्या

पाविठ-पुष्पिष्ठ

पास-पाथं. जेण तुम्हाण पासं गमे तुक्कुओ IV 13, 10

M. पास, पार्श्व, G. पासे, H. पास

"-पाश

पासिउं-पाथं, पाथंत्. अण्णहिं पासिउ अण्णहिं
लिजइ II 1, 7

पासंडिय-पाषण्डिक

पासाय-प्रासाद

पासेइय-प्रस्वेदित H. पसीना? G. परसेवो

पाहाण-पाषाण

पाहरिय-प्राहरिक

पाहाण-पाषाण

पाहुड-प्राभुत्त (=उपायनं)

पि-अपि Prktism

पिउ-पीतं

पिउहर-पितृगृह

पिक-पक्क M. पीक, पिकलेलें

पिक्खइ-प्रेक्षते

पिच्छइ-प्रेक्षते H. पीसना?

पिजइ-पीयते

पिजर-Skt.

पिट्ठिवि-(मारयित्वा) M. पिट्ठेण

पिड-Skt.

पिडवास-पिण्डवश्य? (=सुहृज्जन)

पिपीलि-पिपीलिका

पिम्म-प्रेमन्

पिय-पितृ

"-प्रिय G. H. पिणुं, पिया

पियइ-पिबति

पियइत्त-प्रीणयितृ

पियउल्लिय-प्रिया

पियम्म-प्रेमन्

पिययम-प्रियतम

पियर-पितृ

पियल्लय-प्रिय

पियसुंदरि-A name

पियार-प्रियतर H. पियार, प्यार G. also

पियास-पिपासा

पिडि D-(प्रेरयति, क्षिपति)

पिद्युण-पिद्युन

पिहिय-पिहित

पिहिमिपाल-पृथिवीपाल

पिहु-पृथु

पिहुमइ-पृथुमति A name,

पीड-पीडा

पीडिज्जति-पीड्यमाना

पीण-पीन

पीणिय D-(=वारित) H. पेना

पील-पीडा

पीलिय-पीडित

पीवर-Skt.

पुंगल D-(अष्ट?) तुहुं वणिवरकुमारि कुलि पुंगले
V 14, 7 See परिपुंगल.

पुंगव-Skt.

पुच्छइ-पृच्छति G. पूंछइ, H. पूछा

पुच्छण-पृच्छा M. पुसणें

*पुच्छिय-प्रोच्छित(=प्रमृष्ट) लिहिवि नं पुच्छिउ X 7,
22 M. पुसणें

पुज्ज-पूजा

पुज्जइ-पूजयति

पुज्जइ-पूर्यते

पुज-Skt.

पुंजइ-पुञ्जयति

पुंजविय-पुञ्जित

पुट्ट-पृष्ठ M. पुट्टा

पुणत्त-पुनर्त्त

पुण्ण-पुनर्

पुंड-पुण्ड

पुत्त-पुत्र

पुत्ति-पुत्री

„-पुत्रि in पुत्तिचोञ्जु an interjection
often occurring in IV 7

पुत्त-पुष्प

पुत्तिमा-पूर्णिमा Vul M. पुनिवा

पुप्फ-पुष्प

पुर-Skt.

पुरओ-पुरतः

पुरएव-पुरदेव

पुरंदर-Skt

पुरंधु-°

पुरय-ओपुर? in IX 4, 4; gardenhouse?
in VIII 10, 5

पुरयण-पुरजन

पुरवइ-पुरपति

पुरवाल-पुरपाल

पुराइय-(पुराकृत)

पुराण-Skt.

पुरि-पुरी

पुरिस-पुरुष

पुरिसयार-पुरुषकार

पुरुन-पुरुष occurs much less frequently
than पुरिस

पुरेस-पुरेश

पुलय-पुलक

पुलइय-पुलकित

पुलिइ-A name of a wild tribe men-
tioned with बव्वरसवर XIX 11, 2

पुव्व-पूर्व

पुव्वएस-पूर्वदेश

पुव्ववास-पूर्वपार्श्व

पुव्वविदेह-पूर्वविदेह a country

पुव्वि-पूर्वम्

पुहइ-पृथिवी

पूय-पूजा

पूर-Skt.

पूरइ-पूरयति

पूरय-पूरक

पेरुम-प्रेमन्

पेय-Skt. occurs in XII 3, which is
mainly in Māhārāṣṭrī

पेरइ-प्रेरयति

पेसइ-प्रेषयति

पेसण-प्रेषण (=कार्य)

पेसल-पेशल

पेसन्न-पैश्चन्य

पोय-पोत

पोयणडर-पोतनपुर identified with तक्षशिला
पोढ-प्रौढ

पोत्त-पोत्र (=वज्र) M. पोत

पोत्थय-पुस्तक M. पोथी

पोफळ-पूगफळ M. पोफळ

पोमलच्छि-पयलक्ष्मी.=कमलश्री: Paraphrase of
of proper names is our author's
habit

पोमाइड-for पामोइड overjoyed. तउ सोहगें
जणु पोमाइड VIII 19, 5 Jacob's
genial suggestion

पोसइ-पुण्यति

पोमह-पौषय

फ

फस-स्पर्श M. फांस

फंसइ-स्पृशति

फंसण-पांसन

फगुण-फाल्गुन Mārwādī फागण, फाग

फटइ D-(स्फटति)=दारयति

फदइ-स्पन्दते

फरछ-परशु M. फरस

फरहरंत-onomatopœtic

फल-Skt.

फलय-फलक

फलह-,,

फलिह-स्फटिक

फलेइ-फलति

फार-स्फार M. फार

फाडिय D-(स्फाटित) M. फाडले

फाडय-(स्पर्शक) स्पर्शयोग्य

फिटइ D-(भ्रश्यति) M. फिटणें

फुटइ-स्फुटति M. फुटणे, H. फुटना

फुड-स्फुट

फुडिय-(=अत said of अवर) स्फुटित M. फुटलेला

फुरइ-स्फुरति

फुल-Skt.

फुसइ D-स्पृशति (=माष्टि) Hc. Gr 1V 105

फेडइ D-(स्फेडयति?) M. फेडणे. Causal of

फिटइ? see पंचेडिय cf. थाउ वि फेडइ तासु

फड D-(=मण्डली) in जूअप्फटि. M. फड

व

वइइ-see वइसइ Past Part M. वैठा, वैठक,
H. वैठ

वइसइ-उपविशति Col.M. वइस, वैसणें

वइसणय-उपवेशनकं (=सिंहासन) In all the
passages where it occurs it is
closely associated with रज्जु एह
संपय इउ वइमणउं रज्जु XXI 6, 9,
8, 7 and 9, 7

वइसारइ-उपवेशयति Causal of वइसइ

वईसइ=वइसइ

वज्जइ-बध्यते

वद-Skt.

बधुयत्त-बन्धुयत्त Loss of anuswāra for
metre

बंदिग्गह-बन्दिग्गह

बंदिण-बंदिन् Barī

बध-बन्ध

बंधइ-बन्धाति

बंधण-बन्धन

बंधव-बान्धव Coll M. बंधव

बंधु-Skt.

बंधुयत्त-बन्धुयत्त A name

बप्प D-(=पितृ) M. H. बाप, G. बापु, बापुजी

बंधयारि-ब्रह्मचारिन्

बंधेचर-ब्रह्मचर्य

बंधत्तण-ब्रह्मत्व (=ब्राह्मणत्व)

बय-बक

बल-Skt

बलवंत-बलवत्

बलि-बलिन्

बलिकिय-बलिक्रिया

बलिवण्ड D-(=बलात्कार) करइ बलिवंडउ च बकर
मंडल अहिछइं Sar. Kanth p. 130
M. बण्ड?

बव्वर-बव्वर a tribe, coupled always with
the Khasās

बहल-Skt.

बहुव-बहु

बहिणि-भगिनी M. बहीण, G. बेण, H. भेण

बहिरिय-बधिरित M. बहिरा

बहु-Skt.

बहुभ-बहु

बहुत- " M. बहुत, बहुतेक, H. बहोत

बहुविह-बहुविध

बहुह-बहुधा

बाण-Skt.

बार-द्वार G. बारणुं

बारस-द्वादश Coll M. G. H. बारस, meaning the 12th day of the month.

बारह- " M. बारा

बाल-Skt.

बालहारि-बालधात्री भविसहो बालहारि XII 6, 8.

बासन-वस्त्र Coll M. बासन a rich garment

बाह-बाष्प

„-बाहु

-बाहिर-बाहिस् M. बाहेर, H. बाहार

बाहु-Skt.

बाहुबलि-Skt. Son of the Tirthankara
Rṣabha

बि०-द्वि०

बिणि-द्वौ

बिनि- „

बिब-Skt.

बीय-द्वितीय

बुज्झइ-बुध्यते Old M. बुझणे, बुझाविणे

बुद्ध-Skt.

बे-द्वि M. G. H. बे

बोळ D-(=भाषण)

बोळइ D-(=कथयति) Hc. Gr. IV 2
कथेर्वज्जर etc.

बोळवइ-Causal of above

बोहि-बोधि

बोहिय-बोधित In कालागुरुखण्डइ बोहियाइ I 9,
3 caused to burn like incense.

भ

भवहा-(=भूः)

भक्ख-भक्ष्य

भक्खइ-भक्षयति

भग्ग-भंग

भंग-Skt.

भंगि-Skt.

भंगुर-Skt.

भज्जइ-भज्यते

भंजइ-भनक्ति

भंजण-भंजन

भट्ट-भ्रष्ट

भट्ट-भट

भडइ=भण्डइ-भाण्डानि ships III 22, 12

भडारय-भट्टारक

भडारिय-भट्टारिका

भणइ-भणति

भंड-भाण्ड

भंडण D-(कलह) Deśi VI 101 कलहे भंडणं
M. भांडण

भंडारिय-भाण्डारिक

भंडुल्ल-भाण्ड M. भांडवल with a slight
change in meaning

भण्णइ-भण्यते

भत्त-भक्त

भत्तार-भर्तृ

भत्ति-भक्ति

भत्तिवत्त-भक्तिमत्

भंति-भ्रांति H. भांति

भमइ-भ्रमति

भमर-भ्रमर

भमाडइ-भ्रमति This इ is common in M.
G. ताबाडणे, उनाडणे, देखाडणुं, भमाडवुं

भमिर-भ्रमिन्

भय-Skt.

भयंकर-Skt.

भयभीसइ-(=भयेन भीतो भवति)

भयावण-भयानक M. भयाण

भर-Skt.

भरइ-भरति

„-स्मरति

भरडक्खिय D- (=विष्कारित) भुरडक्खियळोयणु

भरह-भरत

भल्लय-भद्रक

भल्लि = F. for Skt भल्ल a spear.

भव-Skt.

भवयत्त-भवदत्त a name.

भवण-भवन

"-भ्रमण M. भोंवणे with slight change in sense

भवंत-भ्रमत्

भविय-भव्य

भवियण-भव्यजन

भवियत्त=भवयत्त

भवित्ति-read पवित्ति=प्रवृत्ति see Emendation to VII 6, 7

भविस=भविसयत्त

"-भविष्य

भविसयुल्लव=भविसायुल्लव

भविसत्त=भविसयत्त

भविसयत्त-भविष्यदत्त A name

भविसायुल्लमइ=भविसायुल्लव

भविसायुल्लअ-भविष्याल्लरूपा A name

भवील-भविष्य

भवे-भवेत्

भव्व-भव्य

भसल D- (भ्रमर)

भा-भास

भाणु-भातु

भामइ-भ्रमति

भामरि- (=भ्रमणं, i. e. प्रदक्षिणं)

भाय-भाग

"-भ्रातृ Vul M. भाया brother-in-law, G. H. भाई

भायण-भाजन

भायर-भ्रातृ

भार-Skt.

भारिय-भारिक M. भारी very much, G.

भारी Heavy

भाल-Skt.

भालयल्ल-भालतल्ल

भाव-Skt

भावइ-भ्रातृयति

भावण-भावना

भावयत्त=भविसायुल्ल in XI 8, 3

भास-भाषा

,"-भा:

भासइ-भाषते

भासंतरेणं-भाषांतरेण IV 13, 7 Prktsm.

भासिय-भाषिणी

भासिणि-"

भासुर-Skt.

भिडडि-भुक्तुटि

भिगार-भृंगार Old M. भांगार

भिद्ध-भृत्य

भिजंत-भियमान

भिडइ D- (= आक्रमते) M. भिडणे, H. भिडना

भित्ति-Skt.

भित्त-Skt.

भिसं-भृशम्

भुअ-भूतं Sktsm. अणिट्ठं कणिट्ठं भुअं सत्पहाए

III 26, 9

"-भुज

भोम-Name of the King of सिंहलद्वीप

"-Skt.

भीरु-Skt.

भुअंग-भुजंगप्रयातम्

भुजइ-भुंजे

भुडिणी D (वराही) Deśi VI 106 कोलम्मि

भुंडभुंडीरा

भुत्त-भुक्त

भुव-भुज

भुवण-भुवन

भुय-भूत Sktsm.

भूमि-Skt.

भूलया-भूलता Prktsm

भूवाल-भूपाल A name

भूसिय-भूषित

भेय-भेद •

भेरि-Skt.

भेसिवि-भीषयित्वा

भोइय-भोगिक

भोग-Skt.

भोग-भोग्य

भोज-भोज्य

भोय-भोग

भोयण-भोजन

भोवाल=भूवाल

म

म-मा

मइ-मति

मईद-मृगेद

,,=सीहकन्धर A name

मईदकंधर-मृगेन्द्रकन्धर A name

मइल-मलिन H. मैल

मइलइ-मलिनयति

मइवंत-मतिमत्

मउअ-मृदु M. मऊ

मउड-मुकुट

मउण-मौन

मउलइ-मुकुलयति

मउलि-मौलि

मऊर-मधुर

मऊइ-मयूख

मंभीसः-(=मा भैषी इति वदति)

मं-मा

मंस-मांस

मग-मार्ग M. माग

मगइ-मार्गयति M. मागणे, H. मागना

मंकुण-मत्कुण

मंगल-Skt.

मंगल-मांगलय

मचकुंद-मुचुकुन्द

मच्च-मर्त्य

मच्चइ-(=मृद्वाति)

मच्छ-मत्स्य Vul M. माछली

,,-मत्स्य A country

मच्छर-मत्सर (=दंशमशकादि) दंशमसयमच्छर

संगहिं XIX 10, 10. M. मच्छर

मच्छरिय-मत्सरित

मज्ज-मथ

मज्जइ-मज्जति

मज्जण-मज्जन

मज्जा=मज्जाय. पिट्ठिवि मज्जारहिड निमाणिड XVII

10, 9 He was beaten and dis-

honoured beyond limit

मज्जाय-मर्यादा

मज्जार-मार्जार M. मांजर

मज्झ-मध्य

मज्झस्थ-मध्यस्थ

मंछुडु-मंछु

मंजरि-Skt.

मडक D-(=घट) M. मडके

मडकइ=मडप्पर which see

मडप्पर P-(=गर्व) Pāi मरट्रो मडप्परो गव्वो

मडंन D-(=पल्ली)

मड-मठ

मण-मनस्

मणजोएँ-मनोजवेन

मणप्पिय-मन.प्रिय

मणवेय-A name

मणहर-मनोहर

मणाउ-मनाक्

मणि-Skt.

मणिट्ट=मण+इट्ट

मणिवलय-~kt.

मणुअ-मनुज

मणुज्ज-मनोश्च

मणोज्ज-

मणोरह-मनोरथ

मणोहर-मनोहर

मणोहिराम-Sktsm for. मणाहिराम

मंड-मंद

मंडइ=Loc of मण्डअ-Skt. मण्डप. जो मण्डइ

रणभरधुरहो खंधु XIII 8, 14 or मंडयति

मंडण-मण्डन

मंडल-Skt.

मंडलगा-मण्डलाग्र (असिः) Pāi करवालं मंड-

लगं च

मंडलिय-माण्डलिक
 मंडव-मण्डप M. माण्डव
 मंडाय- D(=मोदकादि खाद्यम्)
 मत्त-Skt.
 „-मर्त्य
 मत्तवारण-Skt.
 मत्थय-मस्तक
 मत्थासल-मस्तकशूल
 मद्दण-मर्दन
 मंत-मन्त्र
 मंतइ-मंत्रयति
 मंतणय-मंत्रण
 मति-मंत्रिन्
 मतिण- „
 मंथर-Skt.
 मंद-Skt.
 मंदिर-Skt.
 मन्न-मान्य
 मन्नइ-मन्यते
 मन्नर-?मन्नरबहु कमलई समउ आइया XII 5, 7.
 मम्म-मर्म
 मम्मण-मन्मनः
 मय-मत
 „-मद
 „-मृग
 „-मृत
 मयगल-मदकल
 मयंक-मृगांक
 मयण-मदन
 मयणवेय-A name
 मयणाय-मैनाक name of an island
 country
 मयरट्ट D(=चारवनिताः) णं गयजोव्वणाउ मयर-
 ट्ट IV 9, 4. Is it to be connected
 with Sk. मदरक्त ?
 मयरद्धय-मकरध्वज
 मयरंद-मकरन्द
 मयरहर-मकरगृह (=मदन)
 मयराय-मृगाराज

मरइ-म्रियते
 मरट्ट D-(=मर्व) Pāl. मरट्टो मड्ढफरो दप्पो
 मरण-Skt.
 मरणत्त-मरणत्वम् जाइजरामरणत्तविणासणि XX
 11, 8
 मराल-Skt.
 मरु-Skt. Name of a country
 मरुकुंद-Name of a flower of the
 Jasmine variety
 मरुवेय-मरुद्वेग A name
 मल-Skt.
 मलय-Skt.
 मलइ-मृदनाति
 मलिण-मलिन
 मलित्त-मलित्व
 मल्ल-Skt.
 मल्लर-? मल्लरगणाइ III 23, 1
 मल्लंत D-(लीलायमान) Deśi VI 119 मल्लहणं
 लीला
 मसय-मशक
 मसरक्कइ D-(Snap one's fingers)
 मसाण-इमशान M. म(ल्ल)सण
 मसि-मषी
 मह-महा
 महएवि-महादेवि
 महएव-महार्य
 महग्विम- „
 महण-मथन
 महत्तण-महत्त्व
 महत्तर-Skt.
 महस्थिम-महाधित्व
 महंत-महत्
 महंतय- „
 महंतर-महत्तर
 महमहइ D-(=प्रसरति) Hc. Gr. IV 78
 महमहो गन्धे
 महल्ल-लुद्ध
 महवा-मघवा
 महव्वय-महाव्रत

महा०-Skt.

महाइय D-(=महात्मन्)

महायण-महाजन

महालस-Wrong for महाजसेण XV 7, 7

महि-मही

महिम-महिमन्

महिय-मथित

महियल-महीतल

महिल-महिला

महिवइ-महीपति

महिवाल-महीपाल A name

महिस-महिष

महीयल-महीतल

महीहर-महीवर

महु-मधु

महुत्त-खड्ग

महुमास-मधुमास

महुयर-मधुकर

महुर-मधुर

महेस-महेश

महोयर-महोदर A name

माइ-माति

माइय-मातु

माणसर-मायेसर A name

माण-मान

माणइ-मानयति

माणण-मानन

माणयारी-मानकारिणी

माणिणि मानिनी

माणिभइ-माणिभद्र A name

माणुस-माणुष

माणेसर=माणिभद्र

माम-मातुल

मामइ=माम

माय-मातु M. माय, H. माई

मायंग-मातंग

मायरि-मातु

मायहिय-मागधी

मारइ-मारयति

मारुअ-name of a people and country

मारुय-मारुत

माल-माला

मालइ-मालती

माली-Skt.

मादर D-(=श्रीफल)

मास-मांस

„-Skt.

माहप्प-माहात्म्य

माहुलिग-मातुलिग M. माहाङ्ग

मि-अपि

मिग-मृग

मिच्छ-म्लेच्छ a barbarous people and
their country

मिच्छइ D-(=इच्छति) मिच्छइ न दण्ड XIII
13, 5

मिच्छत्त-मिथ्या

मिच्छा-मिथ्या

मिणइ-मिमीते

मित-मात्र

„-मित्र

मिरिय D-(=मृदरः) ? VII 2, 9

मिलइ-मिलति

मिलइ-मुंचति

मिसल-मिश्र M. मिसळ

मिसलइ-मिश्रयति M. मिसळणे

मिहुण-मिथुन M. मेहुण

मीसिय-मिश्रित

मुअ-मृत H. मुवा

मुअइ-मुंचति

मुक्क-मुक्त

मुक्ख-मूर्ख

मुग्ग-मुद्र M. मुग्ग, H. मुंग G, मग

मुच्चइ-मुच्यते, मूत्रयति

मुच्छ-मूर्छा

मुज्झइ-मुञ्चति

मुट्ठि-मुट्ठि

मुणइ-(=जानाति) from ज्ञा

मुणंति-(=गणयन्ति)

मुणाल-मृणाल
मुणि-मुनि
मुंडइ-मुण्डयति
मुत्ताहल-मुक्ताफल
मुद्-मुद्रा
मुदिय-मुदित
मुद्-मुग्ध
„-सूर्ध्व
मुवइ-मुभइ
मुसइ-मृशति
मुद्-मुख

मुहलोहमल्ल-मुह्यलोहमल्ल
मुहपत्ति- (=मुखपत्रावलि) कयमुहपत्ति पसाहियतिल-
यहि XI 9, 3 ?

मुहपिय-मुखप्रिय
मुहल-मुखर
मुहवंत-मुखवत्
मुहासुद्धि-मुखशुद्धि
मुहिय-मुखी
मुहियइ-मुधिकायाम् (=मुधा)
मुहुत्त-मुहर्त
मुहुल्य-मुख
मृद-Skt.
मेइणि-मेदिनी
मेत्त-मात्र
मेरय-मामक
मेरु-Skt.
मेलइ-मेलयति
मेलवय-मेलापक
मेलवइ-मेलइ which see
मेलइ=मिलइ
मेस-मेष
मेह-मेघ
मेहुण-मैथुन
मेहेसर-मेघेश्वर A name
मोइय-मोचित
मोकलइ- (=मोचयति) M. मोकळें (करणे) मोकळणें
with change in sense.
मोक्ख-मोक्ष

मोगर-मुद्गर M. मोगर
मोडइ-मोडयति
मोतिय-मौक्तिक M. G. मोर्ती
मोय-मोद
मोल्ल-मूल्य M. मोल
मोर-मयूर M. मोर G. H.
मोह-Skt.
मोहइ-मोहयति
मोहण-मोहन
मोहिणि-मोहिनी

य

This has entirely disappeared from the Prākṛits, with the exception of the Māgadhī. It has been changed to ज. But a 'secondary य has appeared in some Prākṛits, especially the Aṃg. and through it the Apbh. This however, only in the body of the word and not initially. Therefore there are no words beginning even with this secondary य. A few cases like याणइ are sporadic. The words that have been given below, are all second members of compounds etc., or such as have an affix or preposition before them.

०यण-जन
०यणिय-जनित
„-तनित
यवत्ता-यवत्रा (preparation of यव)
०यळ-तळ
०यळइ-चलति
याणइ-जानाति
याणिउं-ज्ञातुम्

र

रइ-रति
रइय-रचित
रउइ-रौद्र

*रउगव-रौरव रउरवकाल means the time a foetus has to pass, in the womb of the mother, which by Hindu and Jain philosophy is regarded 'a place of confinement and filth VI 12, 5.

रकख-रक्षस्

रकखइ-रक्षति

रकखण-रक्षण

रकखल-राक्षस

रकखलि-राक्षसी

रंगावलि-Skt.

रञ्चत-रञ्जयमान

रज्ज-राज्य vul M. राज

रंजइ-रंजयति

रंजण-रंजन

रडइ-रटति M. रडणे

रण-Skt.

रणझणत-(नादं कुर्वन्) Onomatopoetic.

रणरणय-रणरणक

रणरणत-(=कणत्) Onomatopoetic

रत्त-रक्त

रत्ति-रात्री Vul M. रात

रंध-रंध

रन्न-अरण्य M. रान

रमइ-रमते

रमण-Skt.

रमणि-रमणी

रमणीय-Skt.

रंभ-रम्भा

रम्म-रम्य

रम्मइ-रम्यते

रय-रजस्

,, -रत

रयण-रत्न

रयणचूल-रत्नचूड A name

रयणायर-रत्नाकर

रयणि-रजनी

रव-Skt.

रवड-in दडवडरवड पडंति दहिं XVI 4, 4
Onomatopoetic.

रवण-रमण

रवन्न-रम्य

रवि-Skt.

रविंद-अरविन्द

रविष्पह-रविप्रभ A name

रस-Skt

रसणा-रशना

रसंत-रसत्

रसायण-रसायन

रसोइ-रसवती (=पाकः) Old M. रसोय, H.

रसोइ, रसई

रह-रथ Old M. रहंवर

रहस-रभस

रहिय-रहित

राइ-रात्री

राई-राजी or राजिका

राउल-राजकुल (=प्रासाद) Old M. राजळ

राणउ-राजा M. G. H. राणा

राणी-राज्ञी M. G. H. राणी

राम-रामा

राय-राग

,, -राजन् M. राय

रासि-राशि M. रास

रिउ-क्रतु mensis रिउसोणियजळ थंभइ III 4, 4.

,, -रिपु

रिक्ख-क्रक्ष (=नक्षत्र)

रिउझइ-क्रध्यति

रिंल-क्रक्ष

रिंछोलि-पंक्ति

रिद्ध-क्रद्ध

रिद्धि-क्रद्धि

रिहंत D-(=शोभमान) कलहोयकंति रिहंतउ

XVI 3, 8

रिसइ-क्रषम

रिसि-क्रषि

रुअ-रुज्

,, -रुत

रुअइ-रोदिति H. रोना. रोदति in Jacobi is incorrect Skt.

रुक्ख-रुक्ख M. महारुक्ख

रुचइ-रोचते

रुज्झंतउ-रुध्यमानः in X 10, 5, is more natural than Jacobi's ओज्झंतउ

रुट्ट-रुट्ट

रुणरुण D-(=करुणरुदितं)

रुणरुणइ D-(=करुणं रोदिति)

रुद-Skt.

रुंद D-(=विपुल) M. रुंद

रुल्लुल्लंत D-निःषसन् or गद्गदकण्ठ in II 9, 9; VII 7, 8; VIII 12, 7 etc.

रुवइ-रोदिति

रुहरुहइ-(=मन्दं वहति) वामंगि सति रुहरुहइ वाउ IV 5, 4

रुहुरुहय D-(=उत्कण्ठा) In III 20, 11 etc.

Not in II 5, 8, where our text reads हुंउ तुहुं

रुव D-रूप

रुसइ-रुष्यति M. रुसणे

रे-Skt.

रेणु-Skt.

रेर-? भमिय रेर XV 5, 6

रेह-रेखा M. रेघ

रेहइ-(=राजते) राजति in Jacobi is a mistake

रोमंच-रोमाञ्च

रोमंचिय-रोमाञ्चित

रोवइ-रोदिति

रोस-रोष

रोसिय-रोषित

रोह-रोहक

रोहिणि-रोहिणी

ल

लइ-ला Imperative of

लइ-Interjection, H. ले

लइय-(=पृहीत, स्वीकृत) from ला

लइजइ-see लेइ; Passive

लउडि-लुगुड

लएवि, ०विणु-see लेइ. Absolutives

लक्ख-लक्ख

लक्खइ-लक्खयति

लक्खण-लक्खण

लग्ग-लग्ग

लग्गइ-लगति

लंघइ-लङ्घयति

लच्छि-लक्ष्मीः

,, 'mother of Kamala

लज्जा-लज्जा

लज्जइ-लज्जते

लज्जणय-लज्जाकर

लज्जाविणजि-लज्जनीय

लज्जिर-सलज्ज

लंछण-लंछन

लडइ D-(=सुकुमार or सुन्दर)

लड्डिय-Fond behaviour of fondled children. M. लाड

लड्डअ-लड्डक M. लाइ

लद-लब्ध M. लाभणें

लदभइ-लभ्यते M. लाभणें

लंपड-लंपट

लंबकज-लंबकर्ण See कजपंगुरण

लय-लता

,,-see लेइ. Past Participle

ललंत-ललत्

ललिय-ललित

लव-Skt.

लवइ-लवते

लवु-लवु

लवुआरी-लवुतरा, आ for अ metri causa or लवुकारिणी, an epithet of blame.

लाड-लाट Name of Gujarat without Kathiawar. M. लाड in लाडवाणी, a sub-caste of Banias

लायइ-लंगयति M. लावणें

लाडिय-लाडित

‘लावय-लावक a bird M. लावी
 लाविय-see लेइ Causal Past. Part. M.
 लाविला
 लावन्न-लावण्य
 लाह-लाभ Old M. लाहो
 लाहव-लाघव
 लिंग-Skt.
 लिज्जइ D-(=आदीयते) from ला Passive
 लित्त-लित्त
 लील-लीला
 लिहइ-लिखति M. लिहिणे
 लीह-रेखा
 लुंचइ-लुञ्चति
 लुद-लुब्ध
 लुलिय-लुलित्त
 लुम्भए-लुम्भयते
 लुहइ D-(=मार्ष्टि)
 लेइ-(=लाति)
 लेस-लेइय
 लोण-लवण in M. लोणचे ‘a kind of pickle
 लोय-लोक
 ‘,-लोच (1. e. केचलुञ्चनं) in XXI 11, 7
 लोयण-लोचन
 लोल-Skt.
 लाह-लोभ
 ‘,-Skt.
 लोहजंघ-Name of a minister. See In-
 troduction
 लिहकइ D-(=निलीयते) Hc. Gr. IV 5, 5
 निलीने णिलीअ लिहकाः M. लिक्खे to hide

व

व-इव
 ‘,-वा. होइ न होइ व जेइ I 4, 8
 वइ-पति
 वइज्जइ-see वयइ=वदति Passive साहम्मियव-
 च्छल्लु वइज्जइ XX 11, 2
 वइर-वैर
 वइराय-वैराज
 वइरि-वैरिन्

वइरिय-
 वइस्वण-वैश्रवण
 वइसाह-वैशाख
 वंस-वंश
 वंसयाल-वंशजाल
 वक्क-वाक्य
 वक्कर-वक्र
 वक्खाणइ-व्याख्यानयति M. वाखाणणं
 वल्लिय-पक्षक
 वग्ग-वर्ग
 वग्गइ-वर्गति
 वग्ग-व्याघ्र M. वाघ
 वंक्क-वक्र M. वंक्क. विवंक of Jacobi is due
 to bad splitting up of text मज्झि
 महत्तराण न कयाइच्चि वंक्कवि वंक्कु बुच्चए
 XII 5, 17-In the midst of
 great people, even a crooked
 man does not say crooked
 things.’
 वंक्कुड=वंक्क M. वंक्कडा
 वंक्कइ-वक्कयति
 वच्चइ-व्रजति Hc. Gr. IV 225 व्रजन्नृतमदां च
 Kon. वचतां, G. वचुं
 वच्चरा-(=Sk. वचा a herb that is suppos-
 ed) when eaten, to clear the
 throat. e. g. ब्राह्मी मुण्डी वचा सुंठी
 पिप्पली मधुसंमिता । पञ्चरात्रप्रसङ्गेन कोकिलाः
 स्वर उच्यते ॥) XII 3, 23
 वच्छयल-वक्षःस्थल
 वच्छत्थल-Sktism
 वच्छल-वत्सल
 वच्छल-वात्सल्य
 वज्ज-वज्र
 वज्जइ-वर्जयति M. वजा (करणे)
 वज्जरइ D-(=कथयति) Hc. Gr. IV 2 कथे-
 वंज्जर etc.
 वज्जावइ-वादयति M. वाजवणे
 वज्जोयर-वज्जोदर A name

वंचइ=वञ्चइ In the text XV 17, 2 चंचिवि
wrong for वंचिवि

„-वञ्चयति

वंचण-वञ्चन

वंच्छइ-वाञ्छति

वट्ट-वट्ट

वट्टइ-वर्तते

वडवाणल-वडवानल

वडु D-(=महत्) Deśi VII 29, वडो महान् O
M. वाड in वाडे कोडे. Jacobi's वुडु
in XII 6, 3 is not happy

वडार=वडुयर Comparative

वडूमाण-वर्धमान

वडूइ-वर्धते M. वाढणे

वडारइ-see वडूइ Causal XII 4, 8

वण-वन in M. वणवा ?

„-वण M. वण

वणय-वनज

वणि-वणिज् M. वाणी, G. वाणिओ, H. बनिया

वणिज्ज-वणिक्कुपुत्र

वणिज्ज-वाणिज्य Coll M. वणजेला जाणे

वत्त-वक्त्र

„-वार्ता M. H. वात, Guj. वात

वत्तइ-वर्तते or वर्तयति

वत्तयार-वार्ताकर & messenger

वत्तिय-वर्तित

वत्थ-वत्थ

वद्धारिय-वर्धापित G. वधारे, वधारुं

वद्धावण-वर्धापन Vul M. वरधावा

वद्धाविय-वर्धापित

वद्धिय-वर्धित

वंदइ-वन्दते

वंदण-वन्दन

वंदणहत्ति-वन्दनभक्ति

वन्न-वर्ण

वन्नइ-वर्णयति M. वानणे

वमाल D-(=कलकलः) Pāi कलयलो वमालो
य-or (उज्ज) Hc. Gr. IV 102
पुंजेरारोलवमालौ

वम्मह-मन्मथ

वम्महंती-मन्मथायमाना Denominative.

वय-वयस्

„-व्रत

„-वाच्

वयइ-वदति तं घणु विलसंतवयंतइमि III 7, 13

वयंस-वयस्य

वयंसिया-वयस्या

वयण-वचन

„-वदन

वयणिज्ज-वचनीय

वर-Skt. (=श्रेष्ठ)

„- „ (=वरयितृ)

„- „ (=प्रसादः)

वरइ-वरयति

वरइत्त-वरयिता

वरंग-वराङ्ग

वरंगण-वराङ्गना

वरयर-वरतर

वराइय-वराकी

वराडिय-वराटिका

वराय-वराक

वराह-Skt.

वरि-वरम् M. वरं, G. वाहं

वरिय-वृत्त

वरिट्ट-विरिष्ठ

वरिस-वर्ष Coll M. वरीस, G. वरस

„-(=मेघजलं)

वरिसइ-वर्षति H. वरसे, वरसात

वरेइ-वरयति

वलइ-वलति M. वळणे

वलगाइ D-(=आरोहति) Pāi. वलगामारुहं, Hc.

Gr. IV 206 आरुहैवदलगायौ. M. वळगणं

वलण-वलन

वलत्थ D-(=पर्यस्त)

वलय-Skt.

वलि-Skt. (=त्रिवलि)

वळइ-In कुरुवळइ पोयणवळइ XIV 13, 14 is
a suffix meaning 'belonging to.'
M. G. H. डुंबइवाला, दिछीवाला

वल्ह-वल्हभ O. M. वाल्हे, G. व्हाला

ववगय-व्यपगत

ववसाय-व्यवसाय O. M. वेवसाव

वस-वश

वसइ-वसति

वसंगय-वसंगत Sktism.

वसंत-Skt.

वसह-वृषभ M. G. वसो

वसु-Skt.

वसुनंदय-वसुनन्दक a sword.

वसुंधर-वसुन्धरा

वसुंधरि-,, ,, A name

वसुमइ-वसुमति

वसुह-वसुधा

वह-(?) दसदिसि वहकयंब ओरालिड XV 14, 7

वहइ-वहति

वहण-वहन

,, -वसन VII 1, 7 व० भंडारहि संजवियइ

वहु-वधू G. वहु, H. बह, B. बज, also in M.

वोहर-वधूवर

वहुअ-,,

वाइय-वादित

,,-वादिन्

वाइणी-वादिनी

वाइत्त-वादित्र

वाणि-वणिज् M. वाणी, G. वाणिya XIV 8, 5

वाणियय-,,

वाणिज्ज-वाणिज्य

वाणिजिय-वणिज्

वाणी-Skt.

वाम-Skt.

वामीसिय-व्यामिश्रित

वामोह-व्यामोह

वामोहण-व्यामोहन

०वाय-०पात in अंझवाय

वाय-वाक्

,, -वात

,, -वाइ

,, -वात

वायइ-वाचयति

वायरण-व्याकरण

वायस-Skt.

०वार-वार (=वेला)

वारइ-वारयति

वारण-Skt.

वारवार-वारंवारम्

०वाल-०पाल e. g. भूवाल

वालइ-वल्यति

वावरइ-व्याप्रियते M. वावरणे

वावरण-व्यापरण M. वावर and वापर

वावार-व्यापार

वावि-वापी H. G. बावडी

वास-Skt. (=वसति:)

,,-Skt. (=गन्ध)

,,-वासस्

वासइ-वाशति

,,-वासयति

वासन-वासना

,,-वख (from वस्)

वासर-Skt.

वासव-वासवदत्त A name

वासवदत्त-,,

वासहर-वासगृह

०वाह-०वाह in केवलवाहहो an Adj. of

चन्दप्पहनाह

वाह-व्याध

वाहइ-वाहयति

वाहण-वाहन

वि-अपि

विअणक्खे-(विअण=वेदना Pāi and अक्ख=अक्षि,

with a pained eye. Or. वि and

अणक्ख which see. XII 5, 19

विउज्झइ-विबुध्यते

विउणारउ-द्विगुणतर

विउद-विबुद्ध

विउल-विपुल

विउलइरि-विपुलगिरि One of the five hills surrounding Rājgir in Bihar

विउस-विद्वत्

विदारणि-विदारणी
विदाविश-विदावित
विद्रुम-विद्रुम
विद्वेसिय-विद्वेपित
विद्ध-Skt.

„-टड

विद्धंसइ-विध्वंसते
विनडड-विनटति

विद-टन्द

विधण-वेवन

विन्नत्त-विज्ञप्त

विन्नप्पइ-विज्ञप्पते

विन्नवइ-विज्ञपयति M. विनवणे

विन्नाण-विज्ञान

विन्नास-विन्यास

विप्प-विप्र

विप्पिय-विप्रिय

विप्पुरइ-विस्फुरति

विष्मम-विष्म

विष्मवै- „ „

विष्माडिय D-(=नाशित) Deśi VII 70

विष्माडिय. M. वाभाडे काढणे to tear
into shreds

विभीसावण-विभीषण

विमण-विमनस्

विमइण-विमर्दन

विमल-Skt.

विमल-Skt. Name of a person

विमल=विमलबुद्धि

विमलबुद्धि-Skt. A name

विमाण-विमान

विमीसिय-विमिश्रित

विमुक्क-विमुक्त

विमुह-विमुख

विभय-विस्मय

विभल-विहल

विभिय-विस्मित

वियक्खण-विचक्षण

वियड-विकट

वियड्ड-विदग्ध

वियण-विजन

वियणिय-वितनित

वियप्प-विकल्प

वियप्पइ-विकल्पते

वियंभइ-विजृम्भते

वियंभण-विजृम्भण

वियरइ-वितरति

वियल्लइ-विचलति

वियसइ-विकसति

वियाणइ-विजानाति

वियार-विकार

„-विचार

वियारण-विचारण

वियारिय-विदारित

वियाल-विकाल

वियालिड-विगालितं? सा अमिण पियालिड मग्गइ
VIII 19, 4 She wants strained
amṛta.' The reading पियालिड
noticed in foot notes would
mean dearer, better. 'She wants
something better than amṛta.'

वियास-विकाश

वियुज्झइ-विधुयति

विरइय-विरचित

विरच्चमाण-विरज्यमान

विरत्त-विरक्त

विरल्लिय D-(=कृशीभूत) M. विरल्ल होणे

विरस-Skt.

विरह-Skt.

विरुआर-विरूपतर VI 10, 8

विरुह-Skt.

विरुअ-विरूप

विरुअ-विरूप (=अयुक्त) विरुअउ कियउ जल समा-
ण्ड VIII 15, 7

विरोलिय-विलोडित

विरोह-विरोध

विरोहय-विरोधक

विलय D-(=वनिता)

विलक्ख-विलक्ष
 विलक्खिम-वैलक्ष्यं. उवसमियविलक्खिम XI 12, 11
 विलग्ग-विलग्न
 विलंबिय-विलंबित
 विलवइ-विलपति
 विलसइ-विलसति
 विलसिय-विलसित
 विलाविय-विलापित
 विलास-Skt.
 विलासिणी-विलासिनौ
 विलिज्जइ-विलीयते
 विलित्त-विलित्त
 विलिहइ-विलिखति
 वलीण-विलीन
 विलुक्क D-see लिहइ. हरियत्तु कोउहलेण वत्थंतरि
 विलुक्कओ XII 5, 11 concealed
 under a garment.
 विलेवण-विलेपन
 विलोट्टइ D-(=विसंवदति) Hc. Gr. IV 129
 विसंवदेर्विअट्टविलोट्ट etc.
 विवज्जइ-विवर्जयति
 विवज्जिय-विवर्जित
 विवत्तिय-विवर्तित
 विवर-Skt.
 विवरइ-विवृणोति
 विवरासुह-विपरासुह
 विवरीय-विपरीत
 विवरेर-,,
 विवाय-विवाद
 विवाह-Skt.
 विविह-विविध
 विबोह-विबोध
 विस-विष
 ,, -टष
 विसय-विषय
 विसइ-विशति
 विसज्जइ-विसर्जयति
 विसट्ट-दलित Pā1 वि० विहडिअत्थे; Hc. Gr.
 IV 176. अहिमाणमरट्ट-विसट्टगइ III

2, 9 and पुलववि० देहु XIX 12, 1.
 Not in II 2, 9 where our read-
 ing एमाइ विसिट्ठि is correct.
 विसट्टइ-दलति Hc. Gr. IV 176
 विसन्न-विषण्ण
 विसम-विषम
 विसरिस-विसट्टश
 विसइ-विपहते
 विसाय-विपाद
 विसाल-विशाल
 विसिट्ठ-विशिष्ट
 विस्सत्त-विस् पट्टणि सुत्तविस्सत्तइं चाहइं III 5, 7
 the ins and outs of city life.
 विस्सद-विशुद्ध
 विस्सदि-विशुद्धि
 विस्सरइ D-(=विशयते) Hc. Gr. IV 182
 खिदेअरविस्सरौ
 विसेस-विशेष
 विसेसइ-विशेषयति
 विसेसण-विशेषण
 विहंग-विभंग
 ,, -Skt.
 विहंजइ-विभंके
 विहट्टइ-विघट्टयति
 विहडप्फड D-(=त्वरितं) Hc. Gr. IV 174
 mentions it among 'भाषाशब्दा.'
 like आहित, लडक्क, विड्डिर most of
 which, strangely enough, he
 does not mention in his
Desināmamālā.
 विहडावण-विघटन
 विहंडइ-विखण्डयति
 विहत्त-विभक्त
 विहत्तिए-विभक्त्या
 विहत्थ-विहस्त
 विहरइ-विहरति
 विहल-विफल
 ,, -विहल
 विहलंघल D-(=विहल ?) Adj. of गत, in

XVIII 5, 3 and of करोडि in XX

12, 5

विहव-विभव

विहवत्तण-विषवात्त्व

विहसइ-विहसति

विहाण-विधि

,, -विभान (=प्रभात)

विहाय-विघात (?) परमेसर तहो काइ बिहायउ
XVIII 4, 2. It appears how-
ever to mean 'happened' and
thus should be connected with
Skt. विघा

विहार-Skt.

विहावइ-विभावयति

विहास-Skt.

विहि-विधि

विहिय-विहित

विहिन-विभिन्न

विहुणइ-विधुनोति

विहुर-विधुर

विहुल्ली-(विहुल्ला ?) IX 22, 2 नियकज्जविहुल्ली
heartily delighted in her work,
enthusiastic over it.

विह्वइ-विभूति

विह्वसिय-विभूषित

विहेय-विधेय

विहोय-विभव

वीढ-पीठ

वीणालावणि-वीणालापनं cf. M. लावणी a kind
of popular song, sung to the
accompaniment of a stringed
instrument.

वीयराय-वीतराग

वीर-Skt.

वीस-विशति

वीसद्ध-विस्मय

वीसमइ-विश्रामयति

वीसरइ-विस्मरति M. विसरे

वीसवइ-विश्रामयति M. विसावे

वीसास-विश्वास

बुच्चइ-उच्यते

बुट्टि-टुष्टि

बुट्टिय-व्युत्थित

बुत्त-उक्त

बुन्न D-(=विषण्ण)

वेग-वेग

वेदइ-वेद्यति M. वेदणे

वेय-वेग

,, -वेद

वेयंग-A Country-मरु वेयंग कुंग वेराड वि
X 1, 12

वेयडिय D-(=प्रत्युत्त) Deśi VII 77 वेअडिअं
पच्छुत्ते

वेयडु-वैतादय

वेयण-वेदना

वेयारइ D-(=प्रतारयति) विकारयति? Deśi
VII 95 वेआरिअमवि पयारियकचंछ.

वेराड-वैराट Name of country. The मत्स्य?
The present Alwar and round
about it.

वेराय-विराग

वेला-Skt.

वेलाउल-वेलाकुल

वेल्हल D-(=कोमल) Deśi VII 96 वेल्हलो
मउअविलासीछ M. वेल्हाळ

वेस-वेष

,, -वेद्या Coll M. वेस्वा

,, -वेष

वेसत्तण-वैश्यत्व

वेहव-वैभव

वोइय-व्यपेत

वोल D-(कलकल) Deśi VI 90 तुसुले बमाल
M. बोल बोला

वोलइ D-(=गच्छति) O. M. वोळणें

वोहिस्थ D-(=प्रवहण)

वोहिस्थिव D- ,,

स "

सइ-शची

संचलद्-स्वच्छन्द

सच्छाय-Skt.

सजल-Skt.

सज्ज-Skt.

सज्जन-सज्जन

सज्जिय-सज्जीकृत

सज्जस-साधवस

संच=संचय ? मल्लज्जआवगणसंचइ (=परिचय)

II 2, 7

संचइ-सञ्चिनोति

संचय-Skt.

संचर-Skt.

संचरइ-सञ्चारति

संचरण-Skt.

संचलइ-सञ्चलति

संचलइ- „

संचार-Skt.

संचारइ-सञ्चारयति

संचालइ-सञ्चालयति

सञ्चुण्णिय-सञ्चूर्णित

सच्छवाय-for सत्थवायं

संजय-संयत

संजम-संयम

संजल्लिय-संज्वलित

संजवइ-संयच्छति

संजाय-संजात

संजुय-संयुत

संज्जुत-संयुक्त

संजोय-संयोग

संजोयइ-संयोजयति

संजोइय D-(दृष्ट) See जोयइ

संजोत्तिवि-संयोज्य

संज्ञ-संज्ञा M. सांज

सट्ट-(=सत्थ meaning स्वस्थ) ? पीणुण्णयसट्टइ...

थणवट्टइ II 1, 4

सट्ठि-षट्ठि

सण-क्षण M. सणकाडी

सणकुमार-सनत्कुमार

सणाइ-सनाय

सणिइ-सनिद्र

सणेह-स्नेह

संठवइ-संस्थापयति

संठिय-संस्थित

संठेवय-संदेवक (आरट्ट) or सीमा (?) Desi

VIII 7 संदेवो सीमा. गामइं कुकुडसंठेव-
याइं I 5, 6.

सततं-स्वतन्त्र

सत्त-सप्त

„ सत्त्व

सत्तक्खर-सप्ताक्षर

सत्तम-सप्तम

सत्ति-शक्ति

सत्तु-शत्रु

सत्थ-सार्थ

„-शास्त्र

सत्थत्थ-शास्त्रार्थ

सत्थवाय-सार्थवाह

सत्थवाहिक- „

सत्थिल्लय-सार्थ

सइ-शब्द

सइइण-श्रद्धानं

सइहाण-श्रद्धान

सइल-शार्दूल

सइलवयण-शार्दूलवदन a people

सद्धिम्-सार्थम्

संत-शान्त

„-सत्

संतत्त-सन्तप्त

संतप्पइ-सन्तप्यते

संताण-सन्तान

संतावय-सन्तापक

संतावइ-सन्तापयति

संति-शान्ति

सतिहर-शान्तिगृह

संतोस-सन्तोष

संथुय-संस्तुत

संथुणइ-संस्तौति

संदिट्ट-संदिष्ट

संदीविय-संदीपित
 संदेसय-संदेश
 संदेह-Skt.
 संधाण-संधान
 संवि-संवि The Apbh. word is feminine
 संधुक्कण-संधुक्कण 'O. M. सांदुक्कणे
 संन-संज्ञा
 संनज्झइ-संनज्झति
 संनद्ध-Skt.
 संनहइ-संनहति
 संनाह-Skt.
 संनिय-संज्ञित
 सन्निड-शनै
 सप्पइ-सर्पति
 सप्परिवार-सपरिवार
 सप्पुरिस-सत्पुरुष
 सबर-शबर
 सवभाव-सद्भाव
 संबज्झइ-संबध्यते
 सम-Skt.
 समउ-समम्
 समक्ख-समक्ष
 समग्ग-समंघ
 समगल-समग्रल
 समच्छरिय-समत्सर
 समंजस-Skt.
 समडक्कय D-(सगर्वं to be connected with
 मडप्फर) II 5, 9 and III 8, 2
 समत्त-समाप्त
 समत्थ-समर्थ
 समंति-समन्त्रि
 समन्नि-समन्वित
 समप्पइ-समर्पयति
 „-समाप्यते
 समप्पण-समर्पण
 समप्पह-समप्रभ
 समय-Skt. समइ in XXII 7, 10 is also
 a Sktism
 समर-Skt.

समलद्ध-समालब्ध
 समवय-समवयस्
 समवसरण-Skt.
 समवाय-Skt.
 समसमइ-onomatopoeic दुहसायरि समसमंतु
 अच्छइ VIII 20, 5
 समहर-समभर (समंहरु करेवि=लंभूय) उट्ठिय सय-
 लवि समहरु करेवि XIV 15, 16
 समाउल-समाकुल
 समाएत्तण-समादेशन
 समाओसिओ-समातोषित
 समागम-Skt.
 समागमण-समागमन
 समागय-समागत
 समाण-समान
 समाणइ D-(भुंके) Hc. Gr. IV 110 भुजे-
 भुंज...समाण
 „D-(समाप्यते) Hc. Gr. IV 142 समापे:
 समाणः
 समाणु-समानम्
 समायय-समागत
 समायरण-समाचरण
 समारइ-समारचयति Hc. Gr. IV 95 समार-
 चेवहत्थ...समार
 समारुहइ-समारोहति
 समालविय-समालपित
 समारुहइ-समालभते
 समालिगित-Skt.
 समालीद-Skt.
 समावडइ-समापतति
 समावत्त-समावृत्त
 समास-Skt.
 समासइ-समास्ते
 समासेइ- „ „
 समाहय-समाहत
 समाहरइ-समाहरति
 समाहि-समाधि
 „=समाधिगुप्त
 समाहिगुप्त-समाधिगुप्त

समाहुत-समाहुत
 समिच्छण-समीक्षण
 समिच्छिय-समीक्षित
 समिद्ध-समृद्ध
 समिद्धि-समृद्धि
 समिद्धिवि=संमिद्धिवि see मिद्धि
 समीर-Skt.
 समील-(सम ?) हुआ रयणि बहुलरुज्जलसमील
 IV 4, 9
 समीव-समीप
 समुच्चय-Skt.
 समुच्चलिय-समुच्चलित
 समुज्जल-समुज्ज्वल
 समुत्थिय-समुत्थित
 समुत्तरेवि-समुत्तीर्य
 समुत्तुंग-Skt.
 समुद्-समुद्ग
 समुन्नय-समुन्नत
 समुण्णोण-समुन्नतोन्नत=ever louder and
 louder समु० घोसो हुआ पायडो वंसयाले
 हुआसो IV 3, 7
 समुष्फालिय-समुत्स्फालित
 समुम्भड-समुद्भट
 समुम्भव-समुद्भव
 समुम्भिय-समुद्भीकृत
 समुव्वहइ-समुद्बहति
 समूह-समुख
 समूह-Skt.
 समेइ-समेति
 समोत्तरइ-समवसरति
 संपई-सम्पद्
 संपवत्त-संप्रयुक्त
 संपजइ-संपद्यते
 संपत्त-संप्राप्त
 संपय-सम्पद्
 संपहार-संप्रधारण ?
 संपाइय-संपातित
 संपालइ-संपालयति
 संपावइ-संप्राप्नोति

संपुड-संपुट
 संपुडइ-संपुटीकरोति
 संपुन्न-संपूर्ण
 संपेसइ-संप्रेषयति
 संपेसण-संप्रेषण
 संपालइ D-(संपादयति) M. फालणे
 संबज्जइ-संबध्यते
 संबध-Skt.
 संबल-शंबल
 संबोदइ-संबोधयति
 संभम-संभ्रम
 संभरइ-संस्मरति
 संमलइ D-(श्रुणोति) G. सांभळवुं
 संभव-Skt.
 „-संभ्रम
 संभवइ-संभवति
 संभालइ D-(=संश्रुणोति) M. संभाळणे
 संभावइ-संभावयति
 संभासइ-संभाषते
 संभासण-संभाषण
 संभूअ-संभूत
 सम्मइ-सम्मति
 सम्मज्जिय सम्मार्जित
 सम्मत्त-सम्यक्त्व
 „-Skt.
 सम्मविय-सम्मापित counted amongst
 सम्माइज्जइ-सम्मीयते
 सम्माइट्टि-सम्यग्दृष्टि
 सम्माण-सम्मान
 सम्माणइ-सम्मानयति
 सम्मिलइ-सम्मिलति
 सय-शत
 „-स्व
 सयज्ज-स्वकार्य
 सयण-शयन
 „-स्वजन
 सयत्थ-स्वार्थ
 सयल-सकल
 सयवत्त-शतपत्र

सयसकर-शतशकैर

सया-सदा

सयाइ-सदाचित्

सर-स्वर

„-सरस्

सरइ-सरति M. सरे

„-स्मरति

सरण-शरण

सरय-शरद्

सरल-Skt.

सरस-Skt.

सरसइ-सरस्वती

सराय-सराग

सरिस-सदृश Old M. सरिसे, Coll M. सरसे

सरीर-शरीर

सरीरडय- „ with ड added

सरूव-सरूपा A name

„-सरूप

„-स्वरूप

सलकख-सलक्ष्य

सलहइ-श्लाघते

सलाय-शलाका

सलिल-Skt.

सल्ल-शल्य

सल्लिय-शल्यित

सल्लेहण-संलेखना

सवकख-स्वपक्ष

सव=सव्व which see

सवडम्भइ D-(=अभिमुख) Desi VIII 21

सवडम्भइ अदिच्छे

सवण-श्रमण

„-श्रवण

सवत्ति-सपत्नी

सवंति-for समंति which see.

सवियप्पइ-विकल्पते

सव्व-सर्व

सव्वगण=सव्वगण (doubling of v metri-

causa)-सव्वगण(?) तार्हिमि करिवि हियय

सव्वगण XV 16, 8

सव्वट्टउ-सर्वतः ? Pai सवत्तो सर्वतः. सजलंतरि
भित्तिारहं सव्वट्टउ धरिवि XII 12, 7

सव्वाय-सत्रात

सव्वुइ-सव्वु+इ. पर सव्वुइ छज्जइ XII 6, 12

ससि-शशिन्

०ससियत्ते-०शशित्तेन. भाळयलेण भदससियत्ते V
9, 16

ससिप्पह-शशिप्रभ A name.

ससिरोहिणि-शशिरोहिणी A name.

सछर-श्रु M. सासरा, H. ससरा

सह-सभा

सहइ-सहते

सहएस-स्वदेश

सहत्थ-स्वहस्त Perhaps to read सयत्थु-
स्वार्थ. ववगयपयाव नासइ सहत्थु XIII
7, 14

सहसकख-सहस्राक्ष

सहसत्ति-सहसा

सहसाSkt.

सहाय-Skt.

सहाव-स्वभाव

सहारंब-? Does it mean a particular-
region celebrated for mangoes
सहारंबसंजायया भव्वअंबा XII 3, 17. Or
सहकारात्र ?

सहास-सहस्र

सहासिय-सहास

सहि-सखी

सहियरि-सहचरी

सहिट्ट-सष्ट. भूवालकजि सचउ सहिट्टु XIV 12, 9

सहिय-सहित

सहु-सह

साकेय-साकेत See सक्केय

साड D-सद्द (=अवसाद)

साण-श्वन्

साम-श्याम

सामग्गि-साम्भ्री

सामंत-Skt.

सामन्न-सामान्य

सामल-इयामल
सामाइय-सामायिक
सामि-स्वामिन्
सामिणि-स्वामिनी
सामिय-स्वामिन्
सामिसाल-,,
साखदिय-साखदिक
साय-साद
सायइ-आसादयति
सायर-सागर
सार-Skt.

सारवइ D-(समारचयति) Hc. Gr. IV 95
समारचेरुवहत्थसारव etc.

सारिसज्ज-(twice) and सारिसिज्ज (once)
शरसैन्यं, or शरसज्ज. सार=शर lengthen-
ed metri causa, as in Pāi. Ping.
सिज्ज-सैन्य The usual Pr. for सैन्य
is no doubt सिन्न; but सिज्ज is not
impossible; or सज्ज=सज्ज which is
less objectionable. In two
places (1) निज्जीव जाय करिसारिसज्ज
XIV 4, 11 and (2) सवद्ध करिवि
करिसारिसज्ज XIV 16, 13, it is
preceded by करि and means
'elephants and archers' In (3)
कया सारिसिज्जा गया लीलंगंडा XV 15,
7 it is also coupled with गया,
although not compounded.
The इ in सारि is due to the
influence of करि in (1) and (2)
and thus continued in (3) where
also the influence of सिज्ज is
seen.

साल-शाला

सालणय-सारणकं a kind of dish like curry
VI 23, 3

सालय-शालक G. सालो, H. साला.

सालि-शालि M. साल

साव-साप

सावत्त-सापत्त्य

सावन्न-सामान्य

सावय-आवक

सास-आस

सासण-शासन

सासय-आशयत

साख-इवश्चू M. साख, G. H. सास

साइइ D-(कथयति) Hc. Gr. IV. 2

साहण-साधन

साहम्मिय-साधर्मिक

साहस-Skt.

साहारइ D-संधारयति Hc. Gr. IV 82 संटो-

साहरसाइदौ does not suit any of
our passages, where मणु साहारिउ,
मणु तणु साहारमि occur. See II 5,
6; 9, 2; 12, 2; VIII 20, 6 etc.

साहारण-साधारण

साहिठिय D-(सह अर्जितं)? Pāi साहट्टिअ
साहरिअं

साहिय-साधित

साहु-साधु

साहुकार-साधुकार

सि=आसि which see.

सिउं-समम् In अणुणु सिउं, सिउं पुत्तेण etc.

सिंहउर-सिंहपुर-a town and country on
the north side of the Salt-range
in the Punjab. It bounded on the
Indus in the West. M 6 h. says
it was conquered by Arjuna.

Geographical Dictionary of Dey.

सिंहलदीव-सिंहलद्वीप

सिंहासण-सिंहासन

सिक्कार-सीत्कार

सिक्ख-शिक्षा

सिक्खवइ-शिक्षयति

सिक्खावय-शिक्षापद or व्रत

सिंगार-शृङ्गार

सिंगारइ-शृङ्गारयति

सिज्ज-शय्या

सिञ्जावति-शर्यावर्तिः

सिञ्जइ-सिध्यति

सिंचइ-सिञ्चति

सिद्ध-सिष्ट See सीसइ

सिद्धि-श्रेष्ठिन्

सिद्धि-शिथिल

सिद्धिलिय-शिथिलित

सित्त-सिक्त

सिद्ध-Skt.

सिद्धकलर-सिद्धाक्षर (नमो अरिहंताणं)

सिद्धि-Skt.

सिधव-सैधव

सिंधु-Name of a country, on the banks of the Indus, after all the tributaries have joined it.

सिन्न-सैन्य

सिप्पि D-(शुक्ति) Coll M. शीप, H. सीप

सिविया-शिविका

सिमिर-शिविर

सिय-श्री

„-सित

सियवंत-श्रीमत्

सियवाह-श्रीवाह or सितवाह. But the latter won't do, as there is घवल before सिय० already. An attribute of चन्द्रप्रभनाथ. अहिखुं चलिउ घवलसियवाहहो चंदप्पहणाहहो IV 12, 9

सिर-शिरस H. सीर

सिरि-श्री

सिरियाहर-श्रीधर obj. of गण XI 1, 10

सिरिवदण-श्रीवर्धन A name.

सिरिवत्त-श्रीमत् See Notes, on XI 6, 12

सिरिहर-श्रीधर A name.

सिरीखण्ड-श्रीखण्ड

सिलायल-शिलातल

सिलीसइ-श्लिष्यति

सिव-शिव

सिवनयर-शिवनगर (=निर्वाण) गय सिवनयारि
XXII 9, 3

सिविण-स्वप्न

सिसिर-शिशिर

सिहर-शिखर

सिहासन-सिंहासन

सिद्धि-शिखिन्

सिद्धिण-स्तन

सीयल-शीतल

सील-शील

सीस-शीर्ष

सीसइ D-(कथयति) Hc. Gr. IV 2 कथेवं-
जरपजर...सीससाहाः

सीह-सिंह

सीहकंवर-सिंहकंवर A name of मईदकंवर

सीहासन=सिंहासन

सु-Skt.

सुभ-श्रुत

„-सुत

सुअइ=सुवइ (सु-पति)

„-स्वपिति

सुअण (सुयण)-सुजन

सुअच्छ-Skt.

सुअंध (सुयंध)-सुगन्ध

सुअपंचमि-श्रुतपञ्चमी

सुआस=सुअ+आस

सइ-श्रुति

सइरु-सुचिरम्

सुकय-सुकृत

सुक्रिय- „

सुकुल-Skt.

सुकेस-सुकेश A name.

सुकैसिय- „ „

सुक-शुक

„-शुष्क

सुक्रिय-सुकृत

सुक्रिल-शुक

सुक्ख-सौख्य

सुहु-सहु

सुणइ-शृगोति

सुंहीर-शौण्डीर

सुतार-सुतारा A name.

सुतारिय- „ „

सुत्त-श्रोत्र

„-सप्त

„-सत्र

„-श्रोतस्

सुदक्ख-सुदक्ष

सुद-सुद

सुदि-सुद्धि

सुंदर-Skt.

सुन्न-शून्य

सुन्द-सुवा M. सुन

सुपायनदा- ? Occurs among the names
of eatables to be offered to
Sādhus, in XII 3.

सुप्पसन्न-सुप्रसन्न

सुप्पह-सुप्रभ A name.

सुप्पहूव-सुप्रभूत

सुमरइ-स्मरति

सुमित्त-सुमित्रा A name. .

सुम्मइ-भूयते

सुर-Skt.

सुरय-सुरत

सुरहि-सुरभि

सुराडल्लय-सुराकुल

सुरालय-Skt.

सुरिद-सुरेंद

सुरेसर-सुरेश्वर

सुव-सुत

सुवइ-सुपति

„-स्वपिति

सुवक्क-सुवाक्य A name.

सुवपंचमि=सुअपच्चमी The fifth day of the
bright half of कार्तिक (rarely of
काल्पुन and आषाढ also see VI 3, 4)

सुवन्न-सुवर्ण

सुवरइ-स्मरति

सुवसुंधर-A name.

सुविण-स्वप्न

सुव्वय-सुव्वता A name.

सुव्वइ-भूयते

सुसइ-सुष्यति

सुसम-सुषमा

सुस्सार-सुसार

सुह-शुभ

„-सुख

सुहकम्मिय-शुभकर्मिक

सुहचार-शुभाचार

सुहचिटी-शुभचेष्टा

सुहड-सुभट

सुहत्थ-सुहस्त (दानशील)

सुहइ-सुभद्र

सुहणिय-सुखप्रिय

सुहमसुह-शुभाशुभ

सुहम्म-सुधर्म A name.

सुहव-सुभव

सुहासेव-सुखसेव

सुहाइ-सुखायते

सुहावइ-सुखयति,

सुहावणय=सुहावय (? शोभनक)

सुहावय-सुखदायिन्

सुहावह-सुखावह

सुहासिय-सुभाषित

सुहि-सुहृद्

सुहिय- „

„-सुखित

सुहुम-सुद्धम

सुर-शर

„-सूर्य

सुरप्पह-सूर्यप्रभ A name.

सेइय-स्वेदित G. परसेवो

सेड-सेतु

सेज्ज-शय्या M. शेज

सेट्ठि-श्रेष्ठिन् M. G. शेठ

सेणावइ-सेनापति M. शेणवइ

सेणिय-श्रेणिक King Bimbisāra of मगध,
who figures prominently in
legends.

सेय-शेत

सेयंस-शेयांस The eleventh Tirthankara
"सिय (सिता) in XII 3, 11

सेरड-स्वैरम्

सेव-सेवा

सेवइ-सेवते

सेवय-सेविका

सेस-शेष

सोअइ-शोचति

सोऊण-See सुअइ (शृणोति)

सोकख-सौख्य

सोणिय-शोणित

सोण्डीर-शौण्डीर

सोमप्पह-सोमप्रभ A name.

सोमाल-सुकुमाल M. सोमल tepid

सोय-शोक

सोरंभ-सौरभ्य

सोलसविह-षोडशविध

सोलह-षोडशन् M. सोळा

सोलहम-षोडश (ordinal)

सोवइ-स्वपिति

सोवण=सोवन्न

सोवन्न-सौवर्ण

सोवरण-सोपकरण

सोवाण-सोपान

सोवासिणि-सुवासिनी Coll M. सवाशीण

सोसइ-शोषयति M. सोस

सोह-शोभा

सोहइ-शोभते

सोहग्ग-सौभाग्य

सोहम्म-सौवर्म्म one of the Svargas

सोहलय-(=शोभनक ?) M. सोहळा

सोहिणि-शोभिनी

सोहिलय-शोभिन्

ह

हउं-अहम्

हंस-Skt.

हकारइ D-(=आकारयति, शब्दापयति)

हट्ट D-(=आपण) M. हाट in बाजारहाट

हणइ-हन्ति M. हणणें

हति-भक्ति in वन्दणहति

हत्थ-हस्त G. हाथ

हत्थापहत्थ-हस्तापहस्त

हत्थावार D-(साहाय्य) Deśi VIII 60

हत्थारं साहज्जे

हत्थि-हस्तिन् Old M. हाथिकं, G. हाथी

हत्थियार D-(=शस्त्र) M. हत्थार, H. हत्तिवार

हत्थिनायपुर-हस्तिनापुर

हम्मइ-हन्यते

हय-हत

"-Skt.

"-हृत

हयगीव-हयग्रीव A name

हयास-हताश

०हर-गृह See जिणहर, पइहर, सयहर

हरइ-हरति

हरण-Skt.

हरि-Skt.

हरिणि-हरिणी

हरिबल-A name.

हरियत्त-हरिदत्त A name.

हरियंदण-हरिचंदन

हरिवाहण-हरिवाहन

हरिस-हर्ष

हरिसिय-हर्षित

०हल-फल in सुत्ताहल, थूलाहल

हलि-हला

हल्लिय D-(=चलित) Deśi VIII 62 हल्लिअं

चलितं M. हालणें, हालचाल

हल्लुत्ताल-हल्ल+उत्ताल 'agitated'

हल्लोहल्लिय D-(=व्याकुलित) See हल्लिय

हल्लोहल्लिह्व-(=व्याकुलीभूत)

हसइ-हसति

हा-Skt.

हाणि-हानि

०हार-भार in गुरहार etc,

हार-Skt.

०हारि-हारिन्

हारिय-हारित

हाव-Skt.

हाहाकार-Skt.

हाहारव-Skt.

हिज्ज-हीयते

हिद्-नायरलोड पयड्ड पइहिद्द XVIII 9, 11

Deśi VIII 67 आकुल does not suit. अयस्तात्?

हिट्टासुद-हेट्टासुद

हिड्ड-हिण्डति

हिम-Skt.

हिमगिरि-Skt.

हिय-हित

हियय-हृदय Old M. हियं, G. हियं, H. हिया

हियडय-हृदयक This is popular in G.

" हियडुं, मनडुं

हियवय-हृदयक

हिलिहिलि-onomatopoeic

हीण-हीन

हु-खल्ल

हुअ-भूत H. हुवा

हुअ(य)-भूत

हुअवह-हुतवह

हुंकार-Skt.

हुत्त-अभिखल Deśi 70 हुत्तोऽभिखले

हुयास-हुताश

हुल्ल-कुल्ल

हुवय-भूत

हुवांस-हुताश

हे-Skt.

हेड-हेतु

हेट्टासुद-अधोमुख Coll M. हेडा inferior, G.

हेठळ

हेमंगय-हेमाङ्गद A name.

हेसिय-हेषित

होइ-भवति M. होई, H. हो

Addendum

अम्हतउ-अस्मत्तः or अस्माकं ? किं अवसाणि

अम्हतउ होसइ I 14, 3

चंचइ-wrong for वंचइ which see.

पडज्जोविय-प्रोथोतित

पत्ताण-प्रत्याययन

पुच्छाइय-to be connected with पुच्छइ-

प्रोच्छति ? पुच्छाइयउ करेवि न सुचइ VI 22, 5

he should not be left after

making him dejected (lit.

'wiped off').

वंदि-वन्दिन्

वंदिय-

बावीस-द्वाविंशति

बुडुइ D-(=निमज्जति) M. बुडे

भंगुरावत्त-भंगुरावर्त (=वलियनं-rout XIV

4, 9.)

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मुद्रितग्रन्थाः

- १ राजशेखरकृतकाव्यमीमांसा ... २-०-०
- २ वस्तुपालकृतनरनारायणानन्दः ... १-४-०
- ३ आनन्दशानकृततर्कसङ्ग्रहः ... २-०-०
- ४ प्रह्लादनदेवकृतपार्थपराक्रमः ... ०-६-०
- ५ रुद्रकविकृतराष्ट्रीढवंशमहाकाव्यम् १-१२-०
- ६ वामनकृतलिङ्गानुशासनम् ... ०-८-०
- ७ बालचन्द्रसूरिकृतवसन्तविलासः ... १-८-०
- ८ वत्सराजविरचितरूपकषट्कम् ... २-४-०
- ९ यशःपालकृतमोहपराजयनाटकम् २-०-०
- १० ज्ञयसिंहसूरिकृतहम्मीरमदमर्दनम् २-०-०
- ११ सोड्डलकृतोदयसुन्दरीकथा ... २-४-०
- १२ भट्टवादीन्द्रकृतमहाविद्याविडम्बनम्
(भुवनसुन्दरसूरिकायुतम्) २-८-०
- १३ प्राचीनगूर्जरकाव्यसङ्ग्रहः
(प्रथमो भागः) ... २-४-०
- १४ सोमप्रभाचार्यकृतकुमारपालप्रति-
बोधः ... ७-८-०
- १५ भासवर्चकृतगणकारिका सटीका
(कारवणमाहृत्योपेता) ... १-४-०

- १६ नारदकृतसङ्गीतमकरन्दः ... २-०-०
- १७ कवीन्द्राचार्यसूचीपत्रम् ... ०-१२-०
- १८ वाराहगृह्यसूत्रम् ... ०-१०-०
- १९ लेखपद्धतिः ... (सम्पूर्णप्राया)
- २० धनपालकृतपञ्चमीकहा (अपभ्रं-
शभाषायाम्)
- २१ जेसलमेरुभाण्डागारीयग्रन्थानां सूची (सम्पूर्ण-
प्राया) ... २-८-०
- २२ परशुरामकल्पसूत्रं सव्याख्यम् (सम्पूर्णप्रायम्)
- २३ परशुरामकल्पसूत्रोपरि उमानन्दपद्धतिः (सम्पूर्ण-
प्राया)
- २४ रामानुजाचार्यकृतं तन्त्ररहस्यम् (सम्पूर्ण प्रायम्)

मुद्रमाणग्रन्थाः

- १ भोजकृतसमराङ्गणम्
- २ शान्तरक्षितकृततत्त्वसङ्ग्रहः
कमलशीलकृततत्त्वज्ञिकायुतः
- ३ दिङ्नागकृतन्यायप्रवेशः हरिभद्रसूरिकृतवृत्तिप-
र्श्वदेवकृततत्त्वज्ञिकाभ्यां विभूषितः